

**Dr. Martin Luther's**

**Complete Writings,**

published by

**Dr. Joh. Georg Walch.**

**Sixth volume.**

**Interpretation of the Old Testament.**

(Continued.)

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**New revised stereotype edition.**

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ST. LOUIS, MO.  
CONCORDIA PUBLISHING HOUSE.  
1897.

Dr. Martin Luther's

# Interpretation of the Old Testament.

(Continued.)

Interpretations on the major and some of the minor prophets, namely  
Hosea, Joel and Amos.

(The interpretation of the remaining minor prophets is found in the fourteenth volume).

Published anew on behalf of the Ministry of the German Evangelical Lutheran Synod  
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## Foreword.

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Walch has brought together in the sixth volume of his edition all of Luther's interpretations of the prophets that were known at his time. Since then, the material belonging to it has increased so much through the new discoveries in Zwickau and Altenburg that it was not possible to bring all this into one volume, but a division had to be made. This has now been done in such a way that we have included the interpretations on Isaiah to Amos in this volume, but have saved the rest for the fourteenth volume that will appear first. The space necessary for this has been gained by omitting from the fourteenth volume the Latin Bible translation attributed to Luther, which does not belong in our entirely German edition.

The editing of these interpretations was very laborious. Of all the writings about the prophets, only those published by Luther himself, about Jonah, Habakkuk and Zechariah, were written in German; all the rest had to be thoroughly revised from Latin and completely retranslated, more than 3000 columns. This

This work was connected with great difficulties, because the text of the Latin originals is often very corrupted. This applies not only to the writings already present in the old editions (e.g. in the more extensive explanation of the 53rd chapter of Isaiah, in the small section § 207, there are three severe textual corruptions, which were recognized neither by the editors of the Latin nor by the old translator), but also to the writings in the critical editions of the latest time; to a greater extent by the Erlangen edition, to a lesser extent by the Weimar edition. We want to prove the correctness of this statement for these editions with one scripture each.

From the Erlangen we select the interpretation of Hosea edited by Dietrich, *exegetica opera*, tom. XXIV, p. 165 sqq. Mr. want to say nothing of the hundredfold wrong, many times senseless punctuation, which in the Weimar edition, vol. XIII, p. XXXVI is dismissed with these words: "The Erlanger edition is in this not at all to be taken as a pattern." The most common compendia, as those for *que*, *quam*, *quod*, *tur*, are not properly resolved,

and we encounter p. 291 and p. 297 the word quoquam instead of quoque; p. 295 postque instead of postquam; p. 282. 299. 348. 397. 440 quod instead of quam; p. 242 and p. 485 quam instead of qui; p. 377 quo instead of quod; p. 322 qua instead of quae; p. 235 premunt instead of premuntur. Proper names are written in lower case: p. 222 and p. 396 aquas instead of Aquas (After); p. 265 instead of lyra ftatt Lyra; p. 523 aquila instead of Aquila; p. 349 salus instead of Salus (the goddess of salvation); p. 374 cupidinem instead of Cupidinem (Cupido); p. 377 priapum instead of Priapum; and vice versa we find p. 209 Paulo instead of paulo. A curiosity is p. 487 the word levinati instead of Levi nati (born of the tribe Levi). We encounter words that do not exist: P. 223 connovatur instead of concionatur; P. 279 impenditium instead of impendentium; P. 375 indignationem instead of indignationem; P. 499 stulus (not a misprint, for even the Wittenberg reads this way) instead of stultus; P. 330 distincti instead of distincti. P. 167 habet instead of habent; p. 273 ostendit instead of ostendat; p. 274 discant instead of discunt; p. 277 invenire instead of inveniri; p. 278 timere instead of timeri; p. 180 cultis instead of cultus; p. 191 respublica instead of respublicae; p. 209 sic instead of hic; p. 217 convenimus instead of conveniunt; p. 249 beneficia instead of beneficio; p. 250 vinae instead of vineae; p. 279 significationis instead of significationes; p. 289 at instead of et; p. 295 βῆρα instead of ; p. 303 xxxxxxx; dum instead of tum; p. 306 vidi instead of vide; p. 310 ferre instead of fere; p. 318 defenderunt instead of defenderent; p. 326 impositio instead of imposito; p. 329 filios instead of filius; p. 338 praedicat instead of praecidat; p. 349 tamen misericor

diam instead of tam misericordem; p. 352 ingrata instead of in gratia; p. 377 vocabula instead of vocabulo; p. 400 in instead of ita; p. 410 feri instead of seri; p. 436 in Jacobum instead of in Jacob, cum etc.; p. 445 docet instead of docent; p. 477 queri instead of quaeri; p. 504 rectum instead of tectum; p. 505 ecclesia instead of ecclesiae. The Hebrew is also given incorrectly several times, e.g. p. 395, 456 and 485. This register could be enlarged, but it may be enough.

Now we turn to the Weimar edition and take from it the interpretation of the prophet Hosea according to the Zwickau manuscript, which is found there vol. XIII, p. 2 ff. The text of this is golden compared to that of the Erlangen, and there are only a few reading errors or incorrect readings, so that we gladly put down the Erlangen edition, according to which we had edited the first pages, as soon as we had recognized the better quality of the Weimar edition. However, even in the editing of this edition, we had to struggle with great difficulties several times, of which one can convince oneself if one reads the notes we added to this publication. For although the manuscripts have been diligently consulted in the Weimar edition, we still miss a due consideration of the Holy Scriptures (resp. the Vulgate). As a result, more than twenty errors have arisen in this One Scripture: the annotations are drawn to the wrong biblical passages; here and there, the necessary keywords are missing; elsewhere, words are highlighted as keywords that are not; yes, there are even wrong keywords.

which of course affects the sense not a little. Now we let evidence for this follow. S. 5, line 10 (Cap. 1, 7.) we find "Non salvabo" as a keyword, while it should be (from the same verse) Et salvabo. The opening words of the interpretation immediately following, "With wondering words all the prophets point to the kingdom of Christ," indicated that "Non salvabo" could not be the correct keyword, and had one then searched the Bible, Et salvabo would have been found. - S. 9, Z. 17 (Cap. 2, 14.) Loqui at cor with its interpretation, which is marked with the verse number "15." belongs To the 14th verse and should have been placed before line 14. On the other hand, the verse number "15th" should have been placed before Vinitores in line 14. In the same line, the Erlanger will read hic instead of hoc. - S. 19, line 1 should have been preceded by "Sic melius" the first part of Cap. 4, 12. (according to the Vulgate) should have been placed as a keyword. But there is no keyword, and the interpretation of v. 12. is appended to v. 11. without a new verse number and other distinction. - P. 20, line 5 (Cap. 4, 13.) Ideo fornicabuntur is marked with the verse number "14th," although it still belongs to v. 13; only in the following line should "14th" have been placed before: Non visitabo. - P. 21, line 3 lacks the keyword and the verse number before the interpretation (Israhel 2c.), which does not belong to Cap. 4, 15. where the Weimar edition has drawn it, but to v. 16. - S. 29, Z. 3 Scientiam etc. is drawn to Cap. 6, 7. while it belongs to v. 6. - P. 32, Z. 10 should be the whole line: [Cap. 7,] 5. the regis etc. ge

should be deleted, because the whole interpretation of lines 11 to 19 belongs to B. 4, not to v. 5. The verse number "5." should be placed before line 20. - P. 34, line 16 should have begun a new paragraph with the word Recedere, and the verse number [Cap. 7,] "13." should have been placed before it. Now, however, it makes the impression as if the whole following interpretation still belonged to v. 12. - P. 35, line 18 (Cap. 7, 14.) a new paragraph is made with the words Sed ego laetor in corde etc., and these words are highlighted as a keyword. Here it would be inconsistent to refer the words: "They worship the belly as their god and leave me", to the preceding words: "But I rejoice with all my heart", as to their keyword, and the Weimar edition should already have recognized from this that the latter are not the correct keyword. A look into the Bible would also have taught that the words sed ego laetor in corde etc. are not found here in the biblical text to be interpreted, and thus cannot be key words here at all. Rather, they are taken from Ps. 4, 7. freely according to the Vulgate and belong to the preceding. - S. 37, Z. 14 should be placed before Invocant the keyword in question with the verse number (Cap. 8,) "2.", - S. 37, Z. 15 the verse number "3." is to be deleted, because the note given there still belongs to v. 2. In the same line is to be read instead of Allegoratur :- S. 38, Z. 1 is the

The number of verses should be "3. - On p. 38, line 11, the verse number (Cap. 8,) "5." should be placed before Projectus, but deleted in line 14. - S. 38, Z. 21 should have been written with "Ipse", which is a new keyword and should be blocked (in our

Bible: "the calf"; Vulg.: ipse), a new paragraph should begin, provided with the verse number (Cap. 8,) "6th". On the other hand, this number is to be erased p. 39, line 7. - On p. 40, line 12, the words: Sed et" are to be deleted, but in the following line after the verse number (Cap. 8,) "10.", because they belong to the keyword. - The words p. 40, line 18: conturbat terras are to be changed after Ps. 29, 9. into conturbat cervas (he arouses the hinds). The Erlanger reads: cerras. - In the interpretation of Cap. 8, 12. we encounter p. 41, line 5 the sentence that seems senseless to us: si do tanquam scriptum omnium eum, nihil tamen efficio etc.. Instead of oomnium eum, nomen meum is probably to be read, which also seems to be indicated by what the Basel edition offers: aliud semper nomen indunt. - S. 43, line 20, the verse number (Cap. 9,) "8." is to be deleted. The same is p. 44 either Z. 10 before speculatoreum or Z. 12 before Laqueum. - On p. 49, line 20, the words: Super faciem aquae are highlighted as a keyword, but they are not, but belong to the preceding. On the other hand, immediately after the words just mentioned, the verse number (Cap. 10,) "8." should have been placed with the keyword: Disperdentur. In the following line, the verse number is then to be deleted. - P. 51, line 26 is missing at the beginning of the line the verse number (Cap. 10,) "13." and the stitch word: Vra8ti8 impietatem etc. - P. 56, line 21 the verse number (Cap. 12,) "2. "0 should be erased. The new verse number "2." with the key word: rudiomm er^o Domini etc;., which is missing in the Weimar one, would have been already Z. 18

1) According to the Vulgate, the verse numbers in Cap. 12 are one less than in our Bible.

should stand before the word: 4uäa8. - P. 58, line 27 the keyword Idolum and the new verse number (Cap. 12,) "8." are missing. The interpretation is drawn to the seventh verse in Weimar. - S. 62, Z. 13 is missing before 8ervavi te the keyword In äeserto and the verse number (Cap. 13,) "5." - P. 62, Z. 14 is missing before the words: "they have the fullness" the keyword 4uxtu PU80NU and the verse number "6." - P. 64, Z. 12 should be before Dro 1p86 the verse number (Cap. 13,) "15.", not first Z. 13. - P. 65, Z. 18 should be preceded by Derde- tnr the verse number (Cap. 14,) "6.", not first by Z. 22. - In many other places than those mentioned here we have had to overcome difficulties and make improvements, as can be seen in our editing. All words enclosed in square brackets there are inserted by us.

Even in Walch's old edition, we did not find everything smooth, but had to make many Höckerichte even during the revision. We now want to give an account of this as well. The following examples are all taken from one scripture, namely the short interpretation of the prophet Isaiah, Vol. VI, 1 ff. There we read Col. 95, §7 2) "righteousness" instead of unrighteousness (1uju8titiam); 164, 22 "medici" instead of healing (mediemu); 184, 55 "in all places" instead of in all kinds (ommno(Ü8); 185, 57 and likewise 400, 2 "power" instead of night (noete); 221, 120 "propitiation" instead of propitiation (xraeümtiouem); . 227, 129 "they" instead of themselves; 258, 169 "keep in check" instead of fence (86pire); 266, 184 "a son."

2) In what follows, the first number indicates the column, the second the paragraph.

instead of in the son (in filio); 269, 189 the word: concern is missing; 293, 228 we read: "although such properties are not real persons (propria personae), as the Grammatici take the nomina propria" instead of: "although they [names derived from offices and activities] are not proper names of the person, as the grammarians call proper names (etiamsi non sunt propria personae, sicut grammatici vocant propria); 297, 232 "all" instead of therefore (sic); 330, 1 "hunger for the word" instead of theure time, as far as the word is concerned (famem verbi); 454, 16 "afterward" instead of never (nunquam); 493, 11 "the words" instead of the word [of God] (in u8u verdi); 532, 13 "heresies" instead of heretics (daeretiei); 539, 26 "every animal" instead of everything that lives (omne animl M 145, 2); 559, 65 "has measured" instead of been measured to (inen8uratu8 68t); 592, 7 "Hanes" instead of Tanis (^dan68); 761, 19 "idols" instead of blocks (8tipit68); 766, 28 "shameful" instead of harmful (p6rnieio8a); 813, 15 "others" instead of all (onin68); 819, 30 "giant" instead of man of war (dollator); 821, 34 "a Manichaeen" instead of Manichaeus (Manieda6N8); 835, 11 "strange" instead of ineffable (in6narradil6in); 856, 29 "That he call the LORD" instead of What the LORD says ((jnod Oonunn8 dioit); 954, 2 "You who do not despise the word, do not despair, but seek that everything may be rightly done and governed everywhere" instead of You who do not despise the word, but would that everything may be rightly done and governed everywhere, do not despair! (I^olit6 d68p6H6, V08, non 60nt6inniti8 V6l dunst 86(1 V6Ü6118, 1'66^6 ONNN ndiM6 ^6l1 6t ad

inini8trari); 974, 8 "teaching evil" instead of when not rightly taught (nmw do66r6); 1062, 39 "instead of the Jews who will be vexed, not one people but many Gentiles shall be sprinkled in the likeness of the cross of Christ" instead of: instead of the Jews who will be vexed at the likeness of the cross of Christ, not One people but many Gentiles shall be sprinkled (looo dud^orura, Hui o^nd^tur t'orniw 6ruoi8 Odrwti, uou UUU8 xopu1u8, 86(1 rauita6 A6Ut68 Ä8P6i'g6tui'); 1068, 49 "the same" instead of him(6uui ^(1dri8tuilij ); 1105, 120 "I, saith Satan, will make thee blessed" instead of I, saith he [Christ Jes. 49, 25.], will help thee (D^o, incMt, t6 8alvado); 1118, 143 "And not alone has he been taken out of that judgment" instead of And not alone is he condemned by that judgment (Mo judioio 86. 60ud6iuuatu8); 1182, 23 "ugly" instead of hateful (odio8i); 1187, 31 "heretical" instead of seditious (86ditio8a). That in 1277, 24 i-obor6 and xatr6in 6orum is given instead of the correct reading of the Vulgate: rudor6 and xart6ra 8uain, Walch is not solely to blame for this, but also the Latin editions, which have the same wrong reading, but he is certainly responsible in 1277, 23 for 6ord'688iou6 instead of 6oiUu8iou6. 1129, 160 Luther's translation has been taken for that of the Vulgate. 1134, 167 the translator says that in the Latin translation the plural, in mortibu8, stands, while this is the case only in the Hebrew. 803, 44 the translator continues after "the superstition": "This is the queen and empress over all that is high in the world." Sometimes the given translations are not correct.



radezu wrong, but still not satisfactory, e.g. 1107, 126 "to heal the whole earth" instead of making the whole world blessed; 1110, 130 cathedra [the chair or seat from Ps. 1, 1., "where the scoffers sit"] is rendered by: "the cathedra." Politia is almost without exception given by "policey," which here and there makes a rather comical impression, as, 738, 17: "so he [Hezekiah] complains here about having to leave the policey." As an indication, this may be enough; a detailed statement of all errors and irregularities would probably fill a booklet.

The Weimar edition says in its preface to the thirteenth volume: "We have made good progress with the Erlangen edition," and this statement is fully justified. We, too, may be allowed to say that we have been able to improve on what has been offered so far, some shortcomings and errors. We prove this only with the Weimar edition, as the relatively best. We do not take into account real or probable printing errors.

In the interpretation of the prophet Joel according to the Altenburg manuscript, Vol. XIII, p. 92, line 14, the words Confusi sunt agricolae should have been highlighted as a keyword and designated with the verse number (Cap. 1.) "11.", but they are attached to the preceding verse without any distinction. - S. 93, Z. 20 we read (Cap. 1, 18.): Ex hebraeo: etiam greges *omnium* desolatae sunt. If the Hebrew Bible had been consulted, XXXX would have been found, and thus the correct reading ovium instead of omnium. -

P. 97, line 35 we read (Cap. 2, 6.): "es Wirt in Haussen gehen". To this the note: "Ob häuffen --- Haffen, Hafen, Gefäß?" We answer: No, because these German words are translations of congregabuntur, around which the interpretation turns, as the context teaches; it is not olla that matters. We would not have mentioned this if a false explanation had not been built later on this false conjecture, namely (Cap. 2, 20.) p. 106, line 7: "das eyn stuck hie faul Wirt" 2c., where "faul" is explained in a note (no longer with a question mark) with reference to p. 97, line 35 by "fall". But here, too, the context teaches that "faul" is to be understood, for it speaks of "verfaulen" (de foetore et putredine p. 105, Z. 27). - On p. 100 we read in the note to line 23: "Wit. [should read: Jen., for in the Wittenberg our Scripture says nothing cites psalm 144 and 85 s[see] but ps. 103." The Jenaer is right in its citation "Psal. 144" [Ps. 145, 8th]. For there patieus is found, which is what our text offers, whereas Ps. 103, 8. [according to the Vulgate's count ps. 102] lonKuuiniK. The citation of "ksul. 85" [Ps. 86, 15.] is justified by the fact that only there the reading nüserieoi-äiae is found, while in the other two Psalms it says: uultum iniserieocs. - P. 120, Z. 25 (Cap. 3, 19.) is to be read in the margin (with the Erlanger) "Dan. 7, 12." instead of: Dan. 12, 9. This is proven by the words given in the text from the Vulgate. - P. 122, Z. 7 (Cap. 3, 23.) reads procul instead of: *non* procul. A look at the map would have taught that Sittim is not far from the Dead Sea.

Furthermore, the Zwickau manuscript has at the corresponding place, p. 87, line 11 *non* longe a mari mortuo. - S. 122, Z. 25 (Cap. 3, 24.) the Weimar manuscript as well as the Erlangen manuscript offers: *pro caede* instead of: *procede* (thus no printing error). If the Vulgate had been looked up, the correct reading would have resulted from Ps. 45, 5. - Finally, we find p. 122, line 32 and likewise in all editions: *satisfactionem*, which could also have been improved by insight into the Vulgate (1 Cor. I, 30.) into *sanctificationem*. - The same applies to the last keyword (p. 122, line 28) in this writing: *Et Juda in aeternum habitabitur*, which belongs to the 25th verse. On the other hand, the interpretation refers to v. 26 (in the Vulgate v. 21), so here, just as in the Zwickau manuscript, it should have been put: 21. *Et mundabo*, etc.

In the interpretation of the prophet Joel according to the Zwickau manuscript, Weimar edition, vol. XIII, p. 68 ff, we find the following errors: p. 69, line 2, the verse number "4." should be placed, but line 5 should be deleted. - On p. 70, line 20, the verse number "15." should have been placed before a, a, a; line 22, it should be deleted. - P. 70, Z. 25 (Cap. 1, 16.) should have been replaced by: „Vo8tri Q08tri 68t," should be read: „V68ti8 ^00Illi8] UO8tri8 68t." After that, from the Vulgate, should be inserted: ^?6i-i6i-unt in kconio Drü U08tri la6titiu 6t 6x6u1 tatio). Without this addition, the phrase: *quia cultus dei corruit*, is meaningless. For all we are offered about v. 16. is: V68tr-i uo8tri 68t, Hula 6u1tu8 ckvi oorruit. - In the second chapter, p. 72, z. 14, the verse number "4." should be before Hula piop6 68t

deleted, but line 16 should be placed before Diss t6N6dramini. - P. 74, line 5 should be preceded by 4 "ort68 the verse number "7." but omitted in the following line. - The sentence p. 74, lines 8 f., Ü6U8 to vu1n6r6ntur, must be inserted, as the Altenburg manuscript has done, (not in the seventh, but) in the eighth verse, namely line 13 after the words: In eall 6 8trato. - P. 77, Z. 25 (Cap. 2, 19.). In the . Satze: O8t6nckit uou Iru8tra ineain 6886 6ouuv6iM0N6iu i8tam will have to be read li-U8trau6am instead of *krustra uwaiu*, because the pronoun *ru6am* is not well possible in this place. The word *Iru8tran6U8*, which the dictionaries do not offer, is found in the Weim. Ausg. in this volume, p. 151, line 7. - p. 77, line 20, the verse number "19." is to be placed before *Hierori^uru8* and line 24 is to be deleted. The Altenburg and Hall manuscripts have this remark only at v. 20. - p. 78, Z. 1 (Cap. 2, 20): *ut 8ockoina6 p6ri6runt*, should be read *udi* instead of *ub*. - P. 78, Z. 8. should be read *L266KM6* instead of *86ck6olüa6*. - P. 78, Z. 17 (Cap. 2, 22.) instead of "heil" is to be read *das ist* - P. 78, Z. 21 (Cap. 2, 23.) instead of *Do-n* is to be read *das ist Ebendaselbst* should be read in the infernal handwriting: *Hodraso MAicküoal 6to*. instead of: „ Ü6l)ra60 Mor6 , for is not the ablative of *iuo8*. - p. 81, line 24 (Cap. 2, 30. Vulg. [not "31." which line 22 is accidentally set]) is to be read *vaxor6m l'unii* instead of "vorpoten luml." - The verse number "31." should be placed p. 82 line 5 before *lunam*, but line 7 should be erased. - Also in the third chapter several times the verse numbers (according to the Vulgate) are not in the right place.

P. 84, line 22 the verse number "7." should be placed before Ecce ego, but line 27 should be deleted. - P. 84, 193, line 6 (Cap. 7, 3.) and p. 194, line 5, errors in the line 29 should be "8." before In, but line 31 should be deleted. - P. 85, line 6 should be "9." before Clamate, but is deleted in line 11. - P. 85, line 12, the words: Accedant et ascendunt omnes viri bellatores should have been emphasized as a keyword.- P. 86, line 18 ff. the paragraph: Malitia eorum 2c. belongs to v. 13, should therefore have already been in line 9. In Z. 20 we do not consider the word Juxta est to be a keyword. - In this third chapter, we also encounter only one significant offense, p. 86, line 32 (Cap. 3, 16. Vulg.): ergo cessabunt vomeres gladiis. This does not fit into the context; therefore, according to the Altenburg manuscript, we have changed it to: ergo cessabunt *omnes* gladii, which is in accordance with the train of thought. - Other unevennesses are minor, partly probably typographical errors, namely p. 83, line 16 ergo instead of ego; p. 84, line 14 the word amicos is omitted after inimicis; p. 86, line 5 "wol" instead of "vol" (that is, full); p. 86, line 10 "hyn" instead of "hie".

We do not want to leave unmentioned here that the Weimar edition has done a difficult and thankful job by processing the material of the second chapter into a whole. In the form in which it appears to us in the Erlangen edition, exeg. opp. XXV, p. 12-31, it will hardly find readers who would like to work their way through the chaos.

Since Veit Dietrich's editing of the Weimar edition was helpful in interpreting the Prophet Amos according to the Altenburg manuscript, there are no

incorrect keywords, and only in two places, namely p. before Ecce ego, but line 27 should be deleted. - P. 84, 193, line 6 (Cap. 7, 3.) and p. 194, line 5, errors in the line 29 should be "8." before In, but line 31 should be deleted. - P. 85, line 6 should be "9." before Clamate, but is erroneous; in the latter place, the number "9." is missing, which is found erroneously only in line 9. However, the verse numbers are missing in very many (more than fifty) places. Moreover, apart from a few typographical errors, as p. 162, line 10 res instead of rex; p. 169, line 3 licerrime instead of liberrime; p. 173, line 14 "ur" instead of Lore rc., the text is an excellent one, and we have been able to improve only a few places, namely p. 167, line 7 (Cap. 2, 4.) should read /tatt des zweiten idola: mendaoui, as the Zwickau and Hallische manuscripts attest. - P. 170, Z. 18 (Cap. 2, 9.) should be read instead of <168up6r: 8udt "r. - P. 171, line 19 (Cap. 3, 1.) is to be read instead of yuia: yui. - P. 173, Z. 2 (Cap. 3, 6.) is to be read instead of sti8titia: inM8titm. - P. 181, line 12 (Cap. 5, 5.) instead of oileud it should read: oilZ-nl ^do8. 5, 7.]. - P. 182, line 11 (Cap. 5, 8.) instead of ä686enä "r6 it should read: anender". - S. 187, line 9 (Cap. 5, 25.) is to be read instead of "in p8u1ino 11": in p8alino 77 (Ps. 78, 18.). - Furthermore, in the notes which bring the Hall manuscript, two errors have struck us, namely p. 188, line 4 v. u. should read vi8itutioni8 instead of vastationis, and p. 199, line 1 should read festivitates instead of captivitates.

Our judgment of the interpretation of Amos according to the Zwickau manuscript is not quite as favorable. For here we again encounter multiple deficiencies and errors in the verse numbers and key words, which we have not yet discussed.

We do not want to enumerate them further, so as not to tire the reader too much; in our edition, they are indicated in the notes. In addition, we have only noted the following errors: p. 124, line 21 (Cap. 1, 1.) videt instead of vidit. - P. 125, line 6 (Cap. 1, 1.) erigere instead of eligere (1 Cor. 1, 27.). - 127, line 29 (Cap. 1, 6.) suas instead of tuas (Gen. 14, 20.). - P. 128, Z. 22 (Cap. 1, 11.) Sterters viädi'6 tlie mitti, 8. 8161'011/1116 instead of: 8tert6r6 viäetur-tti6 mitti 8. 8i6r0^n/mu8ft which the Altenburg manuscript offers. - P. 131, Z. 33 (Cap. 2, 13.) "geit" instead of A6init. - P. 136, Z. 19 (Cap. 4, 5.) benekao instead of deneploaita t'ao (Ps. 119, 108.). - P. 138, Z. 4 (Cap. 4, 13.) ni6U6 instead of 8uuae, which the Altenburg manuscript offers. - P. 139, Z. 23 (Cap. 5, 5.) "Oeäeon 7, 3j" instead of 3^08ua ^08. 4, 19. 5, 10.]. - P. 140, Z. 9 (Cap. 5, 7.) v6rt6i-6 instead of V6ibum. - P. 146, line 6 (Cap. 6, 8.) is found in the manuscript: pro t68, which both the Erlangen and Weimar editions have added thus: "xrot68^tatni^". But it should read: pro^6ivita^t68. The whole sentence reads: 8er 8/116660611611pro 6ivita^6s. - P. 148, line 24 (Cap. 7, 7.), where the Erlangen edition shows a gap, the Weimar edition has the addition „^Mu8 S. 150, Z. 6 (Cap. 7, 10.) is written in the margin Is. 10, 11. instead of Is. 10, 22. - S. 151, Z. 6 (Cap. 8, 1. f.) should be put instead of the second Kait: kes. - S. 156, Z. 3 (Cap. 9, 9.) is mutare instead of nutare. - In the notes (that is, in the Hall manuscript), we noticed the following three errors: p. 132, line 7 v. u. malo instead of mala; p. 132, line 1 v. u.

a non transgrediendo instead of a transgrediendo and p. 133, line 1 jugum instead of jubam.

With the prophet Amos we conclude this volume. From the findings of modern times, the interpretations of the prophets Hosea, Joel and Amos according to the Zwickau manuscripts and those of the last two prophets according to the Altenburg manuscript are newly included in the same instead of the adaptation of Veit Dietrich, which was not approved by Luther, because the latter had repeatedly been guilty of arbitrariness and violence with Luther's interpretation. We have indicated Veit Dietrich's deviations in the notes, as was also done in the Erlangen and Weimar editions. About the sources we have given detailed information in the first note to the prophet Hosea and the prophet Joel, therefore it is sufficient that we refer the reader to what was said there.

Now it only remains that we discuss the relative value of the different relations. It cannot be denied that the Zwickau manuscript has the advantage of the greatest originality for the prophets Joel, Amos and Obadiah, since the college transcriptions are offered to us in it. But on the one hand, the deficiency of the copy, the hearing errors, the many gaps, the disjointedness of the sentences, the incomprehensibility of the abbreviations, the illegibility of the manuscript, on the other hand, the imperfection of the decipherment of the same, the many reading errors and incorrect additions, the lack of or incorrect punctuation, take this manuscript

almost completely lost their value. Luther would not have admitted the publication of writings of such nature. Therefore, we cannot avoid attributing superiority to Dietrich's adaptations. The Altenburg manuscript is also an elaboration of Dietrich. He has, what has been recognized by his contemporaries quite generally, the copies at his disposal with great skill processed into a whole. That in which he has proceeded arbitrarily, or what he has added, nowhere concerns the faith, but mostly only unessential things. On the other hand, such an editor has not yet been found for the raw material in the Zwickau manuscript, and will also be difficult to find later. In the form in which it is now available to us, we are not seldom expected to read the

The most barsten nonsense as Luther's speeches to accept. The Erlangen edition has done an almost unbelievable job here, which (exeg. opp. tom. XXV, p. 9) has read three different remarks by Luther on Joel 1, 7. 8. into each other, which are next to each other in the manuscript. The Weimar edition has not done so badly, but it still leaves much to be desired, as can be seen from the previously mentioned expositions. We also do not expect to have achieved something completely satisfactory, but we have endeavored to make these writings more comprehensible through numerous additions, mostly made after the parallel manuscripts, which have been placed in square brackets.

May God also give His blessing to the course of this volume.

**St. Louis, around Reformation Day 1897.**

**A. F. Hoppe.**

# Content

of the

## The sixth part of Luther's complete writings.

### Dr. Martin Luther's Interpretation of the Old Testament.

(Continued.)

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(The interpretation of the remaining minor prophets follows in the fourteenth volume).



# X. D. Martin Luther's Interpretations on the Prophets.

## A. Brief interpretation (*scholia*) on the prophet Isaiah. \*)

Laid out 1527--1530. Printed 1532 and 1534.

Translated from Latin.

Short report by the publisher of the Wittenberg Latin edition of 1534.

The printer wishes the reader good luck. When I let these notes go out in print two years ago, it happened, due to my excessive haste at the time, that they came to light somewhat shorter than they should have been. For since a certain student had collected them from the lectures of D. Martin Luther for the purpose of having a certain, but brief, interpretation of the meaning and understanding of this prophet, I thought that I would do no small favor to those devoted to the Holy Scriptures if I published the work that he had undertaken out of private diligence and presented it publicly to everyone. For since this prophet, next to Moses and

David, has the first place among all, I thought it would be useful for the church, if one, with so much of the old and new interpretations, also about this prophet a short and clear explanation publicly issued. Although I now believe that my undertaking will easily be applauded by all well-meaning people, I still found fault with the fact that the explanation was in many places shorter than it should have been. For I did not allow the one who first compiled this interpretation as much time as was necessary for this matter. Therefore, in order that I may be all the more faithful to my duty to the church and to the lovers of godliness

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\*) In the years 1527 to 1530 Luther gave lectures on the prophet Isaiah. In May 1527, he wrote to Wenceslaus Link (De Wette, Vol. III, p. 172) that he was preparing to publish the prophets in German, and at the same time to read about Isaiah, so that he would not be idle. From Mathesius, who moved to the University of Wittenberg at Pentecost (May 16, 1529) (Köstlin, M. Luther, Vol. II, p. 156), we learn that Luther was at the 45th chapter of Isaiah at that time, and concluded the whole interpretation about the end of February 1530, because he says (Mathesius, Luthers Leben, St. Louiser Ausg, p. 105), "From Doctor Luther I have about forty weeks to hear the twenty-two last chapters in the Prophet Isaiah interpreted." Our writing does not come from Luther's own pen, but a student made short notes for his own use during the lectures, which the printer Hans Lufft first published in 1532 in a shorter form, then in 1534 in more complete form, about which he reports in the latter edition in a letter to the reader. This report is here, as in the Latin Jenaer, in the Leipzig edition and Walch, prefixed to the scripture. The first edition of 1532 appeared under your title: In In Esaiam prophetam Scholia ex D. Mart. Lutheri praelectionibus collecta. Wittebergae. Excudebat Johannes Lufft 1532. The more complete edition was published by the same in 1534.



I would like to testify more, I have had these notes increased in many places that required a more extensive explanation.

Now it would be desirable that the very rich interpretation, which D. Luther has presented in the explanation of this prophet, would be completely reproduced by a true master, however, because this could not be done without the greatest work, so I have thought that one should, as it were, collect these fragments from such a delicious table, with which the students could refresh their souls and satisfy their hunger to understand this prophet in something. For here they will find in short, as it were in a bundle, the understanding of the whole prophet. And diligent readers will easily notice what main doctrines (*locos communes*) D. Luther has presented in the explanation, where he has dealt more extensively with faith, good works, the cross, authority, human statutes, the use of the sacraments, the law, the gospel, etc.. For the one who has copied these notes, has

The following is a summary of the teachings of Luther, which have been given to understand almost everywhere where such extensive disputes have taken place. However, if anyone should still require a further elaboration of these doctrines, he can find it in other books, which Luther has published in great quantity and for the great benefit of the church. However, it will be seen that even in this, although brief, explanation, the most important doctrines have been dealt with sufficiently here and there.

I had intended to include the entire text; however, since there was no skillful translation available, and those passages where the Latin interpreter was very much lacking have been improved here, I did not want to make this book too large, especially since the Bible is in everyone's hands, which the students can take to help them read these notes; and they want to put up with my work and dedication, and use it to good advantage. Farewell to the reader! Given at Wittenberg, August 1, 1534.

under the title: In Dsaiaŕi propŕistai" 8o5o5a, ex Doot. Zlart. 5ut5ori praelootiouiuzus oollsota, multis in loeis non parvu Mvessione auota. VitederMe N. D. XXXIII. at the end: ùxeuäedut losiunnos lmkU. ^VittenberMe. 1534. Another edition was published in 1546 at Tübingen under the same title, but with the addition: ... aueta. Oarrasn NattUjæe Ourditii Ill^rioi in obitum l^utüsi, ^rueourn et latinurn. 'kubinF. 1546. All these editions are in octav. In the Reformation period, only individual pieces were translated into German, namely the interpretation of the 36th and 37th chapters, which appeared under the following title: "Auslegung V. Martin Luthers über das sechs und sieben drevssigste Kapititel des Propheten Esaias, über die Massen nützlich, dienstlich und tröstlich in allen leiblichen und geistlichen Anfechtungen durch Georg Spalatinum verdeutscht. Wittenberg 1535." quarto. This piece is found in the German Wittenberg (1556), vol. V p. 2735; in the Eisleben, vol. II, p. 3365; in the Altenburg, vol. VI, p. 342; in the Leipzig, vol. VII, p. 252 and in Walch, vol. VI, 670. Further, "The 5, 111 chapter of the Prophet Isaiah, Of the Passion and Glory of Christ. Interpreted by v. Mari. Luther. Wittemberg 1539." At the end: "Printed at Wittemberg by Nickel Schirlentz." Quarto. This piece is found in the German Wittenberger (1556), vol. V, 2865; in the Altenburger, vol. VI, p. 357; in the Leipziger, vol. VII, p. 352 and in Walch, vol. VI, 984. It was only for the Leipzig edition that N. Greifs translated the entire writing into German. It is found in dm collections: Latin in the Wittenberg (1552), tom. IV, lol. 1255; in the Jena (1603), toru. III, toi. 283 and in the Erlangen, 6X6Z. opp., torn. XXII and XXIII per totum. German in the Leipziger, vol. VII, p. 40 and in Walch, vol. VI, 1. The indication of the Erlanger: Oermn. 5Vittsn5. IV, 125 is an oversight. We have used the text of the second edition of 1534, as do all the complete editions, but without using the brackets, which are found both in Walch and in the Erlangen edition. Walch has enclosed in brackets what is added in the 1534 edition, the Erlangen edition has enclosed in brackets what is found in the first edition of 1532. We have done neither, because in the case of a text not published by Luther himself, no one can be interested in determining exactly how much or how little an editor has added or omitted in an acknowledged hasty, defective edition. Rather, we consider the use of brackets to be an unnecessary burden on the sentence and a burden on the reader, because he is thereby drawn away from the matter and continually reminded of the defectiveness of the first redaction. It is sufficient that both relations are communicated completely. We have recorded the deviations of the first printing from the second (with the exception of a few insignificant variants) in notes. In the thorough improvement of the old translation, we have used the Erlangen edition, comparing the Wittenberg and Jena editions. The thirty-sixth and thirty-seventh chapters, which the old editions retained in Spalatin's translation, we had to retranslate because of the defective nature of the latter (it is extensive and arbitrary). We have omitted Spalatin's letter to the Electress Shbilla of Saxony, dated "Thursday after the holy Christian day 1535" (the 30th of December 1534), because it contains nothing of importance. Likewise, we have had to re-translate the 53rd chapter, which is reproduced in Walch's old edition according to the translation of 1539, because the old translation is excessively verbose.

## D. Martin Luther's Preface from the Prophets of Isaiah.\*)

(1) If anyone wishes to read the holy prophet Isaiah usefully and understand it more fully, let him (if he has no better knowledge) not despise this counsel and advice of mine: first, that he not skip the title or beginning of this book, but learn to understand it in the best possible way; lest he think that he understands Isaiah almost well, and suffer it to be said that he has never understood the title and first line, but is silent about the whole prophet. For the same title is almost to be taken for a gloss and light over the whole book. And Isaiah himself, as it were, points his readers to it as a guide and reason for his book. But whoever despises the title or does not understand it, I say to him that he should leave the prophet Isaiah in peace or will never understand it thoroughly; for it is impossible to hear or remember the prophet's word and opinion correctly and clearly without such a thorough knowledge of the title.

(2) But the title I mean and mean not, that thou read or understand these words, Uzziah, Jotham, Ahaz, Jehizkiah king of Judah, 2c. but take before thee the last book of the kings, and the last book of the chronicles, and take the same well, especially the histories, speeches, and accidents that happened among the kings that are named in the title, unto the end of the same books. For it is necessary, if one wants to understand the prophecy, that one knows how it was in the country, [and] the things were situated in it, what the people were like, or had for plots with or against their neighbors, friends and enemies. And especially how they have behaved in their country against God and against the prophet, in his word and worship, or idolatry.

### Lands situated around Jerusalem and Judah.

It would also be good to know how the countries are situated in relation to one another, so that the foreign, unknown words and names do not make reading unpleasant and cause darkness or hindrance in understanding. And so that I may be of service to my simple-minded Germans, I will recently indicate the countryside around Jerusalem or Judah where Isaiah lived and preached, so that they may see all the more clearly where the prophet turns when he prophesies at noon or midnight.

(4) Toward the east Jerusalem or Judah has the Dead Sea nearest to it, where Sodom and Gomorrah stood in ancient times. Beyond the Dead Sea is the land of Moab and the children of Ammon. Beyond that lies Babylon or Chaldea, and still further the land of the Persians, of which Isaiah speaks much.

005 Toward the north is Mount Lebanon, and over against it pass Damascus and Syria: but farther on, toward the east, is Assyria, of which also Isaia speaks much.

006 And toward the west the Philistines, the worst enemies of the Jews, lie by the great sea: and down by the same sea, toward the north, lie Sidon and Tyre, which border with Galilee.

007 There are many countries toward the south: Egypt, the land of the Moors, Arabia, the Red Sea, Edom, and Midian; so that Egypt is toward the south in the evening. These are almost the countries and names that Isaiah prophesies of, as of the neighbors, enemies and friends, that lie about the land of Judah, as wolves about a sheepfold. With some of whom they made covenant and covenant at times, and yet they helped them nothing.

\*This preface does not actually belong to this writing, but Luther wrote it for the German translation of the prophet Isaiah published in 1528. But because it gives an instruction to understand the prophet correctly, all editions have prefixed it to our writing, and we have retained it as well as Walch hrer. In the Latin editions, the title reads: *Praefatio Doctoris Martini Lutheri in JEsaiiae lectionem*, which gives the impression that this preface belongs to the lecture on the prophet, which is not the case. In addition, several changes have been made in the Latin preface to the German original, which are aimed at making it appear to belong to our Scriptures. Walch does not include the German preface among the prefaces in the fourteenth volume, but only here, but nevertheless considered the altered Latin preface as authoritative, and corrected it accordingly. We reproduce the original German text.

## What the prophet Isaiah is talking about.

8 After this, you must divide the prophet Isaiah into three parts. In the first, like the other prophets, he deals with two things: One, that he preaches much to his people, and punishes their various sins, but especially the manifold idolatry, which had prevailed among the people (as also now and always pious preachers do and must do among their people), and keeps them in correction with threatenings of punishment and promises of good. The other is that he sends them and prepares them to wait for the future kingdom of Christ, of which he prophesies so clearly and manifoldly as no other prophet does, that he also describes the mother of Christ, the Virgin Mary, how she was to conceive and bear him with untainted virginity, Cap. 7, 14, and his suffering in the 53rd chapter together with his resurrection from the dead, and his kingdom proclaimed in a mighty and dry way, as if it had happened at that time, that [it] must have been an excellent, highly enlightened prophet. For so do all prophets, that they teach and rebuke the present people, and proclaim Christ's future and kingdom, and direct and point the people unto it, as unto the common Saviour, both of the former and the latter; yet one more than another, one more abundantly than another; but Isaias above them all most abundantly.

9th In the other he has a special thing to do with the empire of Assyria, and with the emperor Sanherib. There he prophesied more and further than any other prophet, namely, how the same emperor would win all the surrounding countries, including the kingdom of Israel, and how much misfortune would befall the kingdom of Judah. But there he stands as a rock with his promise, how Jerusalem should be defended and delivered from him; which miracle is probably the greatest one that is found in Scripture, not only because of history, that such a mighty emperor should be defeated before Jerusalem, but also because of faith, that it was believed. It is a wonder, I say, that a man in Jerusalem could believe him in such an impossible thing. He will no doubt often

have had to listen to many evil words from the unbelievers. He still did it: he defeated the emperor and defended the city. Therefore, he must have been well off with God and a great man before him.

In the third part he has to do with the empire of Babel. There he prophesies of the Babylonian prison, so that the people should be punished and Jerusalem disturbed by the emperor of Babylon. But here is his greatest work, how he comforts and sustains his future people in such future destruction and prison, so that they do not despair, as if it were over with them, and Christ's kingdom would not come, and all prophecy would be false and lost. How richly and fully he preaches that Babylon should be destroyed again, and that the Jews should be loosed, and that they should come again to Jerusalem; that he also indicates, with arrogant defiance against Babylon, the names of the kings who should destroy Babylon, namely, the Medes and Elamites or Persians; but especially the king who should loosen the Jews and help them back to Jerusalem, namely, Cyrus, whom he calls the anointed of God, so long before there was a kingdom in Persia. For it is all for the sake of Christ, that the future of the same, and the promised kingdom of grace and blessedness, should not be despised, or lost through unbelief and great unhappiness and impatience among his people, and be in vain, if they would not wait for it, and certainly believe in the future. These are the three pieces that Isaiah deals with.

## What order the prophet Isaiah hold.

(11) But he does not keep the order, that he fasts each in its own place, and with its own chapters and leaves, but is almost mixed together, that he introduces much of the first piece under the other and third, and probably the third piece acts about before the other. But whether this was done by the one who read and wrote his prophecy together (as is also considered to have been done in the Psalter), or whether he himself put it that way, according to which time, causes and persons occurred, to speak of each piece, which time and which persons were involved.

Causes may not be equal nor have order, that I do not know. So much order does he keep, that he shows and drives the first, as the noblest piece, from the beginning to the end, both through the other and the third piece. Just as in our sermons it is our duty to do that our most important part, to punish the people and to preach about Christ, is always included, even if we sometimes accidentally intend to preach something else than about the Turk or the emperor 2c. From this, everyone can easily grasp the prophet, and make sure that the order (as it seems to be with the unaccustomed) does not mislead him or make him weary.

12 We have made every effort to ensure that Isaiah speaks well and clearly in German, even though he has made it difficult for himself to do so, and has almost increased the number of those who know German and Hebrew well, as you will see, but most of all the conceited masters who think they know it all. For he has been almost eloquent in Hebrew, that the awkward German tongue has soured him. 1)

(13) But what benefit he who reads Isaiah may have, I would rather let the reader find out for himself than tell. And whoever does not experience it nor wants to experience it, it is also of no use to boast much about it. It is full of lively, comforting, heartfelt sayings for all poor consciences and miserable, sorrowful hearts.

1) This sentence is missing in the Erlangen edition in the 63rd German volume p. 58; instead of the same, the last sentence of the following paragraph is also here.

So there is also enough of the deterrents and terrors against the stubborn, hopeful, hard heads of the wicked, where it should help.

014 But thou shalt not look upon Jeshuaam among the Jewish people as anything but a despised man, even as a fool and a foolish man. For as we hold him now, so they have not held him, but, as he himself testifies, Cap. 57:4, they have put forth their tongues against him, and have pointed fingers at him, and have thought all his preaching foolishness, not even a little more pious children in the multitude than the king Ezechias 2c. For it was the custom of the people to mock the prophets and consider them foolish, 2 Kings 9:11, as has always happened to all ministers of God and preachers, happens daily and will happen from now on. This can also be seen in the fact that he punishes the people the most for idolatry; he hardly touches the other vices three times, such as boasting, drinking and 2) being stingy. But the presumption on their chosen idolatry and own work, or comfort on kings and alliance, he punishes through and through, which was unpleasant to the people, because they wanted to be right in it. For this reason he was finally killed by King Manasseh as a heretic and seducer, and (as the Jews say) cut apart with a saw.

2) Erlanger: to binge. The Weimar Bible and the Altenburg Bible also have the reading "binge"; in Latin is: luxus.

## Short remarks (scholia) on Isaiah,

compiled from the lectures of Doctor Martin Luther.

### Preface to the Lecture on the Prophet Isaiah.

(1) Whoever wants to explain this prophet must understand two things: First, the grammar, and that he is firm in it and has it perfectly. I frankly confess that I have not yet reached this point, as have other great teachers in the church,

than Augustine and others, lacked it. However, the other knowledge, namely of the sacred histories, is even more necessary. For if one had to do without one of the two, I would rather have this than the grammar, as we also see in Augustine. How-

Although he does not understand grammar, and therefore often lacks the right understanding, he nevertheless remains, because he diligently pursues history and has a good grasp of it, with the similarity of faith. The opposite can be seen in Jerome. His knowledge of the Hebrew language was great enough; but because he treats history very coldly, he often departs greatly from the rule of faith. For this reason, knowledge of history is absolutely necessary; for this, not only is it necessary that one understand the words and syllables as they are spoken, but that one also has that which belongs to rhetoric and logic, that one diligently considers all the circumstances of the events. Thus I call the knowledge of grammar not only that one knows what each word means, but especially the figures and the way of speaking, which is peculiar to the Hebrew language above others, and which differs from our habit. And in this piece we have to lament that we are still lacking a lot, because we do not yet have a properly elaborated Hebrew grammar.

(2) Furthermore, one must immediately proceed from grammar to the knowledge of history, and see what Ahaz and the other kings, under whom the prophet lived, did; as has been shown above in the preface [§ 2] about this prophet.

The most noble and main content of all prophets is that they put their people off to the future Christ, as we also see in Moses, who, although he seems to primarily establish and teach the law, nevertheless always points to Christ, as we can clearly see from the passage Deut. 18:15. This is also what we do today. What we teach, order and set, all happens to the end that the pious should wait for the future of their Savior on the last day. And this is the reason why the apostles so much emphasized the teaching of waiting for the other future.

Tit. 2, 13. Hebr. 13, 14. and in other places! places more. Whoever follows this way will not err in reading and preaching. Therefore, the prophets must be read and acted upon in such a way that they prepare the people for the coming Christ. For although the majority of the prophets speak of the kingdom of the flesh, here and there they recently and quickly refer to the kingdom of Christ, or secretly aim at it. Especially Isaiah often speaks about this doctrine, although he speaks a lot about his people at that time and the kingdom of the flesh. This is what Peter says in 1 Ep. 1, 10: "For what blessedness the prophets sought and searched, pointing to us from the grace to come."

Some turn everything into allegories, as Jerome ridicules a certain Apollinaris, although he himself is in the habit of doing the same. But they can sometimes be used as ornaments and explanations to teach the inexperienced common people, to whom one and the same thing must always be inculcated in a different form.

5. the treatment of history must be the first and foremost, in which we see how the pious were protected and helped by God, but the wicked were abandoned and punished. This must be applied to us, so that we learn that it will be the same for us if we do not improve our lives 2c. Therefore, history should be an example for us, by which we should be taught to live rightly in faith and love. After that, the revealed prophecies of Christ are to strengthen our faith and religion, since we see that this was promised and foretold by God so many centuries before.

6 And at this point it may be enough for now, so that we may pay the more attention to the history. However, Oecolampadius has taken quite a lot of care with the grammar, even though he departs from us here and there.

## Short remarks (scholia) on Isaiah.

### The first chapter. \*)

#### V. 1. This is the vision of Isaiah, the son of Amoz, which he saw 2c.

1. this is, as I already stated in the preface

[§§ 1. 2], the title of the book, which one must make known diligently because it shows us the time in which Isaiah lived. Since the explanations of the prophets must be taken primarily from the stories, this title is therefore, as it were, an interpretation that gives us the key to this prophet.

(2) Furthermore, the reader must be reminded that Isaiah belongs only to the kingdom of Judah, therefore he mentions only the names of the kings of Judah in the title. For under Jotham, the king of Judah, Tiglath Pileser led away a good part of Israel, namely two hundred thousand men, while in the battle one hundred and twenty thousand fell. And afterwards, about the fourth year of King Hezekiah, Shalmanapser king of Assyria led away what was left of Israel, namely all ten tribes, for the sake of the covenant that had been made with the king in Egypt; as we read 1 Kings 17:4. One must wonder at the stubbornness of the Jews that they did not take this great misfortune of theirs to heart and still persisted in idolatry. But so the wicked themselves must hasten God's wrath upon themselves and provoke God's anger against them, as we also see today. 1)

First, the prophet complains about the sins of his people, that they cannot be corrected either by charity or by punishment. Secondly, he condemns their efforts and plots, by which they have given in to the evil of the world.

the evil beings. Third, he indicates the way in which they could control such great evils, namely, that they should fear God, believe in Him, and do good to their neighbor. To this he adds a promise and a threat. Finally, when he sees that all this is despised and thrown to the wind, he repeats the threat and announces a greater devastation beforehand; however, he promises that only the wicked will perish, but the rest will be preserved.

4. a vision is as much as a prophecy, and the seers are taken for prophets everywhere in Scripture, 1 Sam. 9, 9. but it is a word of humility, as if he wanted to say, Behold, I preach to you what I see.

#### V. 2. Hear, ye heavens and earth, take heed, for the LORD speaketh.

(5) In this he imitates Moses, which is very much to the liking of this prophet, since he is the most severe of all other prophets. This is the prophetic order,<sup>a</sup> which the Scriptures everywhere follow, that they first terrify the hearts with the knowledge of sins, and show the disease; then, when the hearts are thus terrified and humbled by the word of the law, they restore them again by the promise of grace, which is given in Christ, and offered to us by the word of the gospel. And this order is kept by the Holy Spirit forever. But Satan does it the other way around: first he comforts and caresses, so that the hearts may not notice that God is so offended by sin. After that, when he comforts the weak

a) Here the edition of 1532 continues: "that the prophet frightens in the beginning and teaches the law, but comforts afterwards. The Satan and the false prophets do the contradiction". Hereupon the following is missing until the next Bible quotation: "I have children" 2c.

1) Everything preceding (including the preface to the lecture) is missing from the first edition of 1532.

\*) This superscription precedes § 3 in the Latin editions of 1534, because the first edition of 1532 only begins there.

If he has lured and deceived souls to their harm by this trick, then he leaves behind him an abominable horror. For he terrifies and afflicts the conscience until he brings it to despair, and in these terrors (which are truly a foretaste of eternal death) he makes the souls hate God, despair of His grace, and consider their sin to be greater than the merit of Christ, which is the highest blasphemy. Therefore, we should remember this order, which we see the prophet keeping here, so that we may beware of Satan's temptations, and oppose the terror of the conscience to Christ, and the safety to the law 2c.

6 But he calls heaven and earth to hear, that is, to be witnesses; not that they should understand. For "heaven" is not to be explained by angels, and "earth" by men. But if anyone could fully see the movements of the prophet's heart, he would perceive that in every word there is a fiery furnace and the fiercest heat. Therefore, because of the great vehemence of the movements, it is not everyone's business to interpret the prophets, unless he has the Holy Spirit for a teacher. Now the prophet uses this figure to draw the attention of his listeners. As if he wanted to say: Nobody hears, all are godless, and despise the word of God; therefore heaven and earth shall hear. Why this? Because "the Lord speaks", whose word deserves to be heard.

When God speaks, it immediately follows what kind of listeners he has, for, just as Christ says John 8:47: "He who is of God hears the word of God," others all despise this teacher and hold him in low esteem, they condemn his word as heresy, as we see today. Therefore, this exclamation is mainly directed to the sinners who have a beautiful appearance, not to the coarse ones who sin against the other table, which the world also understands, but to those who sin against the first table and keep the other table most holy for the sake of appearance. Such people were the priests in those days, and today they are the papists and the red spirits. But what does the Lord say?

### **I raised children. b)**

8. he brings upon the ungodly Jews their ingratitude and blindness. But these are burning words, which we cannot reach with any speech. He does not say, I have chosen a people for myself, I have gathered Israel to myself 2c., but he calls them "children," and says, "I have brought them up." As if he wanted to say: I have not omitted anything, I have done everything; I have wanted to be their father, I have adopted them as my children, I have shown them all fatherly kindnesses, I have cared for them, I have increased them, I have protected them. If a prince did these things, they would be great things; but because I, God, do these things, they are despised. I have not only raised them up, but I have also "exalted" them; I have given them the name of the people of God; I have given them my word and the promises of my Son; I have given them and confirmed a kingdom which is the most glorious of all the kingdoms of the world, in which the service of God and the temporal government are in flourishing. But what will I be repaid for this?

### **But they have despised me.**

9 That is, they have fallen away from me and backed away. Here you have a picture of the world. If it behaves like this against God, what wonder that it does the same to us, who are God's servants? Therefore, we should be prepared to expect the highest ingratitude and the utmost danger for the highest benefit that we render to the world through our service. God wants to attract the world to His service through His gifts; but the world misuses them for its godlessness and idolatry. Thus, today the Gospel through us

b) From here to the Bible text words v. 5. f.: "The whole head" 2c. only the following is found in the edition of 1532: He accuses the holy nation of the Jews for forsaking the LORD, and blaspheming the Holy One in Israel, for departing from the LORD, and remaining stiff-necked in their ungodliness. Further, you shall note this punishment [v. 5.], "What shall I strike at you further?" For thus the wicked are wont to do; the punishment of their sins they take for a martyr's suffering, and boast in their wickedness, as Ahaz did; the more he was punished, the more he served idols. Thus, we do not become better through punishment and laws.

The word of God has been spread to free the consciences, but both ours and the adversaries misuse it for their will to oppose us.

### **V. 3: An ox knows his Lord.**

In the previous verse he praised our righteousness and holiness, namely our extreme ingratitude. Here he also praises the virtue of free will and our wisdom. But is this not the utmost disgrace that, according to divine saying, an ox and an ass, I do not want to say compared with us, but completely preferred to us, because they do their duty against their master, but we do not do our duty against God? Therefore, we should uncover our heads before the ox and the donkey as before our teachers, seeing that they are presented to us by God, so that we may learn from their examples how to be in awe of our God.

### **But Israel does not know it.**

(11) For this is the wisdom and piety of men who have departed from their God, that they are dumber than an ox and an ass, though they make themselves seem wiser in their own eyes than all men. For what wisdom can remain if one does not know God? As I said above, no one believes or hears this except the one who is of God, for he recognizes his folly and sin and asks for forgiveness. The error is still sorry that one has misinterpreted this passage to the birth of Christ, because here an ox and an ass are thought of. But one must remember that it was not safe for the prophet to punish the whole people so publicly because of their foolishness and ungodliness.

### **Woe to the sinful people!**

Here one must take the contrasts to the help. They want to be a holy people, but they are "a sinful people". They want to be a people chosen by God, but they are a people of Satan. They want to be the seed of Abraham, but they are "a wicked seed," and of the wicked, not of the godly Abraham. They want to be children of the patriarchs

but they are children of perdition and "harmful children" who only get worse with all their thinking and striving. And these are the praises of this people and all the wicked at all times.

### **They have forsaken the Lord.**

(13) Here he sums up, as it were, the ungodliness of his people, that they have departed from the true service of God, that is, first from faith and love; then from the outward service of the law. For they left the place appointed by God, the Temple, and sacrificed in the groves and on the high places, contrary to the divine command. But this is said against the holy people, who, under the most praiseworthy and holy kings, were resplendent in a wonderful appearance of holiness. What do you think the prophet would say about us if he had lived at that time? But one must raise one's mind against these aversions. For it is always like this: the pure preaching of the Word is followed by heresies. Therefore the Germans say in the proverb: Where God builds a church for the right worship, the devil also builds a chapel next to it for his service.

### **They blasphemed the Holy One in Israel.**

14 In this way he will also describe below the worship of the works saints, that it is a blasphemy. He calls God "the holy one", from his effect, since he sanctifies Israel. Thus Christ is our saint, by whose righteousness we are sanctified.

### **V. 5. What more shall they strike at you?**

15 This is another rebuke. For until now he has reproached the unbelieving Jews for their ingratitude, that they did not behave properly after so many benefits of God. Now he also reproaches them for their hardened heart, that they stubbornly continue in their ungodliness and cannot be corrected by any punishment. For this is what the wicked are wont to do: they interpret the punishment of their sins as a martyr's suffering, and boast of the punishment that they suffer for the sake of God's glory. Thus they take the scourge that is sent to them for their correction as a punishment.



They are not attracted by promises or threats. There is no way to bring them back on the right path; they cannot be lured by promises or frightened by threats, nor can they be improved by beatings. And this is the reason why Christ says [Matth. 21, 31.] that the tax collectors and harlots would rather enter the kingdom of heaven than the exceedingly holy Jews. For the gross sinners, who are imprisoned for adultery, death, theft, 2c., cannot excuse their sins, but must confess that they have acted wickedly, but the hypocritical saints and spiritual sinners worship their sins for righteousness, and think they are doing God a service. Therefore, when they are punished to mend their ways, they interpret their punishment as a martyr's suffering and a test of their faith.

Therefore, they cannot be corrected, but continue stubbornly, as we also see in our heretics, who, since they have been warned by an exceedingly severe judgment of God, not only do not allow their minds to be broken, but are even more senseless against Christ and his sacraments, and speak and boast of nothing but the glory of their martyrdom, and are corrected neither by words nor by blows. So does the godless papacy. Whenever it has to fear either a foreign enemy, or plague, or famine rages, they make public supplications. Masses, and other ungodly services, by which God is provoked to anger, but not reconciled. Examples of this are Ahaz in the books of Kings, and the unbelieving Jews in Jeremiah, who said [Jer. 44, 17]: "We will offer drink offerings to the queen of heaven" 2c.

#### V. 5. 6. **The whole head is sick.**

(17) Nothing more can be added to your punishments, and yet you do not allow yourselves to be corrected. <sup>c)</sup> But I like it, this

c) Instead of the following in this paragraph, the edition of 1532 offers: "Wounds and welts" 2c. This indicates that in such great evils there are no prophets to raise them up with the Word, but that they are deceived by false teachers who strengthen them in wickedness and do not show them sin.

The words are to be taken as an allegory to indicate that he has severely punished "the head," that is, the princes, "the heart," that is, the wise men, and the remaining part of the body, except for the "soles of the feet," that is, the rabble, and yet they are not corrected by anything. But here one sees how people cannot be improved by discipline and laws, since they are not even improved by beatings. These are allegorical words when he says that there is no physician who can heal the body that is afflicted with various wounds, that is, that there are no pious teachers who, as Jeremiah says, remind the people of their sins and punish them, and then comfort the frightened souls with promises so that they do not despair under the burden of such great misfortunes.

#### V. 7. **Your land is desolate.**

18 Now he tells the punishments bit by bit, as it were. Although the kingdom of Israel had already suffered all this, he nevertheless announces beforehand that Judah will also have to suffer the same at the hands of the king of the Chaldeans.

#### V. 8. [Vulg.] **But the daughter of Zion shall be forsaken 2c.**

19 As if to say: You will be deprived of the best and most glorious, but what will be left will be little and of no value.

#### V. 9: **If the LORD of hosts would not leave us a little.**

(20) It is due to the divine mercy that some remnants are still preserved, from which one can still hope something, and that we are not, like Sodom and Gomorrah, completely destroyed. Paul has taken this passage [Rom. 9, 29.] in a somewhat changed form, and makes a general saying out of it, as if he wanted to say: As Isaias says of his people, so I also can say: "If the Lord had not left us seed," 2c., that is, there must remain at least some who will be saved, not because of their merits, but because of the word of promise. Below, the same saying will be repeated, where we will explain it more extensively.

### **V. 10. Hear the word of the Lord, you princes of Sodom.**

21. in these names there is a very severe punishment, that he calls them "princes of Sodom" and "people of Gomorrah". And truly, there was a great spirit in this prophet that he took upon himself to call this people, which alone on earth kept God's name and word, by such names. Furthermore, he begins here to convert them, and also prescribes to them the way in which they are to convert. For since God is not reconciled by our works, and we cannot counsel or help ourselves by our powers, he prescribes another way for them to be rid of their sins, namely, that they should first of all abolish pharisaical and hypocritical righteousness, and begin to fear God and believe in Him; then that they should serve their neighbor.

### **V.11. Why should I care about the multitude of your sacrifices? says the Lord.**

(22) He rejects that which was most noble in the Law, and also commanded by God Himself, namely the sacrifices. Not as if the sacrifices were evil in and of themselves, for they were instituted by God, but because the opinion in which they sacrificed was ungodly. For they threw away their trust in divine mercy, and believed that they were justified by the sacrifices, by performing the mere work, which we also reproach our papists for today. For this is to deprive Christ of his glory and to ascribe it to our work. For the sacrifices were not instituted by God in order that they might be justified by them, but that they might be signs by which the pious testified that they believed the promises of Christ and were waiting for Christ as their Redeemer. Therefore, you see that Isaiah is doing to his Jews what we do to our opponents in all our sermons and writings, namely, that we teach that God is not at all reconciled by any works or merits that are ours, but that He forgives in vain and by grace those who hope in His mercy.

Accordingly, the judgment is made here that those are worse than those of Sodom who imagine that they can propitiate God through their sacrifices or any other works. If now the sacrifices are condemned, which are done in the opinion that one becomes righteous thereby, which were commanded and appointed by God Himself, how will the self-chosen works of our monks and of the whole papacy fare, as much as they are good in appearance?

(24) Thus, the wicked abuse sacrifices and other good works because they want to propitiate God through them; and only the abuse, not the work itself, is condemned outright. This is just as if someone were to imagine that he would become a child of God because God had given him a healthy eye. The eye is in and of itself a good creature; but the wicked misuses it for a cause other than that for which it was created. For it was created to see, not to earn righteousness. This is what we must think of all our outward works.

(25) Therefore, all works are only for the testimony of faith, not for the impartation of righteousness, which God has decided to give freely and by grace to all those who recognize Him as such a God who is merciful and forgives sin freely and by grace through Christ, so that the verse may stand, Ps. 51:3: "God, be merciful to me according to Your goodness. He does not say, according to my merits, sacrifices, or other works 2c. Just as a Christian should not despair in sins, so he should not presume on any work to contribute to his justification. The 50th Psalm and many similar sayings in the Psalms, which the diligent reader will refer to here, agree with this passage of the prophet.

### **I am tired of burnt offerings.**

26 This text clearly says that God does not need our works and does not respect them; indeed, He condemns even the works He has ordained if they are done in presumption and in the opinion that they will make us righteous. Without a doubt, however, they have nothing to do with the. With the reputation of Moses and the whole law

The prophets accused God of condemning the most holy works of the law, just as they accuse us today of forbidding good works. For God had specially appropriated "the fat" and "the blood" of the sacrificial animals had many uses in the Law. Therefore, God does both: He requires of the Jews those works of the Law, and He does not require them. He demands them absolutely for the testimony of their faith that they should not disobey His voice and His word, and for the benefit of their neighbor. But he does not demand them; indeed, he condemns them if they do so in the belief that they will thereby attain righteousness. But look at the foolishness of men who completely pervert this order. With works they want to serve God and become pleasing to Him, who has no need of them; but with faith they want to make themselves pleasing to men, while faith must be directed against God, but the works of love must be directed only against the neighbor.

For this reason, he rejects the flesh, blood and sacrificial animals, saying that he is full and has no need of them; they should rather entertain the priests and Levites with them, and not seek to propitiate God through these things. Therefore these sayings must be diligently kept in mind against the pretensions and works of men. For what do we seek to merit the highest majesty with our stained and pretended works, which has wanted to have mercy on us out of grace precisely because there was nothing about us that could make us pleasing to God?

V. 12: When you come in to appear before me.

28 This actually refers to the priests who entered the sanctuary, where God had promised to be present and to hear the prayers of the faithful. Because God had bound Himself to this place with His word, those who entered were said to have seen the face of the Lord. It was a great privilege that God had bound Himself to this physical place, so that people would know for certain where they should find and grasp God. For these are the words

(Ex. 20, 24.): "Where I will establish the memory of my name, there I will be." Therefore, God cannot be found anywhere, nor can He be "sought" in any other place than that to which He has bound Himself by His word. Under the law, he wanted a physical place to be designated, which alone in the whole world should be dedicated to the service of God; and it was idolatry to worship anywhere else, so much so that even the Jews, when they were abroad and wanted to pray, turned their faces toward the temple.

29 In the New Testament, however, there is no specific place designated. For because God presented Christ to us as Savior, all our prayers and works for Christ's sake are pleasing to God, wherever the word of the gospel is taught and believed. But whatever one prays, teaches and lives apart from Christ is all idolatry and sin before God.

V. 13. Incense is an abomination to me.

(30) There is a special benefit in understanding the universal statements he makes about the worship of the Jews, which they performed in the opinion that it made them righteous, namely, that this worship was disgusting to God, that it was useless, that it was "an abomination", that it was iniquity, that it was a service that God did not want, that it was "toil and anguish" (2c). And this latter actually refers to the religious works (*studia pietatis*) with which the hypocrites burden and toil themselves in vain. For they are nothing but toil and anxiety, with which the godless hypocrites toil, and yet they are improved nothing by them. Furthermore, as offensive as it is to our adversaries today for someone to call the mass such a service by which God is robbed of His own, a blasphemy, a useless work, 2c., so too was this preaching of the prophet against sacrifices and other services.

V. 14. My soul is hostile to your new moons.

31 There is a special emphasis in the pronoun "your". For it indicates that the Jews, out of zeal for godliness, had other feast days beyond those appointed by Moses,

have ordered. Such additions, however, always obscure the first institution and the true service of God. Therefore, Satan is the author of it, who is, as it were, an imitator and ape of God.

### V. 15. And while you are spreading out your hands.

The lifting up of the hands was a gesture of those who prayed, praised God and gave thanks. Accordingly, he indicates that he does not want to hear their prayer.

#### For your hands are full of blood.

This is the reason why he condemns all their worship and works (d). But it is a description that is the result of a conclusion (a posteriori). For since he sees that they lived without works of love and against love, he concludes that they are without faith and are condemned with all their worship, no matter how good they may seem to be. As if he wanted to say: You want to reconcile me with sacrifices and other works, and in the meantime forget about your neighbor, do not care about your brothers who needed your services. You are death slayers. For, as it is written in 1 John 3:15, "He who hates his brother is a murderer." But "to hate" does not only mean to be hostile to one, but also to deny one's neighbor those works that love toward one another requires. Just as the papists do now, so the Jews at that time also wanted to do good to God and to reconcile God with their works; they had no concern for their neighbor. But God has an abomination in such pretensions, and only wants that one fears Him, and believes Him, and shows good to one's neighbor. What the prophet reminds here in turn [v. 16], "Wash yourselves," 2c., requires faith and fear. [V. 17.], "Help the oppressed," requires love 2c. But this prophetic inference is to be noted, "Ye have hands full of blood," therefore your prayer, your sacrifices, is such a service that God is abhorred in. But the world believes the be-

2) The Jenaer has correctly: miiuns; the Wittenberger: minius; the Erlanger: mimius.

d) Instead of "their worship and works" in the 1532 edition: "their sacrifices".

The Holy Spirit does not guide them. Therefore, it does everything else, but leaves faith and love behind, as such services that have no beautiful appearance.

### V. 16 Wash yourselves, be clean.

So far the prophet has dealt with the law, he has punished the ungodliness of the heart and the unrighteousness of the outward life. But, as we remembered above [§ 5], it is not enough to show the disease, one must also show the remedies against the disease at the same time. Therefore he now turns to the other part of the sermon, and shows the way in which they can be delivered from ungodliness and unrighteousness, namely, that they should put away unbelief and obey the promises with simple faith, after which they should do good to their neighbor.

For in these two things rests the whole Christian life, both the inward and the outward. The inward has to do with God only through faith, by which one believes the promise that God certainly forgives by grace and in vain, for the sake of the seed of Abraham, that is, of Christ. And this mere faith, which God counts as righteousness without any works that we have done, whether previous or subsequent, is righteousness before God. The outward life, however, has to do with people. It stops at the use of the other table, whose summa is, as Christ declares, to love one's neighbor as oneself. This life gives birth to another righteousness, not that which is righteousness before God, but before men. This is the righteousness of the law, because it is of works. The other is the righteousness of grace, because it comes from an imputation that is free and of grace. Furthermore, this passage divides thus: "Wash yourselves, cleanse yourselves, put away your evil nature (that is, ungodliness and hypocrisy)." This belongs to the righteousness of faith, against the ungodliness of the heart. The remainder: "Renounce evil, learn to do good, seek righteousness," belongs to the righteousness of the law, against the unrighteousness of outward works.

**V. 17. Help the oppressed.**

God is not satisfied that one does not do anything against this prohibition (negativam): Do no harm to anyone 2c., but He also wants the commandment (affirmativam) to be kept: Be useful to everyone. Therefore, all monastic life and all life that someone leads for himself is condemned before God, which does not deal with love.

**V. 18. Let us reason with one another** (Arguite me).

(37) If you have done this, and I do not do you good again, then accuse me, saying that I am an unjust God. But this is an excellent consolation, by which he encourages us to faith and love. But from this we also see how clumsy the papists are who say that such promises are the merit of works.

**If your sin is equal to blood red.**

38 This is a very great promise, that he will forgive the sins and punishments of those who believe in God, fear him, and do good to their neighbor, and that he will also do all kinds of good in full measure. For works without faith are condemned, as the Scripture says Rom. 14:23: "Whatever does not come from faith is sin.

**V. 19. 20. If you will obey me, you shall enjoy the good of the land.**

(39) To the spiritual promise he adds a bodily one. For to faith he promises the forgiveness of sins, but to love, or to the righteousness of the law, he promises the abundance of temporal things. This is how God does it: first He gives Himself to the godly, then He gives all goods. By the way, the abundant distribution of temporal goods to the wicked will make their judgment all the more difficult.

**V. 21: How is it that the pious city has become a whore?**

40. Now he attaches the opposition: But this is not how you act. But the vehemence becomes considerably more emphatic by the astonishment of the prophet, that they are

so great promises could not be moved. For this is the utmost misfortune, when so great a light of the Word is disregarded and despised, so that blinded hearts cannot be moved by promises, nor by threats, nor by punishments.

**V. 22. Your silver has become foam. <sup>e)</sup>**

41 He explains in detail, as it were, what he calls a whore in general. And here we see again the order, that he first lists the sins of the first table, then the sins of the other table. "Foam" is the hypocrisy; "water" is the falsified doctrine. For these two things are always connected with each other: ungodly doctrine follows false opinions of God; ungodly doctrine follows unrighteousness, so that these two things are everywhere connected with each other, that the devil is a father of lies and a murderer [John 8:44]. Note, however, that good authorities, both spiritual and secular, are compared to "silver" and "wine," by which the community is not only strengthened, but also encouraged and delighted.

**V. 23. Your princes are apostates and thieves. <sup>f)</sup>**

This is an abominable insult to the civil authorities, that he calls them "renegades" and "thieves. Does this mean to give honor to the worldly authority? But the prophet is excused by his office, which compels him to punish the sins of his own people, whether they are public or private. Otherwise, if he said this outside his office, he would be guilty of insulting the majesty. But he does not condemn the office, but he punishes the vices of persons; and he punishes them as a public person, not as a private person. He does not condemn gifts or money, but avarice and the desire for money, that they chase after gifts and, bribed by gifts, administer their office wrongfully. That is why he calls them "journeymen thieves".

<sup>e)</sup> Instead of the following paragraph, the 1532 edition has: "Silver." It punishes hypocrisy. "Wine." He punishes the

<sup>f)</sup> Instead of the following paragraph, the 1532 edition has: "Princes." He punishes injustice and outward unrighteousness.

**V. 24. Therefore the Lord says.**

43 He repeats the threat. But that he adds: "The mighty one in Israel", likewise "the LORD of hosts", thus he indicates that he can do that which he threatens. It is a prophecy of the future evil.

**I will take comfort through my enemies.**

44 Then I will comfort myself when I send those who are otherwise my enemies upon them to devastate and scatter my people. That is, I will send for the Assyrians to avenge my contempt.

**V. 25. foam.**

45. I will only destroy the wicked and hypocrites, so that the hypocrites will no longer rule.

**V. 26. and give you judges again.**

46 Note this passage: God tears down so that he builds; he afflicts so that he saves. Satan and the world do the opposite. Therefore he will also say below Cap. 11, 4: "he punishes with judgment". And in another place [Isa. 57, 16.]: "I will not be angry forever." But this is the way of salvation, that he gives pious and diligent authorities, both in the church and in the secular government; on the other hand, when he wants to punish, he takes away the good authorities and lets children be princes. Therefore, one must pray diligently for good authorities.

**V. 27. Zion must be redeemed by right.**

(47) First, this shall be done, that they may be justified, and the sins of the people taken away.

After that, everything will be done right. But they will be redeemed "by righteousness", not by their powers, that is, when they purify their outward life and desist from evil. Zion will be restored by righteousness, that is, when it will now have a gracious GOtt who has remitted sin. Therefore, if we Germans today also want to escape the punishment that is coming, which our ingratitude deserves, we do not have to make supplications or processions, we do not have to hold masses, but first we have to leave the outward misdeeds through repentance; for that is "the right". Then, with simple faith, we must take hold of the forgiveness of sin which the Gospel offers us. But this is taught in vain; indeed, when they are reminded of it, they increase the ungodliness of their hearts and works.

**V. 29. For they must become ashamed over the oaks.**

48 For so it must be read [instead of: ab idolis in the Vulgate]. But he punishes idolatry with it. For in the groves, woods and gardens they set up altars, just as our people made the building of churches the highest level of worship.

**V. 31. When the protection will be like tow.**

No powers will be so great, no works and efforts of yours will be so good, that they could protect you against these evils. Furthermore, what the Latin translator has given by fortitudo, that is the name of an idol, on whose ungodly service the idolaters defied.

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## The second chapter.

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The kingdom of Judah was preserved after the Babylonian captivity so that Christ would be born in it, as God had promised. Now, since in the first chapter he describes the coming calamity

He had previously proclaimed, and yet at the same time promised, that he would preserve the others, so he now adds, why he wants the others to be preserved, namely for the sake of Christ. So this chapter is about

It describes the spiritual kingdom of Christ, in which he reigns everywhere through the word. But he does this in a beautiful order.

First, he recites: It will be when the church will grow to a very great multitude. Then he says from where and from whom it will grow, namely from the Gentiles. Thirdly, he also adds the way in which it will grow, namely through the preaching of the Gospel. And here he also names the place where this new preaching of grace should first be made known. This is to be especially noted, so that we may know that Christ's kingdom is not a physical kingdom, but a spiritual kingdom, which is ruled by the scepter alone, as it is written in the 110th Psalm, v. 2, that is, by the word of the gospel. Wherever this gospel is preached purely and loudly, there is Christ's kingdom. And this mark of the church, or of Christ's kingdom, cannot deceive you. For where the Word is, there is the Holy Spirit, either with the hearer or with the teacher. The outward good works can deceive, since they are also found in the pagans. That is why the papacy is wrong, which thinks that there are other marks of the church than the word. And because they say that they are the church because they follow a different way of life, they deceive themselves. For the word has always been the only, everlasting and unmistakable characteristic of the church. The Jews also err, who wait for a bodily kingdom of their Messiah. Fourth, he adds the fruits of the word, that the Gentiles come to the knowledge of sin through the word, and afterwards receive comfort and peace through this same word. The outward life will also be very holy and innocent. Fifthly, he speaks of the Jews' displeasure that they would stumble against it and not accept the kingdom of grace. Lastly, he adds a kind of extension, saying: "If all things together, both kingdoms and religions, are held against this Christ, there is nothing against it. Therefore, accept the same, worship him, adore him, or you will have to endure the greatest punishments for the sake of your godlessness.

### **V. 1. This (verbum) is what Isaiah the son of Amoz saw.**

The word *dabar*, which the Latin translator has given by *verbum*, "the word," has a much broader meaning among the Hebrews. For it means not only a word, but a thing, cause, order in general 2c. More often, however, it is taken for the neuter of the demonstrative pronoun *hoc*, this. So it is also used here: "This Isaiah saw" 2c.

### **V. 2. the mountain of the Lord will surely be (praeparabitur). g)**

Translate [instead of *praeparabitur* in the Vulgate: "will certainly be." Although the prophet speaks of a physical place where this preaching of the gospel was first to be made known, all these magnificent promises are to be taken spiritually, namely, that the church is a mountain raised and fortified above all other mountains, but in the spirit. For if you look at the outward appearance of the church from the beginning of the world, then from the time of the New Testament, you will see that it is oppressed, despised, and hopeless. Nevertheless, despite this contempt, it is "exalted above all mountains. For all the monarchies, all the kingdoms that have been in the world until now, have perished; the Church alone endures and triumphs over heresies, tyrants, Satan, sin, death and hell, and that alone through the Word, alone through this despised and weak voice.

5 Furthermore, it is a great comfort that the physical place from which this spiritual kingdom will first spring is so clearly foretold, so that consciences can be sure that this word is true, which first began to be taught in that corner of the Jews, so that "Mount Zion" is, as it were, a rule for us, according to which we can judge all religions and doctrines. The Alkoran of the

g) From here on until the next Bible quotation, the first edition has only: It is all to be understood spiritually, although he speaks of a physical place. For there had to be a certain place where the preaching of the gospel would first begin.

Turkism did not take its beginning in Zion, therefore it is a godless doctrine. The various customs, laws, and human statutes of Pabstism did not begin in Zion; consequently, they are ungodly and truly the teachings of devils. Thus we can stand up against all other religions and comfort our hearts that this alone is the true religion we profess. Therefore, in the two most distinguished Psalms, namely the second and the one hundred and tenth, Mount Zion is clearly indicated [Ps. 2:6]: "I have set my king on my holy mountain Zion"; likewise [Ps. 110, 2]: "The Lord will send the scepter of your kingdom out of Zion" 2c.

### **And will all heathens daznlaufen. <sup>h)</sup>**

This kind and quality of this kingdom is also marvelous. The other kingdoms are established and maintained by force and weapons, and men are unwillingly obedient to them; but here, because the mountain is raised, all the Gentiles will run to it, that is, they will come of their own free will, not forced, they will be attracted by the virtues of the church to join it. For what is sweeter and more sweet than the preaching of the Gospel? It is a certain doctrine upon which consciences are sure to lean; it offers a willing and benevolent God who gave His Son, the eternal God, to death for the life of the world, that we sinners might have forgiveness of sins through the ransom of His blood, and righteousness along with eternal life through the power of His resurrection; likewise victory over the world, sin, death, the devil, and hell. Because the gospel promises and offers these things to all, the Gentiles, who are troubled by their consciences because of their sins, run to receive them with joy and accept the treasures of divine mercy,

<sup>h)</sup> Instead of §§ 6, 7 and 8, the 1532 edition contains the following: Namely, voluntarily, not forced, as those who find themselves under your law. Now other kingdoms are prepared by force and weapons; this one will grow in such a way that the mountain will be raised. But here you see that the outward preaching is not in vain. For by the ministry of the word more is added to the church daily.

which the word shows and faith in the word appropriates.

(7) On the other hand, Moses, because he punishes sins and threatens death to those who sin against the law, frightens the weak souls and drives them to flee, despairing of their salvation. Thus, in a hidden way, he included the description of Christ's kingdom in the word: "They will willingly run to it," which Christ explains with more words in Matthew, Cap. 11, 12, where he says: "The kingdom of heaven suffers violence, and those who do violence snatch it to themselves." As if he wanted to say: People are not forced by force to the word of the gospel, but they force themselves to it 2c.

8 The general term: "all Gentiles", is not to be understood in such a way that all Gentiles should be converted. This is indeed the will of God revealed in the Word, that he wants all to be saved [1 Tim. 2:4], and therefore the gospel is spread throughout the whole world, so that there is no place in which the gospel is not preached; but even though not all accept the gospel, still some are converted everywhere. For the gospel is not preached in vain, but sanctifies and produces fruit in every place; as the prophet will say in the 55th chapter below, v. 10. Accordingly, this passage serves to strengthen the ministers of the word, so that they may not despair of the happy progress of the word when they see that few hear it. For through the ministry of the Word, more believers come to the church every day.

### **V. 3. and many nations will say, Come.**

9 Here you see the worship, the works, the efforts and sacrifices of the Christians. They do not boast that they will do these or those works; they do not establish new ways of life, not new garments 2c., but they consider this to be their one work, that they go to hear and to learn. Not the hands, not the eyes 2c. are required, but the ears and the heart; the rest of the members are all to serve the neighbor. These two, the ears and the heart, are to serve GOD alone. For this kingdom is in the word alone, and only those belong to it.



Rich, who always use the word, and always remain students of the word.

(10) The rest, as they are heretics, having once heard the gospel, immediately become masters, and change the words of this prophet, saying, Come, and let us go up, that we may teach him his ways, and walk in our ways. So they have a disgust for the word, as for a known thing, and seek new disputes, in which they may show their understanding, and ingratiate themselves with the great multitude.

(11) But Christians know that the words of the Holy Spirit cannot be fully learned as long as we are in the flesh. For Christianity is not in knowledge, but in the position of the heart (affectu). This movement of the heart can never fully believe the word because of the weakness of the sinful flesh. Therefore, they always remain disciples, and chew the word again, so that the heart may be awakened for and for by a new flame, and not become sluggish, or get a disgust for the word. Add to this the fact that we fall daily. For the flesh, death, sin, the world, and Satan, the prince of the world, do not cease to attack us. We are not safe from these enemies for a moment. If we do not always use the Word, so that we can stand against Satan's attacks when we are tempted, we are doomed. For sin is immediately followed by an evil conscience, which can be raised by nothing but the Word of God, by which alone Christians live and are nourished. The others, who leave the word, gradually fall from one vice to another until they perish.

(12) Therefore Christianity must be placed in the hearing of the word alone, and those who are pressed down either by spiritual or bodily temptations should know that they have not the word in their hearts. If they want to be set free, they must come to the Word again, and set Christ before their eyes, who invites us [Matth. 11, 28.]: "Come to me, all you who are burdened." Likewise [Joh. 11, 25.]: "I am the resurrection and

I am not hell or death. If another temptation comes again, as it does, you must again take refuge in Christ, who comforts us [John 6:37]: "Whoever comes to me, I will not cast out" 2c. And you will certainly feel the power of God in the word, through which it makes the believers alive and blessed.

### **He will teach us His ways.**

13) "The ways of the Lord" are works, not ours, but of the Lord, which He Himself works in us by His Spirit and Word;<sup>i)</sup> namely, that He destroys the works of the devil, sin, death, sorrow, terror, and the daily events by which we are hurried, and works in us the opposite good things, as righteousness, life, joy, hope, patience 2c. These are actually "the ways of the Lord" which his word, if we hear it and believe it, brings. All other ways, which deviate from the word, are erroneous and damned ways. But mark well, the word he will teach. For Christians are always disciples.

### **For from Zion will go forth the law.**

14 This is the cause of the increase of the church and the extension of the kingdom of Christ, namely the preaching of the gospel. For here he promises a new word. <sup>h)</sup> For if he did not indicate a new doctrine, what need would there be to promise anew the law, which was given so many years before? And he clearly shows the difference, because he adds: "from Zion"; as if he wanted to say: Before I gave the law on Mount Sinai, now I will give another one on Mount Zion, which will not be a teaching of works, but of faith; not of laws, but of grace; not accusing, but communicating the forgiveness of sins 2c.

i) Instead of the preceding, the 1532 edition has: "He will teach, for since Christians are constant students, they can never learn enough. The ways of the Lord are the works which he himself works in us." The following in this paragraph is missing there.

k) The edition of 1532 continues here thus: "From Zion shall go forth the law, not, as before, from Sinai. [V. 4.] 'And he shall judgeú/ Now follow the fruits of the word; namely, The Spirit shall punish the world because of sin; likewise: In me ye shall have peace." After this the following is missing until 16 iiml.

#### V. 4. **And he will judge among the Gentiles.**

(15) Although this new preaching will begin in Zion, it will not stop within Zion, but will also be spread among the Gentiles, judging and punishing them, as Christ says in John [Cap. 16, 8Z: "The Spirit will punish the world for sin." For this is the judgment, that they recognize themselves as sinners, and that they are doomed to eternal death by God's righteous judgment.

#### **There they will turn their swords into plowshares.**

Christ does not leave us in the terror that the preaching of repentance produces in the souls of the godly, but he does a foreign work so that he can do his work. In the beginning he kills through the law, so that the new preaching of grace may give life, in which the forgiveness of sins through his blood is given to all who believe in him [Eph. 1, 7]. This is that the prophet here describes with a fitting image the peace that can neither be in the heart, nor by heart with other people, if the souls are not certain of the forgiveness of sins. But no better means can be found to abolish disunity than that used by Christ, who by one saying accuses all alike of sins and condemns them. For on what account should those who hear and believe these things quarrel, seeing that they are by no means more righteous, holy, and wise than others? Therefore Christians are easily agreed among themselves, who recognize that all must be saved by the same grace, and that no one has merit or guilt before another.

#### V. 5. **Come now from the house of Jacob. <sup>1)</sup>**

17 The prophet sees the future fall of his people, therefore he admonishes them, saying, "To you especially belongs the gospel, to whom it was promised so long before. Therefore, do not miss the time of grace; walk in the light as long as you have it.

1) Here follows in the 1832 edition, "This is an exhortation: to you, you Jews, the kingdom is promised, therefore do not miss the time of grace." The following in

Now is the time pleasing to the Lord; if you miss it, the kingdom will be taken from you and given to a people who bear its fruit.

#### V. 6. 7. **But you let your people, the house of Jacob, go.**

18. this is the text of John [Cap. 1, 11.]: "His own did not receive him." Further, what the Latin interpreter has translated, *Quia repleti sunt ut olim*, that should have been given thus, *Projecisti populum tuum, domum Jacob, quia repleti sunt plus quam<sup>1</sup>) Orientales*, that is, they are greater idolaters than the nations toward morning. For because they are taken in by superstition, they do not accept the gospel, which condemns all worship that is not prescribed by the word of God. But the wicked do not suffer this, as can be seen in the prophets who were killed by the unbelievers because they condemned the worship of their own choice.

#### V. 8. 9. **Also their land is full of idols.**

(19) "Idols" are not only pillars and images, but any opinion that an ungodly mind invents for itself about God, without the foundation of Scripture. The opinion that the mass helps something by performing it (*ex opere operato*) is an idol. The opinion that works are required for justification before God is an idol. The opinion that God is pleased with fasting, special clothing, certain rules of life, is an idol. Such idols are worshipped by all those who perform such works in the opinion that they will be justified thereby.

God does not want us to invent His service according to our thoughts, but He says in Exodus 20:24: "Where I will establish the remembrance of My name, there I will come to you and bless you. Accordingly, he curses all worship services that are chosen by us without a certain word; there were countless such among the Jews at that time, as all the prophets testify. And we see the same thing today in the heretics, who substitute an image of their own devising for the word

1) Huaua is added by us; it is missing in the editions.

God and worship it. But a harsh threat is added here, "You will not forgive them for this."

(21) For there is no hope of their recovery, nor can they be reminded or taught; therefore they perish in their error. All other sins that we recognize and do not defend are forgiven, but the sin that is defended cannot be forgiven.

#### **V. 6. 7. They make much of the strange children.**

(22) This is to be understood of the false doctrine in which they teach others and deceive them with it. But we find here an excellent description of the false prophets. The first is that they deceive many with their harmful teaching. The other is that they are stingy and belly servants. For this is what he means by saying [v. 7.], "Their land is full of silver and gold, and there is no end of their treasures." Third, they also seek riches and dominion: "Their land is full of horses, and there is no end of their chariots." Lastly, they do great with their holiness, they prefer their religion to all, they boast of God; as now they call themselves the church 2c. But such people should be frightened by the terrifying threat that is added: "You will not forgive them" 2c. because they sin against the Holy Spirit.

#### **V. w. Go into the rock.**

This is an address to the whole world. All you people go to the rock, "hide yourselves". This power of the world is nothing. Christ's kingdom will be such a kingdom that even the highest authorities, the highest power and wisdom of the world will be afraid of its face; that is how much Christ is to be held in honor. But these are words of faith, for it can be seen quite differently. There is nothing weaker nor more unformed than this Christ. On the other hand, the wicked reign and flourish. Therefore, this glory is in faith alone. This is a glorious passage from the time and worship of the New Testament.

#### **V. 11: But the Lord alone will be high.**

(24) Namely, by preaching and by the word of the gospel.

#### **V. 12. The day of the LORD of hosts.**

This is the day of the New Testament. For in the church, the weak suffering of Christ is far more noble and glorious than the crowns of all popes.

#### **V. 13-17. Also over all the high and lofty cedars of Lebanon.**

26 These words refer to worldly kingdoms, for the prophets often use the word "Lebanon" to refer to the flourishing kingdoms because of the tall cedars found on it. But he wants to indicate that Christ and the Christians regard everything that is high in the world as low compared to the riches that are in the kingdom of grace, where eternal righteousness, life, and salvation are imparted to the believers. Lebanon is on the north side, and Bashan on the east side, in the tribe of Manasseh.

#### **V.18. And the idols will be finished completely.**

This goes to spiritual things. Neither in the worldly regime nor in religion will there be anything that can be compared to this glory of the future Christ.

#### **V. 19-21. Then one will go into the caves of the rocks.**

28 Now he says about religion what he had said before about the secular government. Ye saints and ecclesiastics (*religiosi*), confess also that all that is yours is nothing. He says: "He will scourge the earth", that is, all the worships of God that reason has invented will also disappear.

#### **V. 22. Let the man therefore depart.**

29 This is a summary: Therefore fear Christ, because he will come to reign alone. But very many shall not suffer him, which ye, being his people, ought not to do. "Cease, he hath breath in his nostrils," that is, he is mighty in his wrath. Thus says Lucas of Paulo Apost. 9, 1.:

<sup>^</sup>Αναπνέων την οργήν<sup>^</sup> spirans iram [But

Saul snorted].

30. it is therefore the whole body, from the

The first words, v. 10: "Go into the rock" 2c. to the end of the chapter, are a kind of rhetorical expansion. Until now, he wants to say, there were many gods and lords; but now we will have One Lord and God, One Religion, One Faith.

have one baptism. For Christ rules over all things through the gospel. Everything else is nothing, whether in worldly government or in religion, if it is held against this Christ.

## The third chapter.

In the previous chapter he described the power of the kingdom of Christ, now he threatens the Jews, who would not accept Christ, with desolation. Therefore this text is a historical text for the Jews, but also a prophetic text for our times, against the godless persecutors of the word and the servants of the word. But it was a very foolish preaching among the Jews, so often the prophets threatened the desolation of the people of God. For thus they boasted: We have the promises that this kingdom and this priesthood, which is instituted and ordered by God, will remain; God does not lie; and as those in Jeremiah [Cap. 18, 18.] say: "The priests cannot err in the law." And ours boast a like thing of their Church nowadays: the little ship of Peter may waver, but it cannot sink. But we see how these threats have come to pass among the Jews. Therefore, our people should be warned by this example that they should not be presumptuous about the title of the church. It is true that the church will remain; but in the subordinate (minore) they deceive themselves, that they say they are the church, and therefore are presumptuous. Further, he describes the future desolation by some stages, and certainly predicts that famine and sedition would occur, both of which things brought Jerusalem to the highest misery at that time when it was besieged by the Romans, as Josephus reports.

### V. 1-4. Childish ones shall rule over them.

2 Notice the way God destroys great kingdoms. For he takes away the heads in religion, and the wise men in the worldly government, and lets

ignorant people remain, who have no experience. For he calls boys (pueros), not who are boys in age, but in intellect.

V. 5. **and the people will drudge** (Et corruet).

3. so it is better translated: Exactores erunt in populo, vir in virum etc. [which has given Vulgate by: Et irruet ). [which the Vulgate has given by: Et irruet<sup>1</sup> )]. As if he wanted to say: The more powerful one will be, the more right he will be.

### The younger will be proud against the old.

4 This indicates the turmoil. For when Jerusalem was besieged by the Romans, there were three captains in the city who were fiercely hostile to one another, and they were more severely oppressed by the sedition of their own citizens than by the siege of the enemy.

V. 6. 7. **Then one will seize his brother from his father's house.**

(5) This is how it is with riots: when the best people are out of the way, everyone wants to have a leader. Furthermore, Isaiah indicates such a need that even if someone were to be found who would be skilled to lead others, he would still not be able to be brought by force to accept a magisterial office for fear of the riot.

### You have clothes.

6. the choice is not made on the basis of prudence, justice and worthiness, but on the basis of

1) irruet put by us according to the Vulgate, while the editions offer: Lorruet.

only in terms of violence and forces, that one puts all respectability out of sight. This is a beautiful picture of turmoil.

**V. 8. for Jerusalem is falling away.**

That is, I do not have so much ability in me that I could control such great evil.

**Because her tongue 2c.**

This is the sin by which Christ is denied and rejected. "The tongue" is the teaching of the Pharisees; "the doing" is hypocrisy and the sin of stiff-neckedness, that they would not believe the many miracles performed, but with hardened necks resisted the Holy Spirit. Furthermore, the "deeds" that the prophet condemns are the very best works in which they boasted of their holiness against faith.

**That they resist the eyes of his majesty.**

9 This indicates that they sin against the Holy Spirit out of malice, not ignorance, which is as much as "resisting the eyes of His majesty. This sin can no longer go unpunished. It also presses our Germany today. For the adversaries condemn our doctrine, which they themselves confess does not violate any article of faith. They condemn priestly marriages, which they profess are not forbidden by divine law. They condemn to the point of absurdity both forms of Holy Communion, which they must confess that God Himself commanded and instituted. They stubbornly defend the mass, which they confess has been used for many ungodly abuses. Therefore, punishment can no longer be withheld from us, for there is no hope of repentance for this sin. For it is the sin against the Holy Spirit, with which one resists the recognized truth.

**V. 9. Her nature she has no secret. 1)**

10. the knowledge of the face is taken here passively, that is, their recognized face; that is, they confess they can see their

1) Vulgate:

vultns eorumcus

Sin does not excuse. But he indicates that they sin out of wickedness; just as I see in the Gospel. For although the Pharisees are convinced by the word and the miracles, they do not yield. But because a part of our princes and bishops also sin so manifestly, we can also prophesy against them that they will perish.

**V. 10. 11. Tell the righteous that they have it good.**

11. He now comforts the godly; as Psalm 2:12: "His wrath will soon burn. But good to them that trust in him." Thus Abraham, Lot, and other saints were preserved, as were the apostles and the rest of the Jews when Jerusalem was besieged. For the Lord knows how to save the righteous.

**V. 12. 13. My people, your comforters deceive you.**

12. he adds this against those who comforted the people against these threats of the prophet, saying: "nothing will come of all these things; you are God's people"; as they said with the prophet Micah [Cap. 2, 6]: "such tears do not befall us; we will not be disgraced like this 2c. Therefore he saith [v. 13], It shall surely come to pass, "The LORD standeth there, he will judge"; as it is written in the 7th Psalm, v. 13, "He hath bent his bow, he hath aimed."

**V. 14. He comes with the elders of his people and with his princes.**

13 This is with the apostles. Because they see that the word is despised by the synagogue, they leave it and go to the Gentiles, leaving the Jews to be destroyed by the Gentiles.

**For you have spoiled the vineyard.**

14. you do not cease from corrupting and seducing. Therefore, the punishment will no longer be far from you.

**V. 16. Therefore the daughters of Zion are proud.**

15 Now he also threatens the women, as before the men. But he punishes them for the

Security and impenitence, that they said, We are daughters of Abraham, we will suffer nothing of all that you threaten.

**V. 17. Thus the LORD will make the crown of the head of the daughter of Zion bald.**

16 By this image he indicates that they would lose the temporal government and the priesthood. For these were the highest gifts in this people. The revelation of the disgrace can be taken in the same way as Ezek. 16, 37. ff "of the desolation of the kingdom; or that the Lord will then reveal the wickedness and godlessness of the Jews to the whole world.

**V. 25. Your men will fall by the sword.**

17 Namely, those by whose protection you hope to be safe.

**V. 26. And their gates will mourn.**

This is poetically spoken. As if he wanted to say: Erit ubique plurima mortis imago

[everywhere will be the image of death and in many guises], as the poet says.

**Cap. 4, 1. that seven women will take hold of one man at that time.**

That is, there will be such a great shortage of men, because so many of them remained in the war, that the women will offer themselves to the men of their own free will. But this revenge of God on the "Jew" is still going on today. Let us therefore learn from this passage that we should not be hopeful of God's gifts, whether spiritual or physical, but use them with thanksgiving, to the praise of Him who bestowed them on us unworthy ones. For God can suffer nothing less than presumption and arrogance. He wants to give superfluously, but in such a way that we may humble ourselves and serve Him; not be secure, as the Jews were then and the papists are now; the latter because they had the name of the Church, but the latter because they had the name of the people of God.

1) Virg. Aen., lib II, v. 369: Luctus, ubique pavor, et plurima mortis imago.

## The fourth chapter.

1) He foretold the miserable fall of the Jewish kingdom, now he comforts the remaining ones again and says: the best part of the people will be left, who shall receive the glorious promises of the kingdom of Christ, as it is also said in Jeremiah: 2) I have left me a grape. And Moses in his song Deut. 32, 36: "The Lord has mercy on his servants."

2 Furthermore, he uses this order: First, he says that the kingdom of Christ will be glorious and magnificent. Then he explains what this glory is, namely that Christ will give the church excellent gifts. First, he sanctifies her. Secondly

2) In the Wittenberg edition in the margin: "Hiers.b" sv. 9]. The old translator has: Jer. 15, II. But neither seems to fit us well.

he will forgive sins, and kill the flesh and the old man. Third, he will stand by in danger, protect from violence, comfort in adversity 2c.

**V. 2. At that time the branch of the Lord will be dear and valuable.**

3. "The branch of the Lord" and "the fruit of the earth" is Christ. This one, he says, will show himself in his majesty and glory, he will be exalted above all his enemies, he will live, and give us all things superfluous. But all this is done through the word. m) But for this reason he calls Christ "the branch of the Lord," so that he may give us a new life against the vexation of the

m) Instead of what follows in this paragraph, the 1532 edition has: But he calls Christ a branch of the Lord because he is weak in the world, crucified and despised, but glorious in the eyes of God.

The Lord says, "Do not be mistaken by this outward appearance. Let not, saith he, this outward appearance deceive thee. For though Christ is weak in the world, crucified and despised, yet in the eyes of the Lord he is glorious, and the right branch.

### **V. 3. and who will be left in Zion.**

Not only will Christ be such in his person, but he will also distribute these riches among the rest of the people, who will be called saints because God will dwell in them and they will be dedicated only to divine use.

### **V. 4. by the Spirit who will judge and kindle a fire.**

5. This piece also belongs to the distribution of the riches that are in Christ; because the Spirit immediately kills the flesh, so that the outward members of the body also may depart from unrighteousness, and we may live innocently. For those who are justified are cleansed and washed away daily by the Holy Spirit. For we are daily challenged by various sins, that we may know, partly in ourselves and partly in others, what wickedness is in our hearts, and that we may feel the power of Christ against sin, who dwells in us through His Spirit.

(6) But the prophet ascribes to the Holy Spirit a twofold office. The "Spirit of judgment" is with whom Christ exercises judgment, that he may condemn, cleanse, and kill the old man. But "the spirit of judgment" refers to "filthiness"; as John also calls him a spirit that punisheth [John 16:8.]. "A spirit of fire" he is called, because he does not grow weary, but continues fiercely, and impels that we should grow and become stronger from day to day. But "the spirit of fire" refers to "the blood," that is, to the blood debt. For our heart is unclean, and we are all death-believers before God.

### **V. 5. 6. And the LORD will create over all the dwelling place of Mount Zion, and where it is gathered, clouds and smoke of the day.**

So far he has described the riches of Christ's kingdom, the distribution of spiritual gifts, and the power and effect of purification. But because Satan cannot suffer this knowledge, and because our King is a hidden King, and because we have not been given weapons to avenge ourselves, but have been commanded to endure and bear, he now touches the cross. <sup>n)</sup> The Lord, he says, will protect and defend Zion, that is, his church, which is in danger for the sake of this branch. Christ will be the right "cloud", that is, he will refresh and comfort his own. And he will be a "fire" that will shine in the temptations. In him the believers will have strength and power 2c. <sup>o)</sup>

8 The prophet makes a double challenge, one of the "heat" and the other of the "rain"; one of the "fire" and the other of the "water" and promises that Christ will be our protector so that we will not be hurt. So also in Matthew, Cap. 7, 24, 25, it is said of the house built on a rock that it would stand against the violence of the winds and the floods of the waters. Accordingly, this passage teaches that the powers of Christians rest in Christ alone, and in no other thing, which we will explain a little more broadly.

n) Instead of the preceding in this paragraph, the 1532 edition has: Now he also touches the cross.

o) Here the 1532 edition continues: "The prophet makes a double challenge, one of the heat, the other of the rain. The heat is when the conscience feels the wrath of God in persecution, and takes up the cross as a certain sign of divine wrath. When this outward evil, with which we are plagued, is joined by the inward temptation of the conscience, and Satan increases the despair, so that man is plagued from within as well as from without, then only is the heat really felt. But here the souls must be reminded of the will of God, namely that God does not chastise us for the sake that we should despair and perish, but that it is a fatherly chastisement, so that we do not become arrogant, and so that we learn about ourselves, and that Satan also sees that the word of God is invincible, and that it sustains and delivers us in all misfortunes, be they as great as they may. But you should diligently realize that no efforts, merits and works that are ours can be of use to us in the temptations, but that all our strength rests on Christ alone, who protects us through his word as a cloud. The rain is the outward attacks. But no one understands this unless he is taught by experience." This is followed by st 11,

At the time of persecution, the conscience is naturally struck with the fear of divine wrath. For because it feels the present punishment, it immediately makes the conclusion (*colligit ex posteriori*): You are being afflicted now, therefore God hates you. Such is our nature, and by following it, the prophets call it God's wrath, when He visits His own with a cross, while in fact and truth it is not God's wrath, but a love rut. Satan also adds to this and increases the despair, so that the heart doubts God's grace and begins to fear God and to hate Him as an executioner, so that one feels pain and fear on both sides, outwardly in the flesh and inwardly in the conscience. This is actually the heat of which the prophet speaks here, by which the conscience is parched.

(10) Here the Holy Spirit is needed to teach us, and a devout brother to remind and instruct us that God wants nothing else than to improve us with a fatherly heart, and to show us His power and the power of the Word, which finally triumphs, so that we may learn, and Satan may also see, that the Word is an invincible power of God, against which the gates of hell can do nothing, and so that the power of the Holy Spirit, who dwells in us, may be glorified. Whoever, without this protection of the Word, looks to princes and to the common people, of whom we have seen many, will be deceived, as the Scripture says: Whoever relies on men will perish. But just as reliance on men is forbidden, so also God is offended when we throw away faith and fear men too much. As he says to Ahaz in chapter 7, v. 4: "Do not be afraid, and let your heart be undaunted before these two smoking fires of fire. But Ahaz gave him no ear, just as we are all by nature faithless against the divine promises. But he who believes the word will surely be saved. For this is our only protection. For the frightened and weak souls cannot be raised up by human hands. Here the word is necessary;

whoever grasps this feels refreshment and cooling for the heat.

The rain, however, is the outward attacks, from which not the conscience but the body feels discomfort. Therefore, in this place Christ is presented to us as our shield in all tribulations, both spiritual and physical. But this cannot be understood without experience, which alone makes a divine scholar. The heretics will one day have to feel the sun without having an umbrella, because they reject the flesh of Christ and walk only against the mere majesty. They will not feel this for a while when they are out of the temptation, but when the temptation will seize them, they will fall suddenly.

(12) For he who is challenged must be told that he does not stumble after the divine majesty and the terrible works of this majesty. For God does not want us to recognize Him in this way; therefore He does not want to deal with mere men, but He has hidden Himself in our flesh, which we can grasp and take hold of. We cannot grasp the divine majesty unless we want to grasp a consuming fire. And Satan cannot overthrow us more easily in any other way than when he has led us to the contemplation of majesty. It is so great that the mind must soon fall into despair. For this reason Solomon also reminded [Proverbs 25:27, Vulg.], "He that searcheth after majesty shall be crushed with the glory of it." The cause is this, because we are by nature forward. Now majesty, as an inexhaustible fountain, presents infinite examples, from which spring infinite and exceedingly dangerous questions, such as: why did God permit the fall of Judas? why did he let Peter come to grace again? 2c. Through such disputations, the hearts are gradually accustomed to vain questions, so that they quarrel with God as with a potter, whereupon the fall inevitably follows.

Therefore, one must refrain from such thoughts. For if God would have wanted to be known by us in this way, then



he did not come into the flesh. But for this reason he held out his flesh to us, that we might cling to it and grasp and understand it to some extent. So he does not let Philip, who was too forward in asking him about the Father, wander higher, but leads him back to himself and says: "Philip, he who sees me sees my Father. You must not seek the Father apart from me, or imagine that the Father can be known without me; behold me, and you have also seen the Father. For before the face of the Majesty no man can stand, but must look unto Christ alone.

14 Therefore let us not listen to those who say, "The flesh is of no use. Rather, turn it around and say: God without flesh is of no use. For on Christ's flesh, on the child who hangs on the Virgin's breasts, the eyes must be firmly fixed, so that one may take courage and say: I have no God, neither in heaven nor on earth, nor do I know of any other, except the flesh which lies in the womb of the Virgin Mary. If you say this, there is no fear that you will deviate from God, or that your heart will be brought to despair by terror and fear.

For God is otherwise incomprehensible in all other ways, but only in the flesh of Christ is He comprehensible. In this Christ you see nothing but the highest sweetness and kindness, who voluntarily took upon himself the death of the cross for us, so that we, freed from sins, might have his righteousness through faith in him and eternal life. Through this sight the mind is raised and life is received. All the rest are images of wrath and death, none of which is more dangerous than the image of the divine majesty. But he who thus takes Christ into his heart

After this, he can safely climb up to the Father and deal with him, as he says [John 14:6]: "I am the way. But the ways that are apart from Christ, on which one wants to ascend to the Father or to the divine majesty, are all slopes on which no one can stand, but must fall down.

(16) Therefore I remind and exhort you, dear fathers and brethren, beware of such high thoughts, by which faith and hope are taken away, heaven is shut up, and hell is opened. But learn diligently what the prophet here reminds you, that Christ alone is set apart to be a screen and a shade for those who endure adversity from the heat and the rain. To this one fix your eyes, to this one cling, as you are also reminded by God's voice: "Him you shall hear." Whoever hears another, whoever looks to anything else besides this flesh, is lost. For this alone shields us from the heat that comes from contemplating the divine majesty; it alone protects us from the rain and the violence of Satan. This shadow gives us cooling, that the thoughts of wrath may pass. For there can be no wrath where you see that the Son of God is given to death for you, that you may live. That is why I put to your heart the designations of Christ, with which here the prophet adorns him, that he is "a tabernacle for shade from the heat, and a refuge and hiding place from the weather and rain". In the same way Paul also draws all things to this Christ, since he speaks [Col. 2, 9.]: "In him dwelleth all the fullness of the Godhead bodily." He is therefore presented to us as the seat of grace [Rom. 3, 25], so that we may not despair, depart from God, and be frightened by other hateful images besides Christ, in whom alone is our victory and life.

## The fifth chapter.

The prophet now repeats the threat of the future desolation, but under a different image. As if he wanted to say: Well then, they will not be moved by these threatening words; therefore I will also make a song of this matter, whether they can be brought to repentance in this way. "The vineyard" is the Jewish people, which God has fenced in with His law. The delicious "vines" are the holy judges and kings, Joshua, David 2c. "The Tower" is the worship and its word, which GOD gave from heaven, and belong to the exercise of faith. "The cellars" is the killing of the old man, of which Rom. 12, 1. is spoken, and which belongs to the use of spiritual killing. It is the same if you take it for the altar of burnt offering on which a bruised spirit is offered 2c. "The host" is the outward gross sins, that they were robbers, adulterers, slayers, who killed the holy prophets and Christ.

2 But he enumerates all this according to the order. First he praises his good deeds, which he has done for the synagogue. Then he says how the synagogue has not behaved properly against such important good deeds. Third, he threatens devastation. Fourth, he makes a register of their sins. But he adds to every sin its punishment. In the fifth place, he returns to the threat, and, in order to add a greater terror to them, he adds a description of the people by whom the synagogue was to be devastated. Accordingly, it is all far more terrible than could be understood of the Babylonian captivity.

**V. i. Well, I will sing to my beloved a song of my cousin from his vineyard.**

3 He calls Christ his cousin. For Isaiah also was of the tribe of Judah.

**My beloved has a vineyard in a fat place (in cornu filio olei).**

4. the word cornu [horn] is taken for an elevated and fortified place, of the

same it means so much as a power, an empire, dominion 2c. And by this designation the prophet indicates that the Jewish empire was strong and powerful. But that he adds filio olei is a Hebrew expression. For the Hebrews often use the name filius when they want to express a possession. Therefore it is suitably explained by the word "have" with the noun to which it refers, as, cornu filio olei, that is, cornu, quod habet oleum [a horn that has oil]. The meaning is therefore this: Christ has his vineyard in a secure place, because of divine protection, furthermore also in a fruitful and fat place. What more, then, could he have given? since he has given them power and abundance. But this one thing is left, that they should make good use of these benefits 2c.

**V. 3. 4. Now judge, you citizens of Jerusalem.**

5 This is, as it were, a summary: What more could I have done?

**V. 5. 6. His wall shall be taken away.**

6 He repeats the punishment of the last desolation of the synagogue; it shall come to pass that the priesthood shall be taken away from them, so that nowhere shall be found people who teach the word. For the ministers of the Word are those who prune and hoe the vineyard. Thus the Jews today have neither the Word nor prophets nor the worship of God, and thus they have at the same time lost the worldly rule, which never happened to them before. For during the time of the captivity there was still a spark of the kingdom left. For the king Jechoniah was still alive, and there were still prophets when Daniel, Ezekiel 2c.

**That thistles and thorns grow on it.**

7. thorns are the best works, according to appearance, as those of the Pharisees were, and with us are those of the monks, by which the foolish common people are knitted. Thus

It cannot be otherwise, where the law is not taught, sins cannot be properly punished and corrected. For the law is the light for the knowledge of sins; if this is not there, the thorns inevitably grow; that is, instead of good works, hypocrisy prevails.

**And will command the clouds that they rain not upon it.**

The clouds are the apostles and the preaching of the Gospel. But this is the greatest misfortune of all, when the word of God is taken away, in which alone the forgiveness of sins, the favor and grace of God, and eternal life are offered. All this is taken away at the same time as the external word, and nothing remains but accusation and guilt that cannot be forgiven, the wrath and judgment of God, and finally eternal death. Therefore, we must pray that the kingdom of God, for the sake of our ingratitude and sins, may not be taken away from us and given to a people who bring forth its fruits [Math. 21, 43].

**V. 7. He waits for justice.**

(9) This is the first kind of the host, namely, the avarice of the authorities. They should judge rightly, but they do nothing but oppress and afflict the subjects with their oppressions and injustices. Nor do they have mercy on the poor, for this is what he calls "justice.

**V. 10. For ten acres of vineyard shall yield but one bucket.**

(10) It will be a very great harvest. If you count on a rich grape harvest, it will happen that ten fields will hardly yield a jug of wine. Furthermore, notice here that God punishes the stinginess of the people with theurung, as we also experience today. For since the world does not punish stinginess, God punishes it with anger. For the profit does not come from our great labor, but from the divine blessing. When God gives His blessing, everything grows very abundantly; but if

God puts a curse on the land, nothing grows. Therefore, the godly may learn here how to build their fields; namely, first with prayer, then also to be bountiful; then God will bless them.

**V. 11: Woe to those who are up early in the morning.**

(11) This is the other kind of wickedness, namely drunkenness. Note that almost the same vices are mentioned here that Christ punishes in Matth. 23, 13. ff.

**V. 12. They do not look at the work of the Lord.**

12. "They do not look at the work of the Lord"; that is, at what God demands and wants from them, namely, that they believe God and fear Him, and do good to their neighbor.

**V. 13. Therefore my people will have to suffer hunger.**

This famine was described by Josephus.

**V. 16 But the LORD of hosts will be exalted in judgment.**

014 This shall the LORD do, that he may destroy the wicked, and also save the godly. And so by him justice will be exalted when he punishes the ungodly, so that it must be said: The LORD is a righteous judge on earth 2c.

**V. 17: Then the lambs will feed.**

15 He comforts the godly. The apostles and remnant of the faithful will have the word of God with which they will be pastured superfluously.

**Woe to those who tie themselves together with loose cords to do wrong.**

16. this is the third type of. Heerlinge. For he speaks against the secure and stiff-necked prophets who comforted the people against these threats of the prophet. They comforted the people against the prophet's threats by relying on their carnal righteousness. Furthermore, it is a Hebrew expression that he says: "they pull at the injustice as at a truck", that is, they lead in

their injustice, they did not want to let themselves be corrected. 2c. He calls the laws and statutes by which they fasten "injustice", that is, the seemingly highest holiness, "ropes".

#### **V. 20: Woe to those who call evil good and good evil.**

(17) This fourth kind of host is against the blasphemers who condemned the word of the prophet and extolled their doings and teachings. But for the most part it goes against the masters and teachers. For he does not speak of the good that is in creatures, or of something that is outwardly good, but he speaks of the word that is truly good. First, because it teaches what is right and good, and guides us in peril so that we do not perish. Second, it is a light, because it teaches in tribulations, and does not forsake those who are forsaken by all human help. Thirdly, it is also sweet, because it is life and brings peace to souls. So we should give this honor to the word, thinking that the word is good. But the opposite happens: What is good, they call evil, the light darkness 2c. Therefore they take their human doctrines, teach them and practice them as if they were the most delightful doctrine, because they bring bread into the house. So I take this passage from words, not from gold or from pleasure. For these are only evil when they are misused; but error and ungodly opinions are absolutely evil.

#### **Woe to those who are wise in themselves and think themselves wise.**

(18) This can be applied both to the teachers and to the disciples. But they are those of whom also Paul says in the Epistle to the Romans, Cap. 1, 22: "Thinking themselves wise, they became fools." And in the proverbs the xxxxxxxx are often reproved. For the φιλαυτία, or conceit that one is wise oneself, is the most pernicious vice, by which hearts are prevented from accepting punishment or being reformed; but they are intent only on one thing, that they may be admired by others. Thus we see

Heretics never think about whether what they teach is true or not. For they think they are wise, and therefore they cannot err. But we, who want to be true Christians, should be ready to be taught by every child. After that, we should carefully examine what we follow to see if it is in accordance with the faith and the word of God, so that our wisdom is connected with the fear of God; otherwise it will be an unfortunate wisdom.

#### **V. 24: Therefore, as the flame of the fire consumes straw.**

19 He describes herewith the exceedingly great speed of the devastation. All yours will be as weak as straw against the flame; you will not be able to resist the punishment. These are figurative speeches; "the root" stands for the noblest, and "the shoots" for the subjects, but especially for the young people.

#### **For they despise the law of the LORD of hosts.**

20. the punishments of the other sins are bearable; the blasphemy alone God punishes with the most severe desolation, and exterminates the despisers with stump and handle. Thus Jerusalem and the whole Jewish people, thus Babylon, thus Rome were devastated; the same will happen to Germany.

#### **V. 25. He stretches out his hand over them.**

21 Thus the Jews are still miserably scattered to this day.

#### **V. 26. For he will raise a banner.**

22. now he also describes the people who will destroy the Jews. But it is all to be understood by the Romans.

#### **Hurriedly and quickly they come along.**

(23) The prophet here presents an excellent image (hypotyposin), and he does this because he would like to bring his own to repentance from the bottom of their hearts. And this is the reason that the prophets use various images and ornaments, by which they hope to achieve something with the unrepentant.

24. But a blinded heart cannot recognize its sins, not even when it feels the blows; or, when it recognizes them, it despairs, like Pharaoh. We see the same in the heretics, who cannot be corrected by any punishment. For when they are punished by God because of their sin, they say that they suffered for righteousness. Even today, the Jews say that they have done well by crucifying Christ, even though they are miserably tormented with the most severe punishments. Thus the Anabaptists willingly suffer death because they imagine that their opinion is right and good. For they are possessed; therefore they should not be killed, but rather locked up in a place and kept in check as raging people, and rather prayed for. But keep us from this sin, that we think ourselves righteous [in sins], for it is not forgiven. So the more such

The more people are punished, the more they boast; the more they are praised, the more they rage 2c.

### V. 27. No one's belt comes off his loins.

25 That is, they are always ready in arms, they never lay down the sword.

### V.30. And will roar over them at that time like the sea.

26. This means the weeping of the Jews, that they will weep for their misfortune.

### When you will then look at the country.

That is, the saddest horrors of death will appear everywhere. Everywhere there will be despair and mourning, to such an extent that even this lovely light of heaven will be unpleasant to them.

## The sixth chapter.

This chapter contains a vision of the future extermination of the synagogue. For the prophet is very rich in words, therefore he has often presented one and the same thing with changed words; as if he wanted to say: I have predicted the future disaster by a prophecy, likewise also by a song. Now I want to add a face of this very thing, whether perhaps some would like to be corrected and set right again.

Furthermore, the whole first part of the face is set against the Pharisaic righteousness and the presumption of the Jews. <sup>p)</sup> For they were wonderfully presumptuous about their righteousness, worship, kingdom and priesthood, Rom. 9, 4. ff. They were so blinded by this glory that they would not listen to any prophet who threatened them.

spoke. Thus they also made the objection to Christ in the Gospel [Matth. 3, 9]: We have God as our Father, we are children of Abraham 2c. Hardened by this presumption, they did nothing with fear, but despised all the threats of the prophets, trusting in the temple and in the service of God that they had.

(3) Therefore, the prophet frightens them and wants to instruct them to seek a higher service, against that fleshly presumption. For the temple was not built by Solomon in such a way that he meant that God could be enclosed in it, but that the service instituted by God should last until Christ, for the sake of outward discipline and instruction, not so that they should think they were righteous because of the temple and safe from all the misfortune their sins deserved. What then, saith he, do ye boast of the temple? Your temple is nothing. I have seen the Lord sitting over the temple, and he is not in the temple.

p) From here to the words in i?3: "I have seen the HCrrn sitting", the edition of 1532 has only the following: For because they trusted in the temple and worship which they had, the prophet therefore terrifieth them, saying, Your temple is nothing.

For your temple, on which you are so presumptuous, can hardly contain the hem of its garment; that is, your very highest righteousness is barely the outermost surface of true righteousness. And you have no cause to boast of being God's servants because of it.

4. for he has others than you are, who are "seraphim", burning with love for God, who are not hypocrites like you are. They have "six wings", so that they also surpass in number of wings those cherubim of Moses, who have only two wings (Mos. 25, 20.). But their reverence for God is so great that they "cover their faces" and out of reverence for Him they do not dare to look at Him. They are not puffed up with any confidence of righteousness and presumption, as you who walk uprightly, without fear of GOD, in your righteousness. "They also cover their feet," they boast none either of their works or merits; indeed, they do not want to be seen and appear before GOD. (For "walk" means the walk of life and works.) "With two wings they fly," and serve GOD, not with their works, but with their voice alone. Therefore, your holiness is not something of which you presume. God alone is holy, and the truest worship is a pure and simple confession. The rest of what we have are gifts given to us, which must be covered 2c. so that we are not presumptuous of them. Thus he secretly punishes the Jews. This is the short epitome of this face.

#### V. 1-4. All the earth is full of his glory.

(5) "All the earth," not your temple alone, as you measure yourselves. For everything is aimed at beating down their presumption on their worship of God. But this too must be noted in passing, that the prophet says he has seen the Lord, while he has seen him only in the face. And yet he calls that which he has seen in the face the Lord. And this is what we also say about the sacrament, that whoever sees this bread has seen the true body of Christ, contrary to the error of the sacramentists. For one often speaks of a part, like

of the whole, which is composed of parts, and the form of the Lord, likewise the Lord, are rightly taken in figurative speech for one and the same. Thus the body of the Lord and the bread of the Lord are taken for one, so that he who ate this bread is said to have eaten the body of Christ; just as Isaiah says that he saw the Lord when he saw the form of the Lord. For in this way both are signified, that which a thing contains, and that which is contained in it. The same way of speaking is this [Matth. 3, 17.]: "This is my dear Son"; likewise, [V. 16.]: "He saw the Holy Spirit in the form of a dove" 2c.

#### V. 5 Then I said, Woe is me, I perish (quia tacui).

This is the other piece of the face. The verbum, which the Latin translator has given by tacui (I have been silent), is translated: "I perish", that is, I am swallowed up in eternal death, because I have seen the Lord, according to the word: "No man shall live who sees God" (Ex. 33, 20.).

#### Because I am impure lips.

(7) Here the prophet is challenged for the doctrine that he has not done the word aright, and he holds that he must be condemned with the false prophets; as is wont to happen in such terrors and temptations. But here it should be noted that all teachers of the law, however holy they may be, nevertheless have unclean lips, because the law leads no one to perfection, neither the teacher nor the hearers. But this is a true defilement only when one hopes to attain righteousness from the law, which is given for the revelation of unrighteousness. Therefore, Isaiah condemns himself and the people that they are sinners and says that another service must be established than the law and the works of the law, namely the service that the seraphim render to God, in which one takes refuge in the divine mercy and asks for forgiveness because of the sins. This service is the

Fear of God, which works repentance, and faith, which believes in the forgiveness of sins 2c.

#### V. 6. 7. **Then one of the seraphim flew to me.**

8) Confession is followed by the forgiveness of sins. In order for the prophet to be certain of this, he receives both a sign and a word.

(9) This passage is also worthy of note because it informs us of the use and benefit of the signs which the Sacramentans say are only outward signs of confession. The word by which the prophet is raised up is this, that he heard from one of the seraphim, "Thy iniquity is taken away from thee"; but the sign that his lips are touched with a burning coal. And this was done so that he would not doubt the word he heard. Thus the signs are rightly used, and serve to confirm faith. And it cannot be said otherwise than that Isaiah truly received forgiveness of sins through the word and the sign at the same time. Therefore one must keep this saying, that also the outward signs are used with the word for the forgiveness of sins. Now follows the third part of this chapter.

#### V. 8. **And I heard the voice of the Lord saying.**

(10) This is the effect, power, and sum of this vision, that a part of the people is hardened and cast away, and a part is accepted and enlightened. As if he wanted to say: I teach a different righteousness than you have; but you do not want to suffer this, because nothing clings to you more stubbornly than the opinion of your own righteousness. Thus we see in the Gospel that all the words and deeds of Christ were wonderful; but because he taught against the righteousness of the Jews, they did not receive him, but blasphemed him.

#### **Who should I send?**

(11) He has indeed cause to ask. For because of the very great difficulty that is in the ministry of the word, all are with trembling.

and unwillingness to do the same. Thus, Moses could be brought with difficulty to take upon himself the teaching ministry, especially among this people. Therefore, a great courage is required for the ministry of the word, which can despise the ingratitude and wickedness of the world. So nowadays our name is daily weighed down more and more with the hatred and envy of men. They blame us for the murder of the peasants; the new sects and godless opinions of many people, they say, have also arisen because of us. What is needed here is a brave courage that will not let itself be broken by this infinite wickedness of the world, and that will continue steadily in its office; the others succumb and give way to blasphemies.

#### V. 9. 10. **Hear it, and understand it not.**

(12) This passage has been interpreted in many ways, and many, although it is not appropriate to the matter, talk about the election of grace and similar works of the Majesty. But we want to keep the simple opinion. As if to say, I teach now a very different righteousness from that which ye have; and ye are indignant at it. But it will happen to you that you will hear the preaching of this divine righteousness, and yet will not hear it, 2c. that he thus punishes the unbelieving Jews for righteousness and obstinacy at the same time. And it should not be that we sharply dispute whether God really blinds people. For that is hardening enough, when he withdraws his spirit and leaves the godless to Satan.

#### V. 11: **Until the cities become desolate.**

This is a prophecy of the devastation of the Jewish empire by the Romans. They will not desist, he says, until they are destroyed and perish.

#### V. 12. [Vulg.] **Which was forsaken shall be increased.**

The survivors will be saved, and the believers will inhabit the spiritual Jerusalem. It is a promise for the godly.

**V. 13. But the tenth part is still to remain inside.**

(15) That is, the remnant shall be saved.

**[Vulg.] And it will spread like a terebinth tree.**

He says the same: The largest part of the people will perish, and from the remaining a new people and a new church will grow. But with this he indicates the power and effect of the gospel, that from a small lump, from a barren grain, a tremendously great multitude will grow up.

**Secret interpretation.**

16 I have often reminded you that you should follow the historical view everywhere and keep it, since this alone can strengthen the heart with a certain testimony and maintain faith and fear. Secret interpretations are not able to do this, but they are only a kind of ornamentation by which the historical treatment gets some adornment. However, we would like to add the secret interpretation to this passage, so that the students may have an example of which kind of secret interpretation they can follow most safely, if at all some want to show their understanding in this piece.

17 Right at the beginning it says: the Lord sits over the temple. Here Christ sits at the right hand of the Father in the true temple, namely in the congregation of the saints. But he appears in a visible form, because he became true man; for everywhere the visible form of God means the humanity of Christ.

18. next to him are the seraphim, that is, the apostles and preachers.

19) And the wings signify the ministry of the word, which consists wholly in the preaching of the law, or repentance, and of the gospel, or grace.

20. flying means the course of the gospel.

21. but their number is uncertain, because the Lord gives the gospel with great multitudes, Ps. 68:12. but though they are many, they are many.

they all preach Christ unanimously.

They cover their faces and their feet. This means that the life of the Christian is hidden in Christ. The head is faith; but the feet are the outward walk, which cannot be grasped with the hands. For the hypocrites also do works, but they do not want to have them covered or concealed, but they are to be seen by everyone, so that they may have glory and honor among men. But the life of the godly is 1) without glory among men; as they said of Christ [Luc. 11:15] that he casts out devils by the chief of the devils.

The seraphim also stand, that is, they are always ready to preach, and call out to one another: Holy, holy, holy. Similar sayings are also these, Joh. 3, 13: "No one goes to heaven but he who has come down from heaven." 2) Likewise Rom. 3:20: "By the works of the law shall no flesh be justified." V. 10. ff.: There is none wise, there is none understanding; they have all sinned 2c. This is the cry of those who punish the world for sin. Consequently, those who boast for saints do not cry: Holy is God, but: Holy are we 2c.

(24) The song sung at mass is only a song for boys, but a good preacher is the right and public singer of it. Thus, since Peter in Acts Cap. 2, 14. ff. this song was sung, it went through the heart of the listeners, and they said: What shall we do? If Christ is preached correctly, the fruit will surely follow, just as the thresholds of the temple tremble at the shouting of the seraphim, that is, even the house, and those who are of the church are moved and struck by the word when they hear that Christ alone is righteous, but that they are sinners.

1) Here is a gap in the Erlangen edition. After the words: "For the hypocrites also do works" the same continues: turn 68t vita soruin etiam sins slvrin etc. The Wittenberg and Jena editions have our reading.

2) The words: in enklurn and eoelo are missing in the Wittenberg and Erlangen; in the Jena they are placed according to the Vulgate.



(25) Then the house is also filled with smoke. By smoke is understood that faith which believes the preaching of the word that all our works are defiled. And this is truly a smoking faith, in which Christ rises, and reason is killed, and the light of reason becomes smoke. For this is the power of the word, that hearts are terrified thereby. Thus Nicodemus was terrified by one smoke over another in many ways, until the light came, "So God loved the world." 2c. [John 3:16

26 Finally follows this voice: "I am of unclean lips," by which we all confess that we are unclean. And this confession brings forth the smoke, that is, that sensation of the word that we feel we are damned.

Only then comes one of the seraphim, that is, a preacher of the gospel, who proclaims to us forgiveness of sins through Christ.

28. and touch our lips with a burning coal, that is, with the gospel, which is a burning word, ignited by the Holy Spirit, in which forgiveness of sins is offered to those who are killed by the shouting of the seraphim. Then the mouth is touched when the heart is moved by the Word. By this faith we are sent to all good works, and we rejoice to break forth and preach to others. But we are condemned by the world as heretics, yet we are not abandoned, but have the firm hope that some little rice will still remain, which is the holy seed 2c.

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## The seventh chapter.

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Here Isaiah begins a new prophecy with which he comforts the unbelieving king Ahaz, who was in the greatest danger because the two very powerful kings of Syria and Israel were fighting him. The story is written in 2 Kings 16:6 ff.

(2) Furthermore, this king Ahaz was, according to appearances, almost the holiest of all the kings who had been in Judah, and showed a very great zeal for religion. This is an excellent example of all hypocrites who, while denying the word and the faith, rely on works, and call that God, God's word and God's work, which is neither God nor God's word nor God's work; but they only follow the appearance, but the truth they do not grasp, for they zeal, but with ignorance.

3. for God condemns all religion and all works, however good they may appear to be, which are done without the word and with the opinion that they will bring righteousness or merit. For he wants people to believe in him, and he wants to

not the trust that is placed in our actions, which is the idol of our heart. Thus Ahaz thought he was serving the true God with the various works he performed, but God rejects them because Ahaz did them without divine command, out of his own trust. For where the word is not, there is not God. It is in vain, therefore, to assume that such works are pleasing to God; indeed, they are a blasphemous service. But the main thing is that we believe that these words are spoken to us by the divine majesty, so that we may have comfort in dangers. When the heart believes this, it cannot but be joyful and secure because of danger, however great it may be.

### V. 2. The Syrians rely on Ephraim.

4 That is, the king of Syria puts his trust in the king of Israel, they unite their warring nations to oppress the king of Judah. For the kingdom of Israel was called Ephraim.

### Then his heart prayed. <sup>q)</sup>

(5) This is an excellent likeness of Ahaz the king and his people. Because there was no faith among them, they trembled in this way. But one must diligently observe the persons, that Ahaz, the excellent worshipper of God, likewise the people, who were stimulated by the example of their king, who had made it sour for himself with very many works, sank to the ground as it were with fear, and against the imminent danger of the war could not raise themselves up by trusting in their worship.

(6) Thus there is no greater fear and despair than in the hypocrites when they are challenged. Just as there is no greater certainty and presumption than when everything goes according to their wishes; then they subject themselves to all things, even to dispute against God. Therefore, one can draw the conclusion from these words: The holier one is, the more arrogant he is in happiness, and the more fainthearted in danger. For just as trees everywhere are exposed to the wind, so also a heart empty of words is exposed to all the attacks of Satan and to all misfortune, and so exposed that it cannot endure any misfortune. For since the Word is not there, by which alone hearts can be established, there remain only works, which have no power in danger, and are indeed a fragile support and a powerless God. Therefore it is vain to trust in works, as is evident from this example of Ahaz; in good days they only puff up and make safe, but in dangers they cause terror and dismay.

The righteous, on the other hand, have the word in their hearts, which they hold against all the storms of Satan, and are not brought to despair by any wind. They do good works themselves, but they do not put their trust in them, but only in the word. That is why they feel in their hearts what the 112th Psalm, v. 7, 8, says:

"When a plague is about to come, he does not fear; his heart is undaunted, he hopes in the Lord, his heart is confident and does not fear. We have already seen it in part, and will see it more often in the heretics, what will be the end of those who now so surely despise and attack us.

**V. 3. You and your son Sear Jasub** (et qui derelictus est<sup>1</sup>) Jasub).

(8) If this name "Sear Jasub" is taken as a proper name, it has a special meaning; just as almost all great people have had such names, which meant something special. Thus Solomon had his name from peace, David from love. Thus he implies that this son of his bears the name of all the people who are left, not only from the battle, but also from wickedness. For there are always remnants of the godly, for whose sake even the godless are preserved. But if you take it as a generic name, the opinion will be this: I would gladly grant you more companions, but they are all unbelievers; you with your son are alone alive and remaining; take him with you 2c.

### V. 4. Do not be afraid.

(9) Here you can see how different the feelings in temptation are in a heart that believes the promises of God and in a heart that relies on its works.

**Let your heart be undaunted before these two smoking fires.**

(10) This is a strange diminution. For the enemies of Judah did not seem to be extinguishing fires, but burning furnaces and immense conflagrations; and yet faith says: they are burned-out extinguishing fires, which no longer burn, but only smoke, and will soon be reduced to ashes.

### V. 5. 6. We will go up to Judah.

11 In order for Ahaz to believe the divine promise, the pro-

1) In the Jena and Erlangen: a 4usud. But in the Vulgate and in the Wittenberg the u is missing.

q) Instead of §§ 5-7, the following is found in the 1532 edition: You see an excellent example of how the works saints and hypocrites cannot stand in temptations and misfortunes. For Ahaz was a very great saint of works, as the histories show.

phet even the attacks of the enemies, which is the greatest sign that God will not abandon Ahaz.

### **The son of Tabeal.**

12 Here the word "son" can be taken in the same sense as above [Cap. 5, § 4] the expression *filium olei*, that *filius Tabeal* means as much as someone who looks at us and pleases us, although he is not of royal lineage.

### **V. 7. It shall not stand, nor so go.**

13 The prophet multiplies the promise and explains why he called them extinguishing fires, namely, because they threatened with fire and devastation of the kingdom, although they would not accomplish anything. It will not come to pass that they will join your kingdom with their kingdoms, as they now have in mind.

### **V. 8. 9. As Damascus is the head in Syria.**

14 That is, Rezin shall be king only in Syria at Damascus; but that he promises himself to obtain the victory over thy kingdom, that is void.

### **If you do not believe, you will not remain.**

(15) This is an excellent saying, which is to be applied to all temptations in general, namely, that all our efforts and endeavors will deceive us in temptation. But faith alone in the word of promise makes us to abide, and that which we do to stand firm. For this is how it reads according to the Hebrew. So he exhorts Ahaz, as if to say, "I promise you by word that these two kings will not hurt you. Believe this word. If you do not, everything you do after this will fail, because all trust is vain that is not based on the word of God.

### **And over five and sixty years.**

016 This is a great promise: not thou, but thine enemies shall perish. For the Assyrians have laid waste Samaria and Syria.

### **V. 10-12. Ask for a sign from the Lord.**

17) The unbelieving Ahaz throws the greatest promises to the wind and despises them; so that God may move him to believe, he also adds a sign. But also in this way he does not achieve anything. He rejected the first promise because of the present circumstances, because he saw that two kings, whom he was not a match for, had prepared themselves against him; therefore he turned away the power of the two kings. Now, against the sign attached to the promise, he cites the Scriptures. Here the prophet is defeated on both sides: with the deed, because he cannot present the future victory as present; and with the word, which the godless king falsifies. This is the way of the wicked: the longer they are taught, the less they increase. But notice this passage about the usefulness of the signs, that they are not merely outward signs, but confirm the faith, and make the conscience sure of the good and gracious will of God, so that we do not doubt the promise which the word offers.

### **That I do not tempt the Lord.**

This is an excellent passage about the saints of works. The godless Ahaz pretends to great holiness, that he does not want to demand a sign out of fear of God. Thus, where it is not necessary, hypocrites are exceedingly conscientious; again, where they should be humble, they are exceedingly hopeful. But where God commands to be bold, one must also be bold. For to be obedient to the word is not to tempt God. Rather, it is tempting God when one does something without the word, just as a monk tempts God when he goes to the monastery to serve God there, while he has no word of God by which God testified that he would be served by such a way of life. Thus, today the sacramentarians, for the sake of reverence for God, deny that the body and blood of Christ are in the bread and wine. But this does not mean not to have awe and reverence before God, if one believes this, yes, even to give life to what God says.

V. 13, 14: Therefore the Lord Himself will give you a sign.

19 The prophet is displeased with the unbelief of Ahaz and others, as if to say, "You could now confirm your faith by a sign which God has promised you, so that you may be assured of your welfare; but because you do not want this, behold, God the Lord will give you a sign which you will find offensive. Christ shall be born of a virgin, and shall be a healing sign unto others: but unto the house of David he shall be a grievance and a fall.

Behold, a virgin shall conceive.

20 The Hebrew word Alma means a virgin who is already able to marry a man and to give birth. Although the Jews make fun of this passage in many ways, because the prophet says that it should be a sign, this conception and birth must necessarily not take place in a common and natural way. For it is no wonder, if such a one, who heals a virgin, gives birth after nine months.

V. 15. Butter and honey he will eat.

That is, he will be brought up like other boys. For it is nothing but a description that Christ is true man. He added this to cover the prophecy. Furthermore, the name "Immanuel" belongs to the description of the person, how Christ will be in his person, and not according to the name. For this is a childish blasphemy of the Jews, that they say, Christ was not called Immanuel, but JESus, consequently he is not the true Messiah. The Jews understand this also of Hezekiah. But as the blinded people want to help their error, they themselves show their laziness and ignorance. Because Hezekiah was born almost nenn years before this prophecy.

V. 17 But the Lord will bring days upon you.

22. Hereby he announces the destruction by the Babylonians. But he writes it to the

Assyrians, because at that time the monarchy of the Chaldeans (which originated from the Assyrians) was not yet present. However, he describes a general devastation.

V. 18. 19. For at that time the Lord will swish the fly.

23 He predicts the punishments in general. But this misfortune, which he announces here before, happened to them by and by fully to the Egyptians. But these words are connected with the previous ones in the following way. He says: God will surely give you this sign; but before he will give it to you, you will be miserably afflicted, soon by this enemy, soon by that enemy, because of your unbelief.

V. 20. At that time the Lord will shave off the head and the hair of the feet.

24 That is, the princes will be taken away, the kingdom devastated, the people exhausted. For the hairs of the head are the princes. The hair on the feet is the common people. The beard is the priesthood. But he calls the king of Assyria a hired clipper, because God will use him for a time to punish his people.

V. 21-25: At the same time a man shall draw a herd of cows and two flocks.

This whole passage is nothing else but a description of the future loneliness. He wants to say: There will be few who will cultivate the field.

Cap. 8, 1-3. Take before you a great letter.

26 This is the other sign, which has two pieces, the letter and the son, which presented the person of the king of Assyria. But the opinion of this sign is the same as that of the previous prophecy,<sup>r</sup>) namely, that the kings of Syria and Israel, who seemed as if they would lay waste the kingdom of Judah, should be laid waste by the king of Assyria.

r) From here to the end of the paragraph, the 1532 edition has: So before Christ comes, you will be punished because of your unbelief. Israel will perish and Judah will also be afflicted.

#### V. 4. for before the boy can call out.

He explains the sign and clearly indicates what he is threatening with it.

#### V. 5-8. Because this people despises the water of Siloam.

28 This is on Judah. Because they could not be awakened to faith by word or sign, he threatens them that they will provoke God by their unbelief, so that he will send a foreign enemy against them, who will devastate the land far worse than they now think of the king of Syria and Israel. Accordingly, this passage is to be understood of Sanherib, the king of Assyria. 29 But it seems as if this is in conflict with the preceding. For here he calls the Assyrians confederates of the kingdom of Judah, which he had called its enemies above [Cap. 7, 1]. But it is easy to answer this. For this people, who lacked faith, sought all external help in their distress. When they had something to hope for from their enemies, they joined forces with them, forsook God, and put their trust in

God away. Therefore he threatens here that no help will be of any use to them, but they will be lost together with their help.

30 He calls the small people of Jerusalem Siloah, who fight with prayer and not with weapons. But he adds an epithet, and calls them still waters, to indicate the contrast, that the world in its carnal help goes along with noise and splendor. In contrast, the people of God are despised and weak in outward appearance, but glorious and powerful in spirit.

#### Up to the neck.

31. for Jerusalem, which was the head, was not taken by Sanherib; as he will teach hereafter [Cap. 37, 10.], and as we read 2 Kings 19, 1) 36.

#### Water of the stream.

32 Thus he calls the Euphrates, beyond which lay Assyria.

1) Erlanger: 4 kex. 20. Wittenberger and Jenaer: 4 1^68- 26.

## The eighth chapter.

#### V. 9. 10. [Vulg.] Gather yourselves together, you nations.

Here we can most easily begin the eighth chapter. But this also belongs to the previous chapter. For at the end of the seventh chapter he had said about the flooding up to the neck. But it was the intention of the king of Assyria not only to flood up to the neck, but to destroy the whole kingdom of Judah. Accordingly, here the prophet comforts the godly, and mocks the arrogance and haughtiness of the Assyrians, who came dressed with such great presumption. "Gather yourselves together," he says, "ye nations, and yet give flight." <sup>s)</sup> But this scolding serves the

Enemies for the uplifting of the pious, so that they do not despair in the present danger. For the whole chapter is arranged for the comfort and instruction of the godly. But we too, at this time, when we are terrified by many a war cry and attacked by innumerable plots of the enemies of the gospel, should comfort ourselves with such rich promises that the plots of the wicked will be destroyed, and nothing will come of what they say 2c.

#### [For God is with us.

This is the reason why he does not want the godly to despair of the victory against king Sanherib. And this passage shows us who will be the warriors who will win the victory, namely the quiet ones

<sup>s)</sup> Instead of the following sentence, the 1532 edition has: "Thus he chides the enemies and bids them evil, lest the pious despair."

not those who are presumptuous of their strength, like the Assyrians. But the weapons by which they have the upper hand are faith in the promise and fervent prayer. When we have overcome Satan with these weapons, it will be easy to defeat the Turk as well. In this way, we have overcome many cruel attempts that Satan has made against us through prayer, and have escaped them.

#### **V.11. Then he took me by the hand and instructed me.**

Now he warns the godly against the trouble of weakness, saying: "Although your strength is nothing, and you cannot resist such a strong enemy, beware that you do not put your trust in human help and covenants, as the godless are wont to do. Your trust should be in God, otherwise you will perish.

#### **V. 12. 13. You shall not say, Covenant.**

4. this is imitation way (μιμητικως) to understand. As if he wanted to say: You have focused your thoughts on nothing but covenants; and in dealing with them, you despise God and do not remember Him. The Scriptures in many places reject covenants because they give rise to presumption on human powers, whereas one should rather rely on God. But there are also other worldly (politicae) causes for which the covenants are rightly rejected. For, as the Duke of Saxony, Frederick, of blessed memory, who has never been praised enough, said: "The alliances bring with them this disaster, that they often provoke the parties to start wars by relying on their allies, which they would not otherwise start if they were alone and not in alliances with others. After that, it generally happens that when one starts something in the hope of help from others, one is finally abandoned by the confederates when danger is imminent. This led the very wise prince to renounce all alliances.

#### **[Do not fear as he does.**

(5) "As he does," namely, King Ahaz and his councilors, who put the people in fear by increasing the danger and seeking outside help. Fear not the power of the enemy, as they did; trust in me, fear me, and ye shall be saved.

#### **V. 14. Thus he will be a sanctification.**

That is, only then will you be holy when you believe God and fear Him; then you will be safe from all danger, as it says [Ex. 23:22]: "I will be the enemy of your enemies. Likewise [Ps. 105, 15.]: "Do not touch my anointed ones" 2c.

#### **A stone of offence.**

But they that believe not, and take refuge in human help, shall fall and perish. This saying is also found in Rom. 9, 33. and 1 Petr. 2, 7. f. in a slightly different form. For the apostles used this general saying for a specific matter. But it is a general saying: "As soon as one has departed from the faith, then we are offended by all the works and words of God and perish. Just as now the heretics take offense at all things, because they have once fallen away from simplicity.

#### **V. 16. Bind up the testimony.**

(8) I take all these words in general, that they apply to all times and to all ungodly men. Therefore, they are also quite rightly addressed in the epistle to the Hebrews [Cap. 2, 13]. Because the godless Jews do not want to believe, they consequently do not understand the law and the word of God. For without faith the law cannot be understood. Therefore he says: "Bind up the testimony", that is, take away your word from them, and keep it for me and my children, that is, the believers. Thus Christ says in the Gospel: "It is given to you to know the secret of the kingdom of heaven, but it is not given to these," Matth. 13, 11. and in the letters to the Corinthians, 2 Cor. 3, 14.: "Until this day the same cover remains uncovered over the Old Testament, when they read it" 2c.

**V. 17: For I hope in the Lord.**

9 Here the unbelievers bump into each other. He wants us to wait for help and power, but not to grasp it with our hands or to see it. On the other hand, the wicked do not want to believe in help, but to feel it. Therefore they despise the doctrine of faith and seek the arm of the flesh. Thus in these two words, "I hope in the Lord," is contained the summa of the whole Christian doctrine, which is not in feeling but in hoping. Hence the author of the epistle to the Hebrews [Cap. 2, 13.] has rightly adduced them: "I will put my trust in him," that is, I will not walk according to Mosaic righteousness.

**V.18. The children whom the Lord has given me for signs and wonders in Israel.**

10 This teaching of faith that I lecture is not invalid. For I have disciples. These are children before God, that is. Innocent, and the most pleasant race among men; but before the race they are monsters, wonders, and an abomination, before whom the whole world hath abhorrence. Thus Christ says Ps. 22:7, "I am a worm, and not a man." And Paul says in 1 Cor. 4:13 that he and all Christians are a curse and a sacrifice in this world.

**V. 19. You must ask the soothsayers.**

To the doctrine of faith he now adds a warning like that of Christ and the apostles: "Beware of false prophets" [Matth. 7, 15]. For here he imitates the words of the false prophets. But he calls "soothsayers" those who are in the teaching office, as Annas, Caiphaz 2c.

**Or should we ask the dead for the living?**

12. so one must translate instead of: *Provisis ac mortuis* [in the Vulgate]. But he calls dead those who cannot teach. As if he wanted to say: You, my children, will be challenged by the false brothers to go over to their unbelief; but beware and answer them: Rather believe the living than the dead. Say: You are dead teachers.

rer. Therefore, we want to hear God's voice and word that makes alive, not you dead teachers and your doctrine that kills souls 2c. So we say today: We want to hear Christ, not the Roman pope. 2c.

**V. 20-22. Yes, according to the law and testimony.**

Some make an oath out of this, but we want to stay with the simple understanding that it is, as it were, an interjection. You will say that one must expect and ask for help from God, but how will we get to Him? How are we going to do it? Now, lest they think that God will answer them by inspiration (*speculationes*) and send a new word, he refers them to the written law and testimony, that is, to oral preaching, lest they become too spiritual, like our heretics today, who cry out: Spirit, Spirit. Not so, says the prophet, but "according to the law and testimony". That is, if you do not follow the word of God, you will perish, and the light, that is, the word of the Gospel, will be taken away from you, by which the hearts will be enlightened, pacified, and made serene. Thus **he** calls us back to the Word, so that we should not expect any special revelations. Thus says Christ [John 5:39], "Search the Scriptures." Thus saith Paul [2 Tim. 3:16], "The Scriptures are profitable for doctrine." So says Peter [2 Ep. 1, 19.], "We have the prophetic word," to this we are to pay attention. It is the word that changes and moves hearts, but the revelations blow up and make presumptuous people.

(14) I have not been taught by signs or special revelations, nor have I ever asked God for signs; rather, I have asked for the opposite, so that I would not be lifted up, nor be drawn away from the oral word by Satan's deceit. For there is no danger in the word, but it is powerful, and changes the hearts that are not wicked. But the spirits of the wicked are wicked, who read all things not as disciples, but as masters, that they may confirm their error.

(15) Therefore, this passage of the prophet is to be diligently remembered against the mob and the swarm.

spirits that prophesy from their heads. "According to the law", says the prophet, that is, according to the law one must rather ask. For God speaks to you through the Scriptures, and through men who teach the Scriptures; he who hears them is not deceived. But special revelations of faith must be fled, for they are Satan's deception.

16 Now although this is a general threat, it is understood primarily by the Jews of Christ's day, who have lost both the light of the Word and the peace of heart, and, being blinded, are angry with our Lord Christ their King. "They are hungry," that is, they, as hardened ones, are tormented by eager desire for the Messiah, and become more longing, eager, and hardened day by day. "They shall gape upon themselves." They have cried out, he says, and I have not heard. Even on the earth they see nothing but loud tribulations. These are terrifying threats against those who forsake the word of faith, which are to remind us that we may humble ourselves and be willing to be instructed by the word of God, against the papists' slander, who cry out, "Church, church! But we cry out, "Law and testimony!" and put the church, which has accepted the gospel, under these. For it does not follow that the church has the power to accept the gospel, therefore it also has the power to change the gospel as it pleases, as they impudently assert.

You will not have the dawn.

17 He calls the doctrine of the gospel, which enlightens the heart, enlightens the mind, and enlightens the soul.

comforts and consoles. Thus Peter calls it [2. Ep. 1, 19.]: "the morning star that rises in the hearts". The following images are known, that he calls fear and tribulation darkness and gloom in the same way.

Cap. 9, 1. At the previous time, when it was easy.

18 He makes these tribulations greater by comparing them with the previous tribulations. As if to say: The unbelieving Jews will be afflicted much more severely than they have been afflicted so far: First, since the land of Zebulun and Naphtali was made small by Tiglathpileser the Assyrian, who carried away a good part of Israel; then, since the ten tribes were carried away by Salmanasser, along with a good part of Judah, 2 Kings 17:3 ff. Matthew has taken this passage Cap. 4, 15 from the Septuagint. He has not changed anything, except that he has taken the saying, which here refers to something special, in a general way, and draws this light, of which it is said here, to the presence of Christ in Capernaum. For where Christ is, be it where it will, there is light. But such interpretations and citations [of scriptural passages] are not for argument, but for exhortation, like Paul's word in the epistle to the Galatians [Cap. 4, 29. ff.] of Ishmael and Isaac. Many things of this kind were put on by the apostles, not for the sake of argument, but to make the matter larger and more graceful. For not only did those who are in Naphtali walk in darkness, but it is easily drawn to them.

## The ninth chapter.

Here he inserts a prophecy of the future kingdom of Christ, of the unbelief of the Jews, and of the church that should be gathered from the Gentiles.

V. 2: The people who walk in darkness.

2. with one word he abolishes all the righteousness, wisdom and power of the world, and

makes them ashamed. For if he calls the land of the Jews darkness, the Gentiles are much more darkness. Furthermore, this was the merit of both the Jews and the Gentiles, because of which they saw this light of the gospel and the kingdom of grace, that they walked in darkness. So nowadays our merits, by which we have seen this



The light of the gospel, the infinite abominations of the pabstics in which I have lived. So there are no merits that precede, but everything is offered by divine grace.

### **V. 3. You make many things for the Gentiles, but you do not make many pleasures.**

The Gentiles accept the gospel, and so the church is increased by the coming of the Gentiles. But the Jews begrudge the Gentiles this happiness; as it is said in Deut. 32:21: "In a foolish people will I provoke them to anger." Likewise, "I will provoke them against that which is not a people." And this is what he says: "With this you do not make much of joys."

### **V. 4 For you have broken the yoke of their burden, and the rod of their shoulder, and the staff of their driver.**

4 Just as Gideon (Judges 7:22) defeated a great army of Midianites with three hundred men of war. The Gentiles have been delivered from their enemies through Christ. Therefore they rejoice and are glad. <sup>1)</sup>

5. Furthermore, the enemies, these three most powerful tyrants of the whole world, were the law, sin and death. For the law is the power of sin; but sin is the sting of death. For death could not bite us if it were not for sin.

(6) Now sin is twofold. One sin is called the recognized sin, which judges and condemns the world and reason. These are the civil and outward sins of the other table. Although men see these, they do not see the cause of them, but they think that these works are done by the instigation of the corrupt

<sup>1)</sup> Here, instead of what was said in §§ 5-9 in the edition of 1532: For we suffer the tyranny of the law, of sin and of death. But the office of the law is "the rod of the driver." "The rod of the shoulder" is sin. "The yoke of the burden" is death. From these three we are all delivered who believe in Christ; not that the law, sin, or death is taken away or changed, but that we are changed and become different people. For to whom Christ has given his Spirit, they do the law from the heart and with pleasure, and believe the forgiveness of sins. So now the law, sin and death necessarily depart and are subject to them.

Will. The other sin is the one that is called unrecognized sin, namely the original sin or original sin, which is not even unless it is shown by the law. This happens in temptations, when the conscience is shocked and sees the ungodliness inherent in the heart, namely the contempt and hatred of God and the neighbor, so that even though you are not a thief, adulterer, death-slayer, you are nevertheless afraid of the judgment of God, because you see that ungodliness has penetrated the whole body like a poison.

This is actually the power of the law, which he here calls the "driver", because it presses and drives the conscience with the "rod of the shoulder", that is, with sin, which it shows, and with the "yoke of the burden", that is, with eternal death, which is the wages of sin. Accordingly, the prophet says that the joy of the Gentiles is that the Gentiles are delivered from these tyrants by such a victory as Gideon obtained over the Midianites.

(8) But the prophet attaches to the law a scepter, that is, a complete rule. Likewise, a scepter of the driver. For the law requires us to fulfill the law, and rules over us, because there is no one to do the law, but we all, because of inherent sin, hate the word and works of God, even God Himself, when He chastises us; just as children, when they are chastised, hate their parents. So we are all enemies of the law, and wish that the law were not. But the law cannot be abolished, which is followed by the other tyrant of which we have spoken before, namely, sin. For, because I hate my parents, because I hate GOD and the Law of GOD, therefore I sin. So these two tyrants tyrannically drive us to where we neither want nor can go, namely, to death. With such great tyranny, however, pleasure cannot take place; and because one is always threatened with death, the mind cannot long endure this, but it is necessary that man become a different and new creature, or succumb to the burden. For the devil cannot bear the force of the divine judgment.

9 Hence the prophet says [v. 3], "They will rejoice before you," because the gospel announces to us the forgiveness of sins and the victory over the law and death, which was obtained through Christ, and which the prophet compares to the victory of Gideon. For Christ gives his Spirit that we may not despair in sins, and may boast in tribulations that the office of the law is done, and that the law, which hitherto has been hateful and a cruel driver, becomes lovely. Not that the law is changed, but that we are changed by the Spirit of God, which makes us love the Father who chastens. For the rod was not changed, but the mind of the child. And this is the Christian freedom, according to which we are freed from the scepter of the driver, and according to which the Holy Spirit is given that we can do the law to some extent, but if we do not satisfy it, that it does not make us guilty because we have forgiveness of sins. With the law, however, death is also overcome and ceases at the same time. Thus the hearts are gladdened and freed from the fear of the tyrants they had to endure before they knew Christ.

10 But this is done in the same way that Gideon overcame the Midianites, that is, the enemies wear themselves out. The trumpet is blown, that is the voice of the gospel. And the pitchers are broken, which is the suffering of Christ. Therefore, the Word and the Spirit in the Word, then Christ's suffering, bring us this great victory without any effort on our part. For since the law, sin, and death have attacked Christ, in whom we believe, as a culprit,<sup>u</sup>) they kill themselves by killing Christ, and have been crushed in the body of Christ, so that they do no further harm to those who believe in this suffering of Christ.

u) Here the edition of 1532 continues up to the end of the s): so Christ overcame them in his body and gave this victory to those who needed it. Therefore, sin, death and the law were destroyed in Christ's body; and because they attacked him as an innocent, they can no longer harm those who believe.

can. This suffering merit Christ gives through the word to all believers for free, that through this his suffering they have forgiveness of sins without any merit they have 2c. This is the glorious victory that the prophet praises here, that one sees that death fei killed by itself, without our work.

### V. 5. for all warfare with impetuosity.

11. there will be peace and love among Christians.

### V. 6. For unto us a child is born.

(12) This also belongs to the description of this kingdom, that he says a child is born, that he may indicate a kingdom of peace and a spiritual kingdom. As if to say, "To us who are in darkness, who are under sin, and under physical and spiritual tyrannies, a child has been born; not a king who wields weapons, but a peaceable one who brings us into his kingdom of peace.

### Which dominion (principatus) is on his shultet,<sup>x</sup>)

This is a wonderful speech. Some take the principatum for the cross by which he overcame the world. But this opinion seems to be a bit too far-fetched. Others take principatum for "rule," that the opinion is that the rod is placed on the shoulders of the poorer, but on this child's shoulders, instead of the rod, the principatum or freedom is placed, that it is, as it were, a contrast to the preceding. And I do not dislike this opinion, for it refers to faith. However, it seems to me that it can be explained quite simply that we, who are his principality, are carried on his shoulder, the other way round, as it is wont to happen in the kingdoms of the world. For in the world the subjects carry and suffer their kings,

x) Instead of z 13, the following is found in the 1532 edition: We, who are his principality, are carried on his shoulders. He is our servant, that we may be free and kings. He is the cornerstone that carries and holds all the other stones. But he wants us, as the other stones, to carry one another, according to his example, as Paul says Gal. 6. 2: "One carries the other" 2c.

The kingdom of Christ, however, is of a completely different nature. The kingdom of Christ, however, has a completely different meaning. For Christ is not carried by his principality and by his subjects, but he himself carries his principality, that is, he is our servant, so that we may be free and kings. Thus he still carries us today. But just as he carries us, so he again wants his stones to carry one another; but that all our carrying, with which we, according to the example of Christ, carry others, may be carried by the cornerstone Christ himself. This opinion pleases me more, because it holds the figure of the kingdom of Christ, how it is constituted, both in itself and in the members.

### **Wonderful.**

14 Now he adds the names of Christ that describe his kingdom. "His name is Wonderful." For his kingdom is above all experience, because it is not felt, but believed. For what can be called more wonderful than that we lean on an alien righteousness, and despair of our righteousness, or of our works?

### **Rath.**

By his word he counsels us in all danger.

### **Force.**

(16) Who with his word supports those who are weakened by temptations. He counsels his own with such a word, which is emphatic and powerful. But these two names are to be distinguished in such a way that El means the independent power with which he sustains others, but Gibbor, or a hero, means the active or working power by virtue of which he resists the enemies, drives them into flight and destroys them.

### **Hero.**

17. who defends us, and is mighty against the adversaries. Furthermore, it must be noted that the first name must be applied to all the others. For as he is a marvelous counselor and marvelously powerful, so he is also a marvelous hero, because the opposite is before his eyes. He is a hero and lets himself be crucified and killed by Satan. He is a hero,

and lets his church be oppressed by the heretics. Therefore, everything must be taken in faith.

### **Eternal Father.**

(18) This name signifies not the person, but the work of the person, that he is an everlasting Father, ever begetting, ever multiplying his kingdom and his church, ever remaining a Father, not being a judge, nor ever becoming a judge, but having in him a fatherly love without end.

### **Prince of Peace.**

19. who comforts the hearts, forgives the sin 2c. But you must notice that if he is an eternal father, if he is a prince of peace, therefore he cannot be a fleshly or worldly king; so he is also wonderful in peace and eternity.

### **V. 7. that his dominion might be great.**

The kingdom of Christ will always be increased, and yet nothing is less than the increase of the kingdom of Christ, but rather its reduction and subversion. Therefore the first name also belongs here, that he is called a wonderful king. Thus Paul says in 2 Cor. 4:10: "We always bear in our bodies the death of the Lord Jesus"; likewise [1 Cor. 15:31]: "By our glory which I have in Christ Jesus our Lord, I die daily." This is not multiplying the kingdom; and yet in this way Christ multiplies his kingdom; and Christians multiply by being slain, as the Scripture speaks [Gen. 4:10.], "The voice of thy brother's blood crieth unto me." Thus I hold that John Hus brought to light the Gospel we now have by his blood. Therefore, we must not be frightened or despair when we hear of persecutions and suffer the same. For the church is made fruitful and grows through the blood of the pious.

### **In the chair of David.**

(21) This he has necessarily added to indicate the resurrection of the dead and eternal life. For Christ's spiritual kingdom is on the throne of David, that is, in this bodily life, and the-

nor is it<sup>y</sup>) an eternal kingdom. Therefore, this king must necessarily be God and man. He must be man, because he sits on the throne of David; God, however, because he reigns in eternity. The bodies of the believers must also be resurrected after this life, otherwise his kingdom will not be eternal. Thus the prophets darkly hint at the resurrection of the dead, and the apostles emphatically inculcate that the resurrection has been indicated in the Scriptures, which is seen in all such passages about the kingdom of Christ. Therefore, those who are devoted to the Scriptures should pay attention to them, and in this way practice them diligently.

### **That he finishes it.**

(22) That he strengthen it [in the Vulgate: *ut confirmet illud*] should be translated, "that he make it perfect. But it indicates that Christ is now reigning in this world through faith, and is perfecting us. But we will be perfect at the last day. He judges in judgment, that is, by condemning and destroying the ungodly and preserving the godly. Likewise, in righteousness, that is, because by mercy he raises up righteousness, by which we shall be delivered from sin, death and hell 2c.

### **V. 8. 9. The Lord has sent a word.**

(23) Hitherto he prophesied of the kingdom of Christ; now he cometh to speak of the kingdom of Israel in the flesh. For the prophets use to connect these two kingdoms, the present physical and the future spiritual, just as in our sermons we mention both the present time and the future judgment, and teach of Christ that he now justifies the faithful by the word, and in the future judgment he will condemn the unfaithful. Here it must be noted that

Israel  
Jacob

the kingdom < Ephraim > are one and the same.

Joseph - Samaria

24. "The Lord has sent a word," that is, God is showering you with His word, but you despise it out of pride.

y) In the first edition: it will be.

### **V. 10. Bricks have fallen.**

(25) You say, "Bricks have fallen," that is, this damage we have suffered at the hands of the king of Syria is small and will be easily replaced, for we are God's people. Not so, says the prophet, for heavier and harder things will follow. Thus he imitates the words of the false prophets, with which they inflated the people. But everywhere the arrogance of Israel is publicly denounced and condemned, which they had drawn from the glorious promises. But God does not want people to be puffed up and arrogant, for then they cannot be corrected; but He wants to be feared, and for us to boast about God in this way, not that we celebrate presumptuously, but that we humble ourselves. But Israel boasted in such a way that they were presumptuous. But this is truly the case of Lucifer from heaven, which cannot be corrected. If the pride of the flesh is compared with this, it is only a game and a joke against the spiritual pride, when one is presumptuous in the service of God, in the divine office 2c.

### **V. 14-16. Therefore the LORD will cut off from Israel both head and tail.**

26 Because of your stubbornness, you will lose both the spiritual and the physical kingdom. He calls the prophets the tail, as if to say: they should be the head and lead the people, but they are the tail and let themselves be led.

### **V.17. Therefore the Lord cannot rejoice over their young team.**

27 That is, he will be angry and deliver them into the hand of the king of Babylon.

### **For they are all hypocrites.**

Both their works and their doctrine are evil. They are "hypocrites" because they only follow their own and praise the same. They are "evil" because they hate what is not theirs, namely the word and all the works of God.

29. for this is the characteristic of all hypocrites, that they are, as Christ calls them, Matt. 23:33, viper-bred, that is, exceedingly

arrogant, impatient, poisonous and harmful. Because they are convinced that they are wise and just, they want to be thought of as such people, or they persecute with extreme hatred those who have a different opinion of them.

V. 18. For the ungodly being is kindled like fire.

(30) This is a description of the power of error. He says: "Errors are powerful and always get worse. Wickedness is the fire, the people are the forest; therefore they are carried away to punishment by error. This is an excellent image by which he describes the power of error; just as Peter calls them 2 Ep. 2, 14, "who do not let sin hinder them," whose error no one can heal. It is not a fire where a thorn bush burns, but the whole forest is set on fire for their sake: Because they did not want the blessing, it stays away from them [Ps. 109, 17].

I am very much afraid that the same thing will happen to Germany. For we see what damage the heretics have done to the church in these years, so that there are very few who learn the holy scriptures purely and loudly, and nothing else is valued but what nonsensical people write, speak and do. That is, the ungodly being is set on fire so that it cannot be extinguished. First, however, the fire seizes the thorns, that is, the ungodly teachers, who like to spread ungodly opinions against the simplicity of the word, therefore, as it were, the cancer creeps in among the listeners.

The simile of thorns is very appropriate, since they prick very easily, although there is hardly any other wood that has a smoother bark. This is the hypocrisy, that they have the very best appearance, and agree with our inclination that bread is bread, wine wine, water water 2c. Thus the fire agrees with the tinder, hence an unquenchable fire follows. Whatever we say or write against it is, as it were, a drop of water against a burning forest.

33. that he adds, "And gives high

Smoke" is to be taken to mean that a great and high smoke arises from the fire of ungodliness, which spreads far and wide, as if it wanted to cover the sky so that it could not be seen. This is what the ungodly are wont to do: when they are taken up with ungodly doctrines, they praise and extol glorious things about themselves, when it is nothing but an empty appearance of works. It is not light or fire, but smoke. The Holy Spirit has true fire; but the heretics are only smoke, without fire, with which they hope against divine truth.

V. 19. For in the wrath of the LORD of hosts.

34. Since they thus rage in their error, and become more and more angry, God is compelled to punish them and call them back again. For they are deceived by the arrogance of smoke, and become incorrigible. Therefore, the preceding is to be taken from guilt, but this from punishment. What the Latin translator has given by *conturbata*, for this one should read *obscurata* ["darkened"]. For when the light is taken away, what can remain but darkness and turmoil? For those cannot agree among themselves who have departed from the Word, but they always bring forth new errors. Thus the Arians are divided among themselves, some are Macedonians, others Eunomians. Thus there have been three kinds of Donatists. Therefore, he adds the following about the revolt.

No one spares another.

35. Where the word is not, there follows rebellion; but to rebellion follow covenants. This is what he indicates when he speaks:

V. 20. If they rob on the right, they suffer hunger.

That is, they may ally themselves with any party they want, but they will fail. Because the alliances will be unreliable and unhappy.

Each one eats the flesh of his arm.

037 That is, there shall be wars and rebellion; one tribe shall rise against another, the member against the body, Ephraim against Manasseh; and afterward they shall join themselves together, and fight against Judah.

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# D. Martin Luther's Extensive Explanation of the Ninth Chapter of Isaiah, \*)

The book is a compilation of his lectures by M. Georg Rörer and subsequently written in more detail by M. Johann Freder.

Issued around Christmas 1543; printed 1546.

Translated from Latin.

## Interpretation of the ninth chapter of Zesaiä.

### Brief Preface.

The day of the birth of our Lord Jesus Christ is approaching, which must be celebrated and praised with joy in the Church, as at all other times, especially on the days which were dedicated to the memory of His most holy and salvific birth by our ancestors, with the intention that the memory of this supreme good deed, the ineffable mystery, and the incomprehensible mercy and luminosity of God, according to which God Himself may be renewed.

the Creator of heaven and earth, condescended to come down into our flesh and become like us in everything, except sin. The greatness of this inestimable and supreme benefit is infinite, and so great that the human mind cannot fully comprehend its extent, at least on this earth. And when godly hearts taste even a few drops of this inexhaustible beneficence and infinite benevolence of God towards us, they are filled and overflowed.

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\*Apart from the short interpretation on the prophet Isaiah (seeborn in Lsniam), Luther later gave more extensive? Erklärungen über einzelne Stücke desselben, nämlich gegen Weihnachten 1543 (die Ausgaben bieten 1544), wo er seine Vorlesungen über die Genesis deshalb anderthalb Monate lang unterbrach, über Jes. 9, 1—7. und in der Passions- und Osterzeit 1544 über Jes. 53. (Köstlin, Martin Luther ,3rd ed.(B vol. II, p. 599.) The former statement is not to be confused (as the Erlangen edition did in its index, vol. 65, p. 55) with the sermon Luther preached on the same text in 1526, which is found Walch, St. Louiser Ausg, Bd. XI, 1972; just as little (which the editor of the German Seckendorfsche Historie des Lutherthums p. 2806 encountered) may the shorter interpretation of the 53rd chapter, which is found in the Wittenberg edition (1556) Bd. V, Bl. 286b, in the Altenburg Bd. VI, p. 357 and in Walch, Bd. VI, 984, be confused with the more extensive explanation. Both interpretations, which Rörer had picked up from Luther's mouth, appeared only after his death; the former together with the interpretation of the second Psalm under the title: Lunrrutio ksalmi seoundi n Uemsreudo D. Martmo lmtbero dietata et eoUsetu u Vito Dbeodoro Xoriberg. üuarmtio Gap. uoui l'suiaie a D. lVlartiuo Outlmo dictata et u dobnuim l'redero ooUeotu. i'VitvberMM per dobaunem lmm 1546. At Rörer's request, Johann Freder from Pomerania took over the preparation of Rörer's notes for printing, which we learn from the dedicatory letter of b February 1546, in which he dedicated this book to Bishop Nicolaus Amsdorf of Naumburg. This writing is then included in the Latin Wittenberg edition (1552), tom. IV, tob 145b and into the Erlanger, oxo^ opp., tom. XXIII, p. 297. In German Uebersetzung it is found in the Leipziger, vol. VII, p. 83 uno by Walch. The more extensive explanation of the 53rd chapter was published by Stephan Tücher in 1550 under the title: l'uarrutio 53rd (Wapitis üsuuie propbetao ex praeiootiuibus Ueuoroudi patris O. ^Inistiui lmtberi summa üde et diiASutia eolleetu, Xuuo 1544 et uuuu (boe 1550 auuo) primum in lneern aodita. Imprint ^InAdeburZi per Niebaelem bottborum. 1550. at the end: MnAdeburZue ex otüeinu D'poArapbma MiebneUs bottberi. This writing is also found in the Latin Wittenberger (1552), tom. IV, koi. 145b and in the Erlanger, exeZ. opp., tom. XXIII, p. 439; German in the Leipziger, vol. VII, p. 369 and in Walch. In all editions except the Erlanger, these more extensive explanations are appended to the respective chapters of the short interpretation, and we have also retained this arrangement, since it seems expedient to us.

The same hearts with true and thorough joy. And the joy that devout souls feel from this benefit is so great that it accompanies us into the rest of our lives, and that we can never get enough of it in eternity, nor can even the angels ever be satisfied with this joy for all eternity, since they praise and extol this benefit of God with constant and everlasting praise, sing with us, are happy, and rejoice, wishing us happiness from the bottom of their hearts; so much is lacking that they should begrudge us this.

2. Therefore, if the state of my health suffers otherwise, let us set aside for a time the history of the patriarch Joseph, in which we are now engaged in the interpretation of the first book of Moses, and during these days now approaching, let us consider the Incarnation of the Son of God, our Lord, which is the greatest work of all works, and the most glorious miracle of all miracles, and such a great benefit to the human race that we would give up our spirits in great joy if we could grasp and measure the greatness of this benefit with our hearts.

But this cannot happen in this life, in this weakness. No power of eloquence can explain this supreme good deed and mystery with words, no human mind can reach it with thoughts: That the Son of God deigns to become man and my brother; that he so joins me, so excludes himself from me, so unites himself, so closely and so closely unites himself with me and attaches himself to me, that no man on this earth, even if he were bound to me with the most intimate bond of friendship and with the most sacred right of closest blood friendship, could be devoted to me with greater and closer kinship, more intimate and more connected; that I can and should expect more and greater things from him, and more important things, than from any man in the world, even if he is most devoted and devoted to me, that the inclination of his love for me is infinitely more ardent than the love of the most tried and trusted man in the world.

The love of a brother for another whom he loves dearly, or the love of a godly father for his little son whom he loves most tenderly.

4. although, as I have said, the human mind cannot fully grasp and comprehend the greatness of this benefit, and cannot exhaust this inexhaustible fountain of infinite mercy and kindness, yet we must strive to taste a few drops of this benefit, and suckle at the breasts like little children, and be nourished with milk and soft food until we grow strong, and grow into a perfect man, who is in the measure of the perfect age of Christ [Eph. 4, 13.]. Therefore, we must be diligent and persevering in the contemplation of the divine word, so that these benefits are brought into the ears, eyes and hearts, inculcated, instilled, attached to them, and the memory of them must be renewed continually, lest they be forgotten among us, lest, being sluggish and sleepy, we fall away from so great a benefit, and through our laziness, carelessness and ingratitude lose these inestimable goods. For this reason, the Church has decreed certain days on which, putting aside all other business and worries with which the human race is occupied after the Fall, we are to do this most wonderful work of God, which was decided in the secret council of the Trinity before the beginning of all things out of the most ardent love for us exceedingly wretched human beings, and which was accomplished at a certain and predetermined time, and we are to speak among ourselves with pleasure of this exceedingly comforting union of the divine and human natures of Christ, which no human, indeed no angelic tongue can sufficiently explain. And in this way we shall not only comfort ourselves, but also endeavor to propagate this only salvation and light of all nations to the posterity, according to the example of the prophet, who rejoices with joy in the spirit, and breaks forth into these words:

**V. 2. The people walking in darkness see a great light 2c.**

5 This text has been challenged by Satan in many ways, especially by the Jews. It has not been explained in the same way by our people either. Therefore, we must strive to have a pure and simple mind, and throw away all thorns, briars and thistles, which prevent us from being certain, without any wavering, and without any doubt, that this passage cannot be understood by anyone other than the Son of God, who was born of the virgin. Where this understanding is not certain and fixed before all things, it brings no true joy, no benefit follows, but doubt remains; as long as this is there, the human mind can have no true joy, no thorough peace. For the conscience wants to be so instructed and fortified that it can hold on to something certain about the work of its blessedness, and say: The matter is indeed thus, and not otherwise. If faith is to be certain in itself, and not waver and succumb, then the heart must have this sense and this joy of faith, and be fixed in it. If another and again another sense and nose is ascribed to the text, then all comfort and even the reason for joy is annulled. Therefore, we must make every effort to have the pure, simple, genuine and unified sense of the Holy Scripture, where it can be had, as it can certainly be had here.

(6) The Jews scoff at ours, saying, This passage is not properly drawn by us from Christ, because it can and should be understood by another. But I ask: Tell me by which other it should be understood? What is his name? They say: Hezekiah. For Isaiah was his teacher, whom Isaiah brought up in such a way that great hopes were placed in him. This one was given as a gift, as the future king of justice and peace. This one was also a peaceable, godly and just king. Therefore, this son, of whom he speaks that he was given, should and can be understood by him. The people also rejoiced at that time over the slain war army of the

King of Assyria, about Sanherib, who was killed by his sons, about the booty it had collected in the war. At that time also the clothes and everything were stained with blood 2c. These were, they say, the causes of the great joy that Isaiah describes here. This is the opinion of the Jews of this text.

(7) But they are far, nay, utterly mistaken. And whoever holds with this opinion of the Jews has lost both the true text and the highest joy, which this text gives us. The text itself disproves these fables and gossip, and convicts the Jews of quite obvious error. For it speaks of such a child and son, who is born and given to us, who sits on the throne of David, that he may judge him and strengthen him from now on until eternity, whose reign shall be great, and his peace shall be without end. Here answer me, thou Jew, and whosoever else thou art that makest this text to waver, and turnest it to another thing, and drawest it not to Christ, whether Hezekiah hath made his dominion great? whether he hath had peace without end? whether he hath strengthened the kingdom upon the throne of David from henceforth even for ever? 1) Name me one who is a prince of peace, that is, of everlasting peace, and a king of righteousness, that is, of everlasting righteousness. Name him, I say. For these are clear words: "His reign shall be great, and there shall be no end of peace." You, Jew, must not pervert the words of the prophet, you must not twist and weaken his speech; that does not take place, that you teach him, and put into his mouth what he should speak. He speaks too clearly here for you to distort his meaning and twist it to your own opinion. He says: "A child is born to us, a son is given to us. His dominion shall be great, and there shall be no end of peace."

8) The angel repeats this when he speaks to Mary in Luc. 1, 32. 33: "God the Lord will give him the throne of his father David, and he will be king over the land.

1) In the Erlangen edition the words are missing: st sorroUorationsrn [nxsr [sdsrn David a inodo st ns^ns in 8smptsimuni?



House of Jacob forever, and his kingdom shall have no end." Here the kingdom is given without end, and is given to one person, not to descendants; it is given to one child and this son, who has no descendants. This Person is but One, but the same is to Himself an everlasting King, and a King of everlasting righteousness and peace. What can be objected here either by a Jew, or by reason, or by any man? It is said: The kingdom shall always be enlarged (and though this enlargement may be perverted, yet that which follows, and is connected with it, cannot be perverted), the kingdom shall be eternal, having everlasting peace, righteousness, and judgment. Now take all the kings from the first beginning, whom Josiah, Hezekiah, Solomon, David, and as many of them have been, to whom one could point this: surely you will have none.

(9) Neither is father nor mother given to this son (though it is given to him, but not by name). Nor does he say that this son or this offspring will have subsequent heirs. Nevertheless, he shall have a kingdom eternal in increase, and a kingdom of everlasting righteousness and life. This can be none other than the Lord Jesus Christ our Saviour, and none other besides Him. Let him arise who can overthrow and refute this. I would certainly like to see and hear him; but no one will ever appear. For none other can be found than this our Savior, who was born of a child, that is, was truly man, sat on the throne of David, and reigned over the house of Jacob. And the angel Luc. 1, 32. 33. clarifies these words when he says: "The Lord will give him the throne of his father David" 2c. These are not the angel's words, or at that time first of all brought forward by the angel, but they are taken from this passage; for he did not use his own words as well as those of the prophet.

10 Accordingly, this text concludes by a clear and irrefutable implication that this child and this son are natural and

must be true God, because to give eternal peace, to bring eternal justice, to reign forever, is as much as to sit on the throne in the kingdom of God. And this is done by God alone, these things belong to God alone. Then he also concludes that he is a natural and true man, because he is the son of David.

Isaiah was enlightened with a great light and incredible revelation of the Holy Spirit, because he described so clearly and precisely both the humanity and the divinity of Christ. And like Isaiah, the other prophets also preached the Messiah very clearly, and insisted that he was true God and one Lord over all, just as we also preach. But as our papists hear and believe, so do the Jews. But this is the unbelievable and greatest wickedness of the Jews, and obdurate obstinacy and godlessness, that they not only read the prophets, but also hear today that it is so clearly taught, so obviously proven, that Christ is true God and man, and yet with such great diligence falsify and corrupt the most obvious text.

12. there are also among the Christians such people, who do it here, like the Jews judaizant). I would never have believed that our bishops and shepherds would be so ignorant and lazy that they would let the Jews become so powerful against this so clear text that they have even overturned the faith of some Christians and drawn them to the Jewish religion. Therefore, this must be diligently and often impressed upon the people, so that they may be guarded against the Jews and Mahometists, so that if they should ever get into a dispute with the Jews, they may be able to refute them.

(13) Therefore we must be careful above all things to cut down and refute the hedges and thorns, that is, the false opinions, and to throw them away, and to have a purified text, so that we may be sure that Isaiah speaks only of the one Lord, our Savior JESUS CHRIST, who is true God and man. For if we want to rejoice in the unspeakable mercy of God, then this must be established with us and believed by us, it must necessarily be before

Be certain of all things and stand firm that we are brothers and fellow angels, and lords of devils, lords over the world, death, hell, sin. For the prophet uses splendid and peculiar words. He says: "You have broken the yoke of their burden, and the rod of their shoulder, and the rod of their driver." Likewise, "A child is born to us." These words testify that through this Son great things, yea, verily the very greatest things, were accomplished; but what He did, He did not do for Himself; He did not seek His best; what He acquired, He did not keep for Himself; but what He did, what He endured in labor and toil, what He took upon Himself in burden, He did for our sake, He sought our best. He has earned and deserved eternal righteousness and peace and the eternal kingdom for us.

14 But you may say, "How did he acquire and bring these things to me? How will I one day be made a partaker of his righteousness, peace and kingdom? By what ways and means can I attain to it? I do not feel righteousness but sin in my flesh, and I am dead in sins, and I see that the whole human race dies in sins and is caught in sins; I feel that in my flesh I am tempted, caught and carried away to avarice, to pride, to lust, to adultery; in short, I feel nothing but pure sin. Where is sin taken away here, and how does it happen? Where shall righteousness come from? Through the law? But the law doubles this evil; it stirs up sin and increases it; it only makes wrath and death more bitter, because the sinner, when he feels the greatness of his sins and hears the judgment of the law, must necessarily be oppressed by death, terrified in heart, and struck down. For this is the irrevocable saying of the law: Cursed be every man that doeth not all things which are written in the book of the law 2c. [Deut. 27:26, Gal. 3:10.]

(15) Therefore, the law can do nothing but bring death and kill; it is the most cruel and ruthless driver and killer.

Executioner, it tortures, torments, distresses and anguishes the sinner in the most miserable way. I find nothing of comfort, advice, hope, help or refreshment in it. If I flee from it, I cannot escape from it; it keeps me trapped and bound in the middle; instead of one devil, seven of them present themselves to me, so that nowhere remains open for escape, and the sinner has no protection at all in the law.

16 What hope is there here, what help? There is nothing anywhere but in Christ alone. In him alone I lean, in him I take comfort, that this King has this name and title, that he is a King of righteousness and everlasting peace. Therefore he has this title, that he has brought about this righteousness and peace for me. Where there is sin and death, there cannot be righteousness and peace. Therefore, it is necessary for this King of righteousness and peace to abolish death and sin, otherwise there is no hope, no counsel, no remedy. By no other way, by no other means can one attain to this unified righteousness and peace. If sin and death are not taken away, there can be no peace or rest. But these are taken away, destroyed, done away with, and extinguished by this King.

This is the brief content of the Gospel, which is summarized in this text, that through Christ we are freed from death, sin, the law and hell, and transferred to the kingdom of life, righteousness and peace. Likewise, we boast that we are children of God, that God is our Father, that Christ is our brother, that we are co-heirs with Christ, judges of angels, and princes over devils. All things are ours, but we are Christ's, says the apostle 1 Cor. 3, 22. 23. But who believes this? The Jews and also our own opinions and doubts prevent and stand in the way, so that we do not believe this so consistently, and can certainly convince ourselves of it.

(18) Therefore, let us cast away the erroneous and ungodly opinions of the Jews; let us also put aside our speculations and conclusions of our reason and doubts, and not be uncertain that this text alone.

talk about Christ. If we remain with Christ alone, then the words of our text, if not making us drunk with wine, will certainly present us with breasts, and refresh and nourish us with milk.

(19) This I have said to clear away all other opinions, and that we may be sure that here the prophet speaks of Christ alone, that there may be this firm ground that Christ alone is the King of eternal righteousness and eternal peace. No mortal king has had eternal peace, nor can he give it; none has had eternal righteousness, nor can he give it; none has overcome death and sin, none has satisfied the law, none has been able or is able to free the conscience from its terror and trembling 2c. Therefore one must stick to the grammar and the literal understanding and hold fast to it; and this passage is not to be understood differently than by this one and only King, who is truly the Son of God, yes, God Himself, full of grace and truth, and yet also a man, because He was born as a child 2c.

20 Now that we have laid this foundation, let us proceed to the text. I have found it good not to refer to the preceding words [v. 1] from the previous time, but to pass over them. For it can be disputed whether they must be understood from the Assyrian captivity or from another. I will begin the chapter with this passage:

**V. 2: The people who walk in darkness see a great light, and it shines brightly on those who dwell in the land of darkness.**

21 This is truly a great assurance of faith and a great boldness of this holy prophet, that he speaks so shamefully of his people, who were Moses' disciples, that they walk and dwell in darkness and the shadow of death.

22. this word of the Holy Spirit the world can in no way suffer to be a nation of those who walk in darkness. The present lines also testify to this. The pope cannot suffer that we say to him: You are in darkness, you are mistaken. Likewise

The Turks, too, cannot stand it when people say of them that they are in darkness and error; they set their light, their Alkoran, against it. The wise refer to their wisdom, to their civil rights and laws, which are the most "beautiful" stars and lights. Likewise also the medicine, the wisdom, the good arts are very beautiful stars. The Jews put forward their law; they boast that they are Mosi's disciples, and say: "Should we walk in darkness? Isaiah, are you not quite wise to refrain from saying such things about the disciples of Moses, about the people and property of God? How can such careless words escape you? We are certainly a people of light and walk in the light. We have Abraham as our father, we have the prophets. How could we be blind? How should we walk in darkness?"

The prophet does not turn to all this glory of the fathers, of the law, of property, of their wisdom; he resolves and grasps all men, Jews and Gentiles, in this misery and miserable state of life, that they are blind, unwise, ignorant, godless, foolish, in short, that they walk in darkness. Who should be able to suffer this?

(24) But the prophet speaks of a different light, of a different wisdom, righteousness and peace, than of a human wisdom, light, reason, or of all that a man can boast of, or of the gifts with which a man is endowed, not even of the law. This must be a completely different light, which this child and this son brings with him, with which he is to cover and illuminate the darkness. But what kind of light is it? Is it the wisdom of the world? Is it the law of Moses? Not at all; but he brings the light of eternal peace, of eternal righteousness, and of the eternal kingdom.

Moses illuminates his worldly regiment with the righteousness from the ceremonial and moral law, which was commanded by God. The pope also illuminates his lantern, or rather his cloak, with his decrees and decretal; Mahomet illuminates his with his alcoran. The philosophers also boast of their wisdom, their light of reason;

but this light, this wisdom is nothing; they are all temporal things, all subject to death. No king of the Jews, no monarchs, however powerful, have brought the light of peace, justice and eternal life that this child and this son have brought. Therefore, all people in the world, Jews and Gentiles, walk in darkness, however righteous, however holy, however wise, however powerful they may be. But if the Jewish people walk in darkness, what will the Gentiles boast of? If the law of Moses does not enlighten, wisdom and the light of reason enlighten much less.

26 This is the first armor with which the prophet overthrows all that there is of light, wisdom, reason, 2c. Therefore it follows from this passage that the prophet spoke of such a child, who would not give or bring a law or establish a worldly government, but that he spoke of the eternal Lord, of the King of eternal peace and eternal righteousness.

The Jews understand nothing of the content and main purpose of this text, and they leave nothing of it pure and unadulterated, but they falsify all and every word. By the darkness they understand the sinners (peccatores), and after that they invent that the law of Moses will be eternal, and will not be abolished even at the time of the Messiah, but will be fortified and resurrected at the same time as your temple, ceremonies, sacrifices and services. In short, they let themselves dream that the Messiah will be such a king as Solomon was; therefore nothing intelligible is to be found among them.

(28) Therefore, let us leave off their talk and listen to the prophet, what he preaches about the child who is given to us. This one child, he says, this one person, who will have no children, no natural heirs, will be a king of eternal righteousness. If the Messiah is to be such, namely an eternal king, it follows that he will not be mortal, or subject to death; as the Jews dream that the Messiah and his children would die. But this text does not lie, since it says: He will live and reign forever, and in everlasting righteousness.

and peace. When Christ said John 12:32 ff, "If you will exalt the Son of Man," the people asked Him, "Who is this Son of Man of whom you say that He will be exalted? We have heard in the law that Christ abideth forever." These Jews at the time of Christ had good and true thoughts about the Messiah, not such foolish and godless thoughts as the Jews of today have, who think that the Messiah's kingdom will be physical and that he, the Messiah, will be a mortal king. On the other hand, the Jews of Christ's time concluded thus: Christ cannot be hanged, because he will remain forever; therefore they judge that it is contrary to the law that he should be exalted or put to death. This was impressed upon the people by the pure teachers, and stuck with them, and they also drew this belief, of the Messiah's eternity, from this and similar passages of the prophets.

(29) Therefore the Jews of this present time are quite senseless and bereft of all understanding, that they say, contrary to the teaching and opinion of their forefathers, that the Messiah will be mortal; further, that the law will not be abolished, but will be established as an eternal light. But if the Messiah is to be mortal, he certainly cannot be a king of eternal righteousness. Likewise, if the law is to remain always, why was Christ promised to the fathers before the law, who was to bring a different and better kind of teaching than the law was? Here one can see how great, how astonishing and appalling their blindness is, how they do not understand the Scriptures at all. Therefore, let us give thanks to God that we know that the Messiah is the true Son of God, yes, the true God, and became man for our sake, and dwelt among us, that we might see His glory 2c., Joh. 1, 14.

30 Therefore the prophet calls the Jews who deny that Christ is the eternal king and that his kingdom is spiritual, such people who walk in thick and deep darkness, and says: "You foolish and blind Jews dream that the Messiah will be a secular monarch, as Alexander and Augustus were; likewise that the law with its sacrifices, the temple, ceremonies, and the sacraments will not be respected.

But you are far wrong, yes, completely wrong. For the The Holy Spirit will enlighten you. If one does not know Messiah will come in his time, bringing with him another this from Christ, then Christ will be of no use. If I were not light, the most excellent and brightest, which will illuminate to hope for this from Christ, but were only to obtain moral this darkness and the people who walk in darkness. And wisdom or worldly prudence from him, I would not care you yourselves are the people of God, to you these about Christ, and I would not want him, but would rather promises have been made, to you the hope of this light choose a legal book in his place. For in civil law there are has been given. But this light has not yet been revealed, excellent and glorious sayings about virtues, and better the Holy Spirit has not yet been given; therefore the light ones than in spiritual law. Or I would read some has not yet dawned; but it will dawn.

He calls light the knowledge of justice, peace, and the contain exquisite teachings of virtue and morals, and in eternal kingdom. With this light our souls must be this way are the most excellent writings; and nothing enlightened. If I do not have this light or this knowledge of better can be presented to the youth to instruct them to Christ, of his eternal righteousness, and of all his benefits, an honorable life, pleasant manners and good conduct. If which he has acquired for me, and with which all the saints Christ were to bring me no other than human light, I would are endowed, then there is no hope at all, no help nor not long for him; nor would he be of any use, since, as I remedy left in the whole world, then I have nothing to have said, so many philosophers, so many wise men, so comfort me in the hour of death and in the last battle of knowledgeable of law and legislation, have left behind for death, Then I will have to despair of my blessedness, I will posterity such excellent books, which could provide us not be able to stand before God's judgment, I will not be with as much light and wisdom as we need to live this life able to escape the accusation of the law, I will not be able well and happily.

to be freed from Satan's power, I will not be able to rule (34) But this is an entirely different light, which is over sin, death, the devil, and over all evil that lies on the promised here and is to be expected from Christ. This is human race because of sin. a wisdom above all wisdom, a knowledge above all knowledge, which teaches us what sin is, what power it has, and how it is removed. It also teaches what death is and how we can be freed from it. It teaches what the devil is, what his tyranny is, and how he is overcome, how we have been reconciled to him through the Son, that the law are snatched from his tyranny. It teaches us what is man, can neither arrogate to itself any right over us, nor can it what is flesh, what is spirit, what is true, thorough and come to us by accusation, that Satan can exercise eternal peace and righteousness. That one can wedged tyranny over us, that sin and death cannot subdue distinguish all this, likewise that one knows how one us and rule over us, so that we can be assured of our should be transferred and led over from the captivity of eternal blessedness at the hour of death. the law into the most free freedom, from death into life,

(33) This knowledge, and being endowed with this from sin into righteousness, and that after this life one will knowledge of Christ, is the light with which the hearts of live an eternal life with God, in the highest glory, peace and joy,

this is the true light and wisdom, which is far preferable to all human wisdom, however excellent and admirable it may be; indeed, no human wisdom can in any way compare with this heavenly and divine light.

What is the wisdom of all philosophers when held against them? What can the collected wisdom of all sages bring about? What was the use of Cicero and the philosophers for their very beautiful teachings, which were full of wisdom and worthy of being known for their good manners, discipline and arts, since they were not illuminated by this sun and light of eternal wisdom? Cicero has written and taught excellently about virtues, prudence, temperance and other things, and Aristotle has also written and taught excellently about morality. Both men's books are very useful and highly necessary for the establishment of this life; however, true wisdom cannot be learned from their writings, as excellent as they are. For they do not teach me how to be freed from sins, from death, from hell; they cannot cheer up or pacify the troubled conscience; they cannot show the way how to come to God in the Kingdom of Heaven; they cannot teach me a true knowledge of God and myself.

36. If you were to enter into a conversation about these things with the wisest man who has ever been among those excellent philosophers, and ask him to show you a way to come to God, how to escape eternal death, so that you may become immortal and enjoy eternal joy in the Kingdom of Heaven with God; If, I say, you wanted to ask the wisest philosopher about these things, about this wisdom, and about this light, he would not be able to answer you, and if he were not a vain man, he would certainly freely confess to you that he knew nothing about these things.

37 Cicero and some others have written about the immortality of the soul.

but they betray themselves here and there that they themselves did not constantly believe in this immortality of souls. For so Cicero writes somewhere: In death there is nothing evil. If the feeling remains in it, then it is to be regarded more for an immortality than for a death; but if it is lost, then it must not be regarded for a misery, which one then feels. Does he not seem to waver here, and to be in doubt? Surely they meant that the body itself dies and perishes completely, and they knew nothing of its resurrection. But I want to live not only according to the soul, but also according to the body. "I want the body to come back to the soul and be united with it, which I now carry around on this earth, burdened with sins, misery and misery. If a philosopher should be asked about these things and about the resurrection of the bodies, he would know nothing to answer. "There is no one there." He would have to fall silent to these questions, because he is, as the prophet says here, the people so walking in darkness.

38. But when this Son comes, he will bring the true light, the true wisdom. He will say: "Be of good cheer, I have overcome the world" [Joh. 16, 33]. "I live, and you also shall live" [John 14:19]. He is our righteousness, our salvation, our blessedness and eternal happiness; He has earned and purchased for us the kingdom of heaven. When I am afraid of sins, when I am shaken by the horror of death, when the fear of hell is in my mind, I know immediately to whom I can take refuge; I have someone whom I can oppose all these things, namely Christ, my Lord. Through him sin is blotted out for me, since I believe in him, death is destroyed and expelled, hell is destroyed, and the devil is overcome.

We are captives under the law, sin and death. These three enemies are the cruelest tyrants, who are very hostile to all the godly. There has never been one of the godly who has not been terrified, tormented and martyred by these tyrants according to the flesh. How should

What should we do when these enemies attack us? What shall we do when these enemies attack us? There is no counsel anywhere, and you will not rest until you grasp this word: The King Christ is born as a little child, the Son is given to us, who says John 14:19: "I live, and you also shall live." When death, sin and the law hear this Son mentioned, they immediately tremble, are frightened, terrified, take flight, and cannot suffer this Son to be mentioned, because the law, sin and death accused this Child, brought Him to the cross and killed Him, but innocently and undeservedly. They wanted to overcome him and to rule over him; but they pushed against the light, against the Godhead itself, which could not sin, which could not die, which could not be subjected to the law in any way. That he therefore allowed himself to be accused, that he allowed himself to be nailed to the cross, that he allowed himself to be killed, he did this for our sake. This child has atoned for all and done enough; this son has led the prison captive. I believe in this son; therefore the law, sin and death have as much right over me as they have over this son, that is, no right at all, because he paid for me as an innocent man. Precisely because they killed this innocent man, they lost all their right against me. Before this, death, sin, the law, cannot stand. Death, sin, the law, are overcome by the word: "A child is born to us, a son is given to us." So everything flows together in this Son, the whole benefit of salvation has to be thanked to him.

(40) In this way, let us treat this text for our comfort and to strengthen our faith and hope. Now, as I have said, the object (argumentum) or subjectum, as Aristotle calls it, in this passage which we have undertaken to treat and explain, is "the child," the Son, who was to be king on the throne of David, and to reign forever. These are very clear words that cannot be wavered nor denied.

If we take this as the basis of the actual content, of which Isaiah speaks very much and extensively in his whole book, then we can also understand this passage correctly and take a firm comfort from it. To this end, and to this main proposition, all the words and verses of this passage fit very well, and can also be interpreted without difficulty to this opinion. And what is objected to it does not serve the purpose, yes, it is obviously devilish. And because the content of these words does not allow that this could be said or understood in any way by a physical king in this life or time, neither by King Solomon, nor by Josiah, nor by Hezekiah, nor by any other, it follows that here both the resurrection of the dead and the life after this life are included.

The people," he says, "walking in darkness, see a great light." This light, as I 33 ff] said, cannot be understood from the present bodily light, but from the eternal light. If it is understood from the eternal light, then it follows that another, and indeed an immortal life is future. And if this light were not understood to be an eternal light, it would be in conflict with this king. For since he is an eternal king, this light must also be eternal, or last into eternal life, or be a light of eternal life, of eternal righteousness, of eternal peace. Thus, I say, this light must be taken here, lest the words or members depart from the whole of the text and opinion, and be at variance therewith.

42 Furthermore, "the people that walk in darkness" is first of all the Jewish people, but after that the Gentile people, as Paul used to say [Rom. 1:16]: "The Jews first of all, and also the Greeks." The Jews indeed walk and are under the law, they do much, they have a zeal for God; but with lack of understanding. And this is really "walking in darkness," when works are heaped up, when sacrifices are made, when fasting is done, and everything is done; but without light, without knowledge of this child who is a king, and without knowledge of his righteousness and eternal peace. There then are all sacrifices, all fasting,

The effort in all works, however difficult and much they may be, is nothing but pure darkness.

(43) The Jews are very displeased that all their works, all their sacrifices, and the observance of their other ceremonies, however superstitious and diligent, should be darkness. The Gentiles also become mad when they hear that the apostles, who were apparently a small kind of people, who had no outward power, and who attracted the eyes of men by no outward splendor, 1) preach this light, that it is the true light, the true and only truth, that one should know that the crucified Christ is the Son of David and the eternal King of eternal righteousness and eternal peace, and that one should believe in Him alone. Since they taught this, they were assailed with every kind of opprobrium. Then they cried out: they fought against all reason and were furious, they threw all kingdoms overboard, they made the whole world go astray. How? should you condemn our fathers and ancestors? They certainly walked in exquisite wisdom and righteousness, they were wise and just men. How can you be so insolent as to call these most beautiful virtues darkness? But Isaiah did not turn to these their impulses; he spoke this joyfully 2c.

### **The people who walk in darkness see a great light.**

44. what kind of light? The light of the sun, or the light of this life and of reason? No. These are also excellent lights. The sunlight is common to men and cattle, and it is the brightest light of this world, but it is nothing compared to the light of the eternal kingdom and eternal righteousness. The sun has now already shone five thousand five hundred and forty-five years 2) but has not made a man eternal.

1) The words: "and the eyes - pulled" are missing in the Wittenberg.

2) This date does not contradict the date we gave for the time of the writing of this scripture, namely 1543, because we often find that the editors of Luther's writings changed the numbers set by him according to the time in which they prepared them for printing.

Life illuminates. The light of the sun and the light of reason are indeed splendid lights. Who would not recognize these lights as excellent lights? Who would despise them? Who would not admire the so great light of the sun that illuminates the whole world? Who would wish to live if there were no light at all, or if it left us only for a few days?

(45) As the light of the sun is excellent and admirable, so is the light of reason, and reason is a far more glorious light than the light of the sun; indeed, reason with its wisdom is a heaven full of light and stars. What the sun cannot do, reason can. And yet, just as a light or a lamp hardly illuminates a point when compared with the sun, which most clearly distinguishes the colors of things and shows how they differ from one another, so these excellent and admirable lights, the sun and reason, are hardly little lamps, lanterns, or wax candles when compared with the other light of which the prophet speaks.

(46) For this is truly the great light, because it teaches and enlightens our hearts. It does not shine and illuminate in the way that the sun or reason shine and illuminate, neither of which has any light of eternal righteousness, eternal life, and eternal peace. But this great light shines in such a way that I know that sin is condemned, death is killed, hell is destroyed, the devil is overcome and captured, and man is freed from the tyranny of all these enemies through this child and through this Son. Only this is and can rightly be called a great light, which teaches us how sin, death, hell, Satan are overcome, which teaches us about eternal righteousness, peace and life. These unspeakable benefits the born child brings with him and gives to us. Certainly, these things are far and infinitely greater than anything that any wisdom of reason teaches.

47 This is what Isaiah means when he calls this light a great light. With this word he has preferred the majesty of this light to all the things that have something of the light, and has told us this.



light. For he has to do with the fact that he is talking about the kingdom of eternal righteousness, eternal life and peace. Therefore he speaks of the light that is proper to this kingdom, which is Christ Himself [John 1:9]: "This is the true light, which lighteth all men that come into this world." Now follows:

**[And upon them that dwell in the land of the shadow of death a light is risen, or shineth upon them.]**

48 It is a repetition of the same thing, because it is the same: "the people see a great light", and "it shines over the same". But he repeats one and the same thing in a twofold manner of speaking, so that he may declare this light all the more emphatically: "It is a great light, and shineth fair brightly." When I say, "It is a great light, and it shines and shines very brightly," I am saying one and the same thing in twofold speech; but the greatness of the light is increased still more by the addition of the second speech, and explained more emphatically, as I have already said.

49 But he expressly adds: In terra Zalmaveth, that is, "in the land of the shadow of death. Jews and Gentiles dwell in the land, they sit in the kingdom, they are not strangers, they do not wander about as if they did not have certain residences; but they dwell in the land, that is, they have a certain residence, they are under a certain government and regiment, in the light of their own wisdom, righteousness and peace; but by the special benevolence of God, who miraculously preserves the kingdoms and worldly regiments; otherwise there would be nothing but pure disorder of the devil. Through God's preservation, therefore, the worldly states have wisdom, government, the light of reason, they also have peace for many years, they have their kings, their regents, who are holy and just in a civil way. The Babylonian, the Assyrian, the Persian, the Greek, the Roman empires have been governed by the light of reason, have had their princes and rulers, distinguished by their excellent wisdom and external justice; but they have, nevertheless, in the country

lived. In what country? In the country Zalmaveth, that is, of the switching of the death. The Hebrews are still in dispute about whether Zalmaveth means darkness or shadow of death. But our opinion is with St. Lucas and the seventy interpreters that it actually means shadow of death. For this is how St. Lucas [Cap. 1, 79.] actually translated it from this passage of Isaiah in the Canticles of Zacharias.

50 But the prophet does not speak of those who have already died. Because these do not concern us. But he calls the kingdom of this world "darkness," which is most beautifully illuminated by the sun and by reason, which is seven times more beautiful and excellent than the sun. Thus he calls "darkness" the very cleverest and wisest suggestions and laws of reason or of the wisest men.

Reason is a very great and invaluable gift of God, and what it wisely arranges and devises in human affairs is not to be despised. If everything went according to its wishes and will, if its plans turned out as fortunate and good as they are wisely and prudently conceived, then it would truly accomplish something great and excellent. She can found kingdoms and commonwealths, guard and fortify them with useful laws, keep them in order and govern them with good counsel and wholesome commandments, and prescribe many things that serve the preservation of the commonwealths and the great benefit of human society. Nevertheless, her suggestions do not always work, and she cannot fortify the worldly regimes and kingdoms with so many, so wholesome and so sharp laws that she could keep the wicked in check, so that there would not still be a lack of many things every day, and so that sins would not be committed more often. The best suggestions often turn out quite differently and just the opposite. I say: If the counsels of reason had a happy course, then it would certainly have cause to boast. But since even the best counsels of reason so seldom have a happy course, reason is indeed a light, but not a light that shines.

52. although it is a light in its own way,

Yet this light is called darkness by the prophet. And reason, when it is held against the heavenly light, is in fact nothing but darkness and very thick darkness, that is, it does not understand anything about spiritual wisdom, justice and peace. It cannot determine with certainty what is the will of God toward us. It does not know what true peace is, what true justice is before God. Both the Jews and the Gentiles walk in this darkness, as the Scriptures testify [Ps. 14, 2. 3. Rom. 3, 12Z: They have all sinned 2c.; likewise: GOD has decided all under sin 2c. [Gal. 3, 22.], and here the prophet says: "They dwell in the land of the shadow of death" 2c.

(53) Therefore this life is the life of those who "dwell in the land," walk, rule, among whom many have the glorious name of being righteous and wise, but they are all in darkness, or in the shadow of death, which is the same thing. For the Scripture calls "darkness" "shadow of death," either to paraphrase this word, or to give it emphasis, or also to indicate that it must be taken in an evil sense. "Shadow," however, is a word that in and of itself means nothing sad or hateful; for in summer nothing is more pleasant and lovely than to be covered by shadow. Therefore, the word "shadow" would have nothing evil, harsh, ominous, or horrible in it if it were placed here alone. But there is a genitive of another word, which is very sad and frightening, namely "of death". This genitive deprives the word "shadow" of everything that is pleasant and lovely about it, and makes the word, which is pleasant and lovely in itself, very ugly, sad and frightening. To the first taste it seems to be a lovely and wholesome potion, but the added word, "of death," indicates that it is a harmful and poisonous potion. It is a piece of bread or meat that is beautiful in appearance and pleasing to the appetite, but beware lest the first appearance deceive you, because poison is hidden underneath. Now the word "shadow" is often used in Scripture in a very good sense.

is used for refreshment, shelter, protection, and is a very pleasant and very beautiful word. But the added word, "of death," turns the beautiful shade into something that is not beautiful at all, but ugly and frightening. For the word "death" is something ugly, hideous and frightening.

(54) If one wants to take "darkness" in an evil sense, then it is nothing else than the shadow of death, because death is nothing else than darkness. Thus Job says: "In darkness is my bed made" [Job 17:13]. If the light of the sun were to be darkened or cease, if the sun of the world were not to shine, if one were to live without the sun, then our life would not be life, but death itself, and a shadow of death.

Thus darkness is called a shadow of death, because all who are in death are in darkness. This is the nature of our life, even though it has the greatest abundance of comforts of every kind and is overflowing with all kinds of pleasures. All men are covered with this darkness, and in this land of the shadow of death all men sit on the earth, not only the afflicted, the unwise, the sinners, but also those who, according to the human way, are the most wise, the most righteous, the most powerful on earth. They are the most righteous, the most powerful on earth, who have not yet been enlightened by the Word.

Thus Lucas clearly indicates that he speaks of this life when he says: "That he may appear to those who are in darkness, or [as Isaiah has it] "sit," that is, dwell. John the Baptist was not sent to those who had already departed from this life, or to those who had died of bodily death: and yet his father Zacharias says [Lucas 1, 76-79. And thou child shalt be called a prophet of the Highest: thou shalt go before the Lord, to prepare his way, and shalt give knowledge of salvation unto his people, which is in the remission of their sins, through the tender mercies of our God, whereby he hath visited us from on high, to appear unto them that sit in darkness and in the shadow of death" 2c. Does not Zacharias here speak with the words of Jesus, and does he not take them, as it were, from the mouth of the prophet, who-

cher calls this life, and especially the Jewish land or dwelling, a land of the shadow of death?

This agrees nicely with the subject and content of this passage, that he speaks of the spiritual day and light of Christ, namely, of enlightenment, of eternal righteousness, life and peace, and in contrast also of the spiritual night, or darkness, namely, of Zalmaveth [the shadow of death], and of the very terrifying night of the law, sin, death, the devil and hell. Thus the words must be drawn to the whole main subject. "They that dwell in the land of the shadow of death," that is, "in the land of darkness," are the most wretched, miserable, and afflicted of men. For they do not sit in the shade or in a pleasant shade per se (for the shade alone, especially when it is hot, is very pleasant), but they sit "in the shadow of death," that is, in the very thickest and deepest darkness. To these, I say, who sit in this shadow of death, the light shines or shines forth, as the prophet says.

The Hebrew word Nagah [XXX] means to shine, to shine. Hence the noun nogah shine, and is actually the shining, "the radiance," as when the rays spread out at the exit of the sun. This is what the epistle to the Hebrews has in view when it calls Christ "the brightness of the Father's glory" [Heb. 1. 3.]. For Christ is the Father's nogah, in Greek *ἀπαύ- γασμα*, in Latin splendor, refulgentia or relucencia, in German "bright shine." The fire is the light, but the ray or radiance that shines forth from the light is this nogah. This light and these rays of blessedness, which are spread by this sun, this child and this son, which has risen and been given to us, the Jews and Gentiles have seen and still see. The light and the sun is Christ; the rays are the Word of God, the Holy Communion, the Holy Baptism, the absolution, and the miracles that he has done and is still doing. So Christ is also the radiance in this world, just as he is the radiance of the glory of the Father.

The rabbis do not know and understand anything of this, because they are in Zalmaveth, and in even greater blindness; they do not have this light and Nogah. But 'without this sun, without this nogah, that is, without this brightness, there is nothing but pure darkness. Hence it comes that in this place they translate Nogah by morning star (Luciferum), which the Greeks call φῶσφορον. But actually

Nogah is the shine, reappearance. The morning star is called in Hebrew and this word is used by Isaiah Cap. 14, 12. where he says: "How you have fallen from heaven, you beautiful morning star!"

(60) This is one part of the prophecy, that the light has dawned through this child and for the sake of this child, or that this child is the author of it, as the king of eternal righteousness, light and peace. Now this light first dawned on the Jews, but not only on the Jews, but also on the Gentiles. But what kind of light is it? It is by far the greatest and brightest light, since it enlightens those who sit in spiritual darkness and in the shadow of death; it frees them from sin, from the law, from death, from hell, from damnation. This light brings with it the knowledge of the divine mysteries, wisdom, righteousness, peace and eternal life. What is the light of reason or the sun against this new and admirable light? Nothing, and only darkness. Now follows:

**V. 3: You make many things for the Gentiles, but you do not make many pleasures.**

The holy men, the prophets, have suffered much from this very wicked and worthless people, they have been plagued with many miseries, miseries and misfortunes, they have suffered and been rewarded with the greatest hatred and envy; then, when they have sought the best of the people, they have received the most terrible thanks for their very holy work and preaching and exceedingly wholesome exhortations to godliness and blameless living. They inculcated faith and love with all diligence and zeal, they deterred people from vices and misdeeds; but they accomplished little or nothing, they saw that no or little fruit resulted.

In the face of such ingratitude, ungodliness and wickedness of the people, they could do nothing else than what we do: they cried out, sighed, comforted and strengthened themselves with the expectation of the future of the Messiah, and asked with fervent desires for his future, just as we today sigh and cry under our burdens: Come, dear Lord, come! We are tired of life, and wish to be resolved and to be with Christ. For what should we do in the world? Wherever you turn, everything is full of distress; there is nothing in the world that could please you, that could truly delight you.

The kingdoms of the world are places of licentiousness (*sunt anarchiae*). The people despise the sermons, make a mockery of the Word, ridicule God, their Creator and Redeemer; what God threatens and reminds through His servants is considered a mere fairy tale. Even the Son, the Child, the King of eternal righteousness, is regarded as nothing, completely worthless, he is not held in honor; his infinite benefits, which he offers us, are despised with the greatest ingratitude and trampled underfoot, his honor is stolen from him; through the masses and other idolatries he is insulted with horrible blasphemies even by those who want to be regarded as the holiest.

The Jews, too, did not consider the Promised Land to be anything, and in their vanity they fell away from God. The prophets were very indignant about this; it must have pained them greatly to see that they themselves, their teachings and the promises they made to them about the Messiah were despised. Therefore they concluded: "The Messiah will indeed come, but he will come in such a way that he will disgrace you godless and wicked evil-doers, who are puffed up by such great arrogance, yes, he will make you fall into folly and rage. You will be more annoyed by his arrival than happy about it. This is the subject of the previous eighth chapter [vv. 14, 15], where the prophet says: "He will be a stumbling block and a rock of trouble to the two houses of Israel, a snare and a fall to the citizens of Jerusalem. And many shall stumble against it, and fall, and be broken.

break, be entangled and caught." As if he wanted to say: You do not want to hear us, you throw all threats to the wind, you do not care about the promises. Therefore, one day you will receive the reward that these deeds of yours are worth. When the Messiah will come and preach to you, then you will fall, then you will bump, in such a way that you will be completely disturbed and perish in the most miserable way. For Christ by his brightness has shocked them terribly. This very thing also Simeon prophesied of this child, saying [Luc. 2:34.], "This one is set for a fall, and for a sign to be contradicted." For when this light rises (as we see that it also happens now), Satan rages and rages, "the nations rage, the kings rebel against the Lord and His anointed," Ps. 2:1, 2. All princes, all bishops, all wise men rage and rage with one accord and with equal fury, with united forces and according to cultivated counsel against this light and this truth.

But what does God do in the meantime? He does not want these rays of His righteousness, life and peace to shine and shine in vain. He does not want this child to be born in vain, he does not want this son to be given to us in vain. He does not want him to be a servant, but a king who sits on the throne and reigns. But for the fortification of the kingdom of the Messiah not only One Person is needed, therefore He has His special people. This people is troubled in all places; hence comes the raging and raging, hence comes the murmuring, the counseling and speaking against the Lord and his anointed. Why do you all come together? What are your plots? What are you planning? Are ye not rightly wise? Are you not in your right mind? What madness drives you? With what fury do you proceed? Do you not consider against whom you are rebelling? You are rebelling against the Lord, whose best ways are unknowable, whose best judgments are hidden and whose power is infinite. Everything you do against him will be in vain and will fall back on your head.

66. so the prophets agree with each other

They agree with each other by describing the kingdom of Christ as such, as the apostles also saw and experienced it, as we also learn through our experience and see it today. The more people come to the Gospel, the more the adversaries rage. Now they boast and defy us again, and rely on the presence of the emperor, of whom they believe that he has armed himself against us, and now they make the most certain hope that we will soon be put to death.

67. But so many hopes, so many attempts, so many undertakings have fallen by GO1te's providence and expired without benefit for them; so often have they become disgraced these 26 years. And this hope they have now will fail them to their greatest shame, embarrassment, harm and ruin, and this will serve to increase the glory of Christ. Their plots and undertakings will not succeed if we are only thankful and do not doubt in this child and son that he is born and given to us as king and light. If we firmly place our hope and trust in him, there will be no danger, even when the greatest danger seems to be ahead of us. If we have to suffer, even if they should kill us and take us out of the way, what is more? they will not snatch away this light, Christ, from us, they will not take away the rays of the gospel. Their hope will deceive them, their plan will be thwarted, even if far more devils pursue us with their scales; yes, we will not be afraid, even if the world would perish and the mountains would sink into the sea [Ps. 46:3]. For "unto us a child is born, unto us a son is given"; he is our confidence and strength, and our helper in trouble, in whose light and brightness we delight, knowing assuredly that he has prepared for us a kingdom in which we shall enjoy peace, righteousness, life and eternal bliss 2c.

68 Thus the kingdom of Christ has at all times, especially when the voice of the gospel resounds, its enemies who oppose it.

1) This number "26" agrees again with the time determination given by us: 17-1-26-43. Compare the note Col. 112.

They argue about it most vehemently. However, even if they oppose it with united forces, attacks, and with all their might, they cannot overthrow it. So far, the Roman emperors and popes, who were well equipped with power and cunning, have tried in vain. The Turk, the enemy of the Christian name, so powerful and so denied, tried it for so many hundred years, but in vain. In sum, as many of them as wanted to destroy the gospel, they were not able to do so, so that even the worst enemies of the Christian name had to tolerate the Christians in their lands. As nowadays many in Turkey, many in other kings, princes and bishops, who are the worst enemies of the gospel, I do not want to say countries, but also stay in their courts. Where does this come from? Because the prophet says here: "You make many of the Gentiles" 2c.

For some years now, as I have said, our adversaries have also hoped, and still hope, that we will soon be suppressed, and wish nothing more than this. If they suspect the Emperor's arrival, or have him present in Germany, dear God! how they rejoice, how they exult, how great hope they make for our ruin and downfall. Now, now, they cry, the emperor will suppress the heretics; now, at last, their end is at hand. This is the hope they always have, and they ask diligently and fervently for our downfall, and they are intent on our ruin with all their might. But as their hope has often failed them, so it will also fail them in the future, and their plots and undertakings will make a bad progress. They will never extinguish this light, they will never overthrow this kingdom. Why? Isaiah tells us: "You make many things for the Gentiles.

(70) The adversaries seek to deter us from the pure preaching of the Word that we have begun, crying out with a terrible voice that we are bad boys, rebels, and stiff-necked, that we have undertaken to teach the gospel, the true

They think that without their approval nothing should have been taught or done against the antichrist, the pope, against his ungodly, evil and worthless decrees. They think that without their approval nothing should have been taught or done against the Antichrist, the pope, against his ungodly, evil and worthless decrees, against the idolatrous invocation of the saints 2c. So also among the Jews it was considered a terrible wrong and a great crime that Christ and the apostles taught against circumcision, against the law, against the temple and the holy place, without asking Caiphaz and Annas for advice, as we see in the fifth chapter of the Acts of the Apostles [v. 28] and elsewhere manifoldly. Thus, since they have this reputation, the papists also demand and desire that we should humbly fall at their feet and say: Most holy and venerable fathers and lords in Christ, what do you want us to teach? For we will not undertake to teach anything except what you command and approve with your authority.

71 But Christ will not be subdued to these, but saith, Go ye, teach; spread these rays and my light among the Jews and Gentiles. Do not let this make them angry and rage. Therefore, just as Christ and the apostles preached and prayed, so let us also preach and pray, and let nothing that they do against us and against the kingdom of Christ trouble us. If we carry out our ministry diligently, there is no danger; then let us see what they will or can do against us, and whether they will extinguish this light. It is true that this light will arouse a terrible anger and fury of the devil and of the scales that cling to the devil, that is, his ungodly limbs; but however much they rage and rage, and try everything against us, they will not be able to do anything, they will never extinguish this light.

Seventy-two: This is what the prophet means when he says, "You make much of the nations, but you do not make much of the pleasures. As if to say, "You will not listen to me, you will reject me, you will despise my light; but you will do this to your great harm.

Nevertheless, although a large portion will reject the grace offered, some of the Jews and many of the unholy Gentiles will be converted; a great multitude will be gathered.

73. But by whom will they be converted? Who is the one who will make so much of the Gentiles? Certainly the king, my cousin and brother. For he calls him his cousin in the fifth chapter, v. 1. There is indeed a great familiarity between this king and the prophet Isaiah. For he speaks very familiarly with this king. What are you going to do? What do you oppose, my dear cousin, my dear brother, when your light will rise in the world? Is this why your light rises and shines in the world, so that you can make a lot of people happy? But by this very thing you will cause great trouble. You will cause a great defeat. You will make many things for the Gentiles, but you will not make many things for the joyful ones.

Why will you not make much of the joys? Because you will cause terrible wrath among those who are God's people and come from the seed of the holy fathers, because they will be angry that you are making much of the Gentiles. If you were to bring and gather a few from the Gentiles, who could quickly destroy and exterminate them, they would not be so angry and wicked. But that you make so many of the Gentiles, that you draw so many thousands of Gentiles to yourself by your light, that you make so great a multitude, which cannot be exterminated, subject to you, that this light is greater than they can prevent and exterminate, that is what will bite them, that will make them furious. That will disturb all joy, that will make them very angry. As great as your light will be, so great will be their anger, their rage and disgust. He speaks, as I said, of this so important matter with very low and contemptuous words, which mean more than they say, just as we Germans say: I bring him news that will not be pleasant to him and will give him little joy. I will prepare a banquet for him, but he will not go away from it very happy, and at which he will not feast very happily. Therefore

he happily boasts that this light will be much. As if to say: Therefore I thank my God that this light will be so great; but I do not know what will happen. When this light will have risen, it will blind the eyes and bring darkness upon the eyes of my Jews.

This is also the case now with our papists, who are no less angry than the Jews at this light, and are enraged and embittered by it. And it serves them right. Are they not worthy of it before others, since they are so angry and blinded by the light by which they should be enlightened, since they fight against their conscience? Why do they curse this so kind and gracious light, which offers itself to them of its own free will? They confess that our doctrine is true, that it does not dispute with the holy Scriptures; and they must confess this, willingly or unwillingly. We teach the first and other tablets of the ten commandments, we confess that Christ suffered, was crucified, died, and was raised from the dead on the third day, 2c., which they themselves also confess. Why then do they dispute against us, since they themselves confess that what we teach about Christ is true? Even the Jews must admit that we teach the ten commandments correctly.

What do they find wrong with us? Why do they persecute us with such hatred and fury? It happens, as they think, for the sake of important causes. Dear, what are they? We don't keep the essays of the ancients, we don't wash our hands, we don't keep the sabbath, we don't pluck ears on the sabbath, that is, we don't believe that the pope is the head of the church, we don't cover our heads, we don't wear ropes, we don't wear robes, we don't wear straps on our feet, we don't wear clogs, we don't go barefoot, we don't wear albums and surplices, we don't wear coarse cloths 2c. We are condemned because of these so coarse crimes! But do you ask: What do all these things matter? What is nothing, that is the most important thing with them; so great is their blindness, so wrong and so ungodly their judgment. They hear that we teach the Ten Commandments, they hear that we believe what is written in them and in the Gospel;

But because we deny that the saints are to be called, because we do not believe in purgatory, because we consider the plates to be nothing that God does not demand, because we abhor what God curses in His word, because we want the prestige and dignity of the divine word to remain unharmed, because we constantly uphold the honor of God and our Lord Christ, and protect it against the statutes of men, against the fictitious and idolatrous services of God, for this reason we are condemned, proclaimed heretics and rebels.

Thus they fight against the known truth, against the light that shines so brightly and blinds their eyes with its rays. They condemn us for the sake of nothing, through no fault of our own. They want us to worship their zalmaveth, their darkness, their shadows of death, for the true light that shines to us. But this we will never do. This king, this son, who sits on the throne of David, this light, this sun we want to worship, and bravely break through, and drive out their darkness, their purifications, their plate-shearing 2c. But only try it, you will not make much of the joys with it; then you will incur danger, for they will kill you. What is it more? They can suppress me, but they will not suppress this light.

In the beginning of the evangelical cause, a certain brother from our order said to me: "Believe me, my dear brother, it will shame us, and it will be hard and difficult to confess what you teach, because we are confessing that we have erred. It will be hard to recant what we have taught and believed for so many years. This honest man loved the word with great reverence, and accepted it with joy; but he nevertheless saw that few would confess their error, because this would be connected with great difficulty. And now we see that it has come to pass. They will not confess that they have erred in one syllable, that they have walked in darkness, and dwelt in the land of the shadow of death.

79. and yet, nonetheless

Some pious people who have a good conscience and the hope of eternal life. These come near, bearing a desire for this King of righteousness. These, after being converted by the rays of this light, throw away the bats, the moles, the abominations, the idols of Zalmaveth, the works of darkness that they worshiped. These works of darkness the adversaries want us to worship, and that we should worship these abominations; and since we do not want to do this, since we refuse to obey them in this matter, they become inhumanly mad and foolish, threatening with pure murder, and seek to destroy us all with one another.

80 But no matter how much they rage and rage against us, they will never force us to worship their bats and moles and keep them. The light has dawned on us, Christ, the true light; we want to keep this light and remain with it, this we want to accept, this we want to worship and adore, and not turn away from their anger, rage, fury, blasphemy and blasphemy; we do not want to be deterred by the danger and persecution after our lives. We will comfort ourselves with the fact that Christ said beforehand that they would be angry with us and rage against us as frenzies, and do everything possible against us for the sake of this confession.

(81) And the prophet says here before that it will be the same with his wicked and stiff-necked people. And he was not mistaken. For this circumcised people can bear nothing less 1) than this light, which they persecute with such great hatred that they curse it to the highest degree and spit at it in a frightening manner.

Even today the devil is angry with his scales after the gospel shines, although now only a spark of this light is glimmering. What will happen then when the sun will rise, when Christ himself will appear? If they can't stand this light, if they go against the rays of the sun, what will happen?

1) Instead of this reading of the Erlangen edition, the -lvrtenberger offers: MUij) 6vim minus ksrrs possuut.

What will happen on that day against the sun itself? How terribly they will be enraged, when the sun itself will show itself in its complete clarity and will be seen, when he will speak this judgment in the judgment [Matth. 25, 41]: "Go away from me, you cursed, into the eternal fire" 2c. How great then will be those eternal, abominable, horrible blasphemies and their wrath!

This is what the prophet says here: "You make much of the Gentiles", but to your people's destruction. O Messiah, thou son of David, by this very thing, that thou shalt make the Gentiles much, because they will receive the light, by this very thing, I say, thou shalt not make the pleasures much, that is, thou shalt awaken a great and dreadful sadness, rage and zeal, by this very thing thou shalt make the devil and his scales quite furious. This interpretation is not forced. For in this way the words, the things, and our experience agree with the content.

(84) The rabbis here speak useless things, and dream I know not what; they speak nothing intelligible at all, and say such things as are farther than heaven and earth from each other, and which do not rhyme at all with the sense and understanding of the prophet. Therefore, they should not be followed at all, nor should they be trusted. And I recommend to the lovers of the Hebrew language that they may be careful to improve it. The rabbis do not care at all about the context or the sequence, but they tear it apart and falsify the sayings of the prophets. As in this place, instead of the adverb of [not], they read the pronoun ei [the same], in this way: you make the people much, to them you make much joy. Thus they wilfully corrupt and falsify the opinion of the prophet, since neither the matter nor the consequence coincide.

In short, the prophet wants to say this: The child who was born to us has made much of the Gentiles, that is, he has gathered a large church among the Gentiles, or he has called many of the Gentiles to his church. But with this he did not make much of the joys, that is, this multiplication, or this multitude of the



The Gentiles have given cause for your terrible rage, which still continues with the Jews and will continue forever. For they will kill this child and persecute the Christian people with terrible cruelty. But since he says here that there was not much rejoicing, or that his people had no rejoicing at all over the Christ who was born, what does he want with what he immediately attaches to it?

**But you will rejoice as one rejoices in the harvest, as one rejoices in the distribution of the spoils.**

Here the prophet speaks of those who have been converted from the Jews and Gentiles, not of the blinded and hardened Jews who have rejected the offered Christ. Therefore he sets here a double kind of people. When he says, "You do not make much of joys," he means this of the hardened people of the Jews, who rejected Christ and drew no joy and pleasure at all from the future of Christ, so that they rather became furious against Christ and the confessors of the faith in Christ. But when he says, "In thy sight shall men rejoice," he understands it of those to whom this light has dawned, who have known and accepted Christ. And he distinguishes these two joys quite clearly from one another. "Thou hast not made much of joy," namely, apart from thee, in those who rejected thee and remained in darkness. But although this joy was not great in those who were blinded, yet "before thee" will rejoice those who before were in outer darkness, to whom that great light has dawned. For in this light is the true, highest and only joy, the highest and infinite pleasure; and therefore he adds: "Before you", that is, in this your light.

He uses two parables to express the greatness of the joy to some extent. The first is in these words, "How one rejoices in the harvest," the other in this [Vulg.], "How the victors rejoice over the conquered spoil, when they distribute the booty." And they are very appropriate, excellent parables. The one belongs to the heap.

or borrowed from the household, the other belonging to secular dealings, or taken from the secular regiment.

The parables, which are taken from the household, occur frequently with the prophets. For they often use these and similar words [Joel I, 10. 11.]: "The field stands miserable, the wine stands miserable" 2c. When there is a lack of grain, or when the fields seem to be too meager, and do not yield with a great return what has been entrusted to them, then the farmers and all people look sad and morose. For our joy and life is precisely this field or the earth, and the heaven that makes the earth fertile.

89. And it is a very honorable, pure and sincere joy, since one rejoices when the crops are happy and abundant. For we rejoice that we have been given abundantly by God, so that our family, children 2c. can be sustained and fed. It is not such joy or pleasure as the shameful and nasty pleasure of the flesh seeks in debauchery 2c. When the fields give us good hope, or when the harvest is rich and great, when the fields have borne abundant fruit, then the hearts of all men and animals rejoice, then all is exceedingly joyful. Of spring Virgilius says:

*Omnia tunc rident, tunc formosissimus annus. 1)*

[But this can be said with greater truth of the time of harvest. It is true that at the beginning of the year, in spring, it is a very joyful time, for then everything blossoms; but this time does not make fat, it does not nourish the body, but only feeds the eyes. But without grain and without wine, that is, if the body does not have its need, if the stomach is not filled, there is no joy; according to the saying in the 104th Psalm, v. 14, 15: "You make grass grow for the cattle, and seed for the use of men, that you may bring forth bread from the earth, and that wine may give delight to man.

1) VlrA. Lueoien, lei. III, v. 57: Rune tronUent 8ÜVÄ6, nune torInosißsiinus nnnus. The first words: ornrm rinne riäent are found iüü. Lei. VII, v. 58.

and his form become beautiful with oil, and the bread of man strengthen his heart. The Germans say, "It is evil to sing and dance with a hungry belly"; that is, when the stomach is sober and the intestines make a noise from hunger, one cannot sing a merry song, and no one dances when he is sober. With these and similar words they imply that the merriment of the body is based in good part on food and drink.

90 Therefore this simile, which is taken from the household, is very beautiful, and is very appropriate here. For when the harvest is rich, when the crops are not in short supply, when the barns cannot hold the blessings of the harvest, when the house, the cellar and all the storehouses are filled, when everything is plentiful and in abundance with which we nourish and sustain our bodies, then people become extraordinarily and exceedingly happy. That is why they say: A good harvest, fine grain, a rich and fat autumn make people happy.

91) It should also be noted that this similitude, which is taken from the harvest, is not yet the thing itself, just as the word we speak is only a sign, but we expect the thing that is promised in the word. Thus, the joy that a good and abundant harvest produces is a picture of the true, eternal and spiritual joy, which cannot be better depicted than by this similitude.

The other simile is taken from worldly affairs, from victory in war. For even a victorious people rejoices greatly over the victory it has obtained over the defeated enemies, and this joy is also thorough; for when the enemy is overcome and suppressed, the dear and exceedingly pleasant peace is restored. The harvest is a joy in the household; the victory over enemies who severely threatened us is joy in the worldly regiment. Both the joy that comes from the harvest and the joy that comes from the victory are extraordinary and very great joys. When peace ceases and war rages, the appearance of all men, land and animals is a sad one. But when the enemy is defeated, and victory is won, and peace is restored, there is laughter, there is skipping.

Everyone's spirits are lifted, all sadness is forgotten, songs of triumph and thanksgiving are sung.

Undique tunc felix niveis et alacribus alis Laetitia exultans gestit, ludique per omnes Vicos atque domos, celebrantur gaudia ubique, - Jubila tolluntur toto resonantia coelo.

Everywhere, then, the frelle leaps with white and swift wings, jailling with happiness, and plays its game in all villages and houses; everywhere, joyful festivals are celebrated, and rejoicing arises, which echoes under the whole sky]. These are the right and proper pleasures of the flesh, and they are far greater than the nasty and beastly pleasures of the flesh and pleasure.

All histories are full of victories and testimonies of joy that follow victories. As great as the danger in war is (but the danger in time of war is always very near, and very great, in that we are not safe for a moment of our lives, and all our possessions, wife and children are in the same danger with us), so great is the joy when the enemies are beaten and put to flight, when the dear peace is restored. Then one sings with a joyful heart: "The rope is broken and we are free", Ps. 124, 7.

(94) By these two parables, then, the prophet intended to express and indicate the exquisite, thorough, and exceedingly great joy. For a blessed harvest and a thorough peace, which one has attained after the enemies have been completely defeated, are two exceedingly great and inestimable treasures, which protect this life, and without which life is not only not pleasant, but also cannot exist in any way. Now, as pleasant as life itself is, so are food for life and peace, because if we are deprived of these, we are immediately threatened with mortal danger. For hunger and the sword spoil, devastate, destroy and consume everything 2c. When that which belongs to the nourishment of the body is superfluous, when the blessing of the harvest is abundant, and when, after the war is eliminated and the enemy is defeated, peace is again established, then everything resounds with joy.

Tunc juvenes blanda modulantur carmina voce. Gaudia testantur Cytharae festiva sonantes, Et clare resonant plectra canora lyrae. Plurima sublata tolluntur júbila dextra, Júbila justitiae non habitura modum. 1) [Then the young men sing songs with a sweet voice. The sounding cithers testify to the festive joy, and the melodious melodies of the bright lutes resound. From all throats there rises a shout of jubilation with uplifted right hand, a jubilation that cannot keep the right measure]. Therefore, in these two parables, the highest and greatest joy is indicated and pictured by the prophet. But where is this so great joy?

### In front of you.

95 Furthermore, he does not express the equality of victory in one word alone. He does not say, "As the victors rejoice," but adds, "As the victors rejoice over the spoils they have taken, when they divide the spoils. We divide our spoils according to our way, that is, we rejoice and are glad in spirit, not over a rich bodily harvest, not over a worldly victory, nor over a spoil snatched from a conquered enemy, but over the victory, and over the distribution of the spoil acquired and given to us through this born child. Therefore, our joy and gladness is not like the joy and gladness of those who rejoice in the bodily harvest and in a bodily victory, but, as the prophet says, "in thy sight" is this our true joy, that is, in thy light. There is the full and eternal harvest, there is the most sure victory, there is in truth the rich spoil taken, there we shall be satiated and made drunk with the riches of thy house, there we shall sing for ever as those who drink wine sing; there our mouth shall be full of laughter, and our tongue full of boasting; there all shall be full of gladness and rejoicing forever.

This joy is spiritual, and this harvest is eternal, as long as the gospel shines and the wheat is gathered into the sheds. This is where this joy begins, but in the future it will be a joy.

1) These verses are missing from the Wittenberg edition.

It will be completed in the next life. There we will finally enjoy the abundance of all things, there we will defeat the enemy, there we will have true peace, not such a peace as the world gives, but which the child born to us, the Son given to us, has acquired for us, as he says elsewhere, John 16:33: "In me you have peace. This peace is quite different, far greater, more thorough, and more excellent, than any peace and joy of the world; but it has been somewhat indicated by that temporal joy which men feel at the time of peace obtained after war, and at the time of a rich and superfluous harvest.

97) Now the prophet shows who these enemies are, after whose defeat and overcoming this child, this king of eternal peace and eternal righteousness, has achieved such an excellent and glorious victory, and has carried off such rich spoils; not for himself, but for his people, who have been enlightened by this great light, therefore they also rejoice and are glad. The words of the prophet are thus:

### V. 4 For thou hast broken the yoke of their burden, and the rod of their shoulder, and the staff of their driver, as in the days of Midian.

Death, sin and the law are our enemies and tyrants, who rage against us and rule over us with full right and supreme power. These are described by St. Paul 1 Cor. 15, 56. when he says: "The sting of death is sin; but the power of sin is the law." These very powerful and cruel enemies rage against all the descendants of Adam, and devour the whole human race. There is no counsel or help against their exceedingly cruel tyranny, neither from men nor from angels. How then shall we be delivered from their right and from their power which they have over us? Listen to the prophet here; he sings joyfully that these tyrants, who are not only terrifying to the whole world, but are a poison and pestilence to the whole human race, have been thrown to the ground and destroyed by the child born to us and by the Son given to us with these

words: "You have broken the yoke of their burden, and the rod of their shoulder, and the rod of their driver, as in the days of Midian." As if to say, "O King of peace, righteousness and everlasting life, the joy of your people, on whom your light shines, is great and inexpressible. Why? Because you have overcome or broken the yoke of their burden, and the rod of their shoulder, and the rod of their driver.

With these words, Isaiah describes death, sin and the law, our most cruel enemies and tyrants, who, as I have said, rule over us, keeping us imprisoned and in a very miserable bondage, without any hope of deliverance. The law convicts us that we are sinners, it terrifies our hearts. After sin has been aroused and shown by the law, man immediately pronounces the sentence of death against himself: You have sinned, therefore you are guilty of eternal damnation. Thus death has the right to sting and kill us with its sting, namely through sin, which the law, the power of sin, arouses and shows.

100. Against this exceedingly hard captivity and bondage of the law, of sin, of death, by which we are oppressed, there is no remedy nor consolation in all the world, unless one grasps in faith these and similar sermons of the prophets and apostles, such as that is in this passage of Isaiah: "Thou hast broken the yoke of their burden, and the rod of their shoulder, and the rod of their driver." Likewise, "A child is born to us, and a son is given to us." He comforts us and gives us hope for all good things, and says John 16:33: "Be of good cheer! I have overcome the world"; likewise: "In me you have peace" 2c. When death, sin, and the law hear this child mentioned in faith, they are immediately terrified and flee, because they cannot bear to hear him mentioned. For the law, sin, death have accused him, condemned him, brought him to the cross and killed him, but innocently. Therefore they have offended this Sun of Righteousness, who did no sin, but is the truth, the righteousness, and the life; of whom the law, the sin, and the death have accused, condemned, crucified, and killed him, but innocently.

They had no right to accuse, condemn and kill him. But because he allowed himself to be condemned and killed by them, he did this for our sake, and by this he has done enough for the sins of the whole world.

101 As many of them as believe in this child, in this Son, their sins are forgiven them, and those that remain in the flesh are not imputed to them because of faith in him. But to whom sin is forgiven, death has no right, for it too has been swallowed up through this child for eternity. But after sin and death are forgiven, the law finds nothing to accuse and condemn.

(102) Even though death is a heavy yoke and burden, sin a very sharp rod of the shoulder, the law a harsh and merciless driver, the people of this child and king have no cause to fear, but rather to rejoice, to be of good cheer and secure. For the child who is born to us has overcome these tyrants and so weakened their power that they no longer have any right over his people, who walk in the light. Yes, it can mock with Paulo with the highest joy of its enemies now: "Hell, 1) where is your victory? Death, where is thy sting?" [1 Cor. 15:55], and with certain faith, as Paul says elsewhere [Rom. 8:3], that sin is condemned by sin, that the handwriting which was against us, which came into being by statutes, and was opposed to us, is done out of the means, and pinned to the cross [Col. 2. 14.] That Christ had taken away the power of death, and had brought life and an incorruptible nature to light, 2 Tim. 1, 10. And this he does without ceasing to all the godly, during the whole time of their life and until the end of the world, until death will finally cease and be completely taken away.

But in what way does he do this? Through the Gospel and the Sacraments, through which he works the greatest miracles unceasingly. He kindles his light in our hearts, he brings with him the greatest joy, in which we rejoice over our own sins.

1) In the editions: mors.

We can rejoice over our enemies and cheerfully distribute our booty, knowing that we will triumph over Satan, over death, over sin. 2c. Likewise, through the gospel, he not only calls the Gentiles, who were under the dominion of death and the devil, to grace, but from these same Gentiles he chooses for and for innumerable ministers of this grace, who teach others and deliver them from death, law and the kingdom of Satan. For those to whom the ministry of the word is entrusted save men from the power of Satan, from death, from sin 2c. But those who are delivered from these very powerful and cruel enemies must necessarily rejoice to the fullest.

This joy this child works and brings about through the ministry of his word and the sacraments, especially in those who have tasted the horrors of death, who have felt what it is to bear the yoke of burden, that is, not to be safe for a moment, to be always pale at the mention of death and to tremble in terror before it, and yet see no escape anywhere. Certainly, this burden is the heaviest of all burdens, insufferable and unbearable; but it is taken away by the good deed and merit of this Son who is given to us; that is, death itself, as the punishment of sin, is destroyed and cast down.

**The ruthe of her shoulder.**

Sin drove and weighed down this burden, or gave strength to this burden. For sin is the sting of death and its scourge. When man truly feels sin, then he flees and is terrified of death and hell, then he can think and conclude nothing else but this: You have sinned, therefore you must die. For sin brings death as the punishment. Now this burden, and the rod that lies on his shoulders, and this spur and lash, wakes up the ass, and drives and stirs him about; that is, when he truly feels sin, it weighs him down to such an extent that he does not know where to turn, and he sees that he must die and perish. I

Against this sting of death there is no other counsel nor remedy than that which the prophet shows here, namely, that Christ, the Son of God, has blunted this sharpness of the sting of death, that is, has condemned sin. This I have treated elsewhere more extensively; therefore, I now only pass over it above.

The third enemy is "the driver's stick", namely the law, "the rider who has the stick in his hand". The rider, who sits on the horse, and holds a stick or whip in his hand, and rules and forces the horse, is the law. If the law were not, if this did not accuse, the sin would not be, the driver would not drive. If sin were not, the burden did not press us. The law is on our necks, it presses our shoulders, it drives us, it puts the burden on us, it stings and drives us with its scepter or rod, that is, with sin. It commands us to fulfill the commandments of God; if we cannot do what it commands us to do, it stabs and pierces us with its scepter, saying: You must die. For "cursed is every man that continueth not in all these things" 2c. s5 Mos. 27, 26. Gal. 3, 10.] The prophet and Paul have well understood what the law is. The prophet says exactly what Paul says, that the law is the power of sin, 1 Cor. 15, 56.

(107) When the gospel began, when our adversaries heard that we taught that the law was the power of sin, they almost became furious and blasphemed us terribly because we taught this. But they do not see that this is Paul's teaching. Nor does reason understand how the law is the power of sin. For according to its natural enlightenment it judges so: The law is a doctrine which enjoins what is good and honorable, and forbids what is evil and shameful; therefore it is certainly good and holy, therefore it is not the power of sin, but the power of righteousness. Therefore, Paul is the greatest heretic who dares to speak blasphemously against heaven, against God, and to say that the law is the power of sin, that is, that it increases sin, that it strengthens it, and that it is the power of righteousness.

strengthen. Therefore, when reason hears that the law is the power of sin, it cannot suffer it in any way. For it is convinced that it invalidates, abolishes and destroys sin, that it is a force of righteousness; therefore it considers this teaching of Paul to be blasphemy.

It took us much and great work to understand this and similar texts in the prophets and in Paul. The church fathers are silent and say inconsistent things, yes, they obscure such scriptural passages altogether.

But how the law is the power of sin, how sin is increased and strengthened by the law, this must be learned not from reason, but from Paul and his epistles to the Galatians and to the Romans in the fourth chapter, where he says, v. 15, "The law causes wrath," and is the power of sin [1 Cor. 15:56]. Not that it incites and compels to sin, but because it makes sin exceedingly sinful, that is, makes us realize how grievous and terrible sin is. It shows sin, but does not abolish it. It says and commands what one should do, namely, one must love God with all one's heart, and one's neighbor as oneself 2c.; but it does not provide any strength, it does not help me to fulfill what it commands. It demands such things from me that are impossible for human nature. For nature cannot out of its powers love God with all its heart and its neighbor as itself. But the more I understand and feel the impossibility of nature, the more and stronger I feel the sin, or the heavier the sin becomes.

It is through God's special goodness that no one understands and feels in the highest degree, completely and perfectly, what sin and the power of the Law are. If man's conscience truly touched and worried him, if he truly felt the gravity and greatness of his sins, he would not be able to live long if he did not die suddenly. The more clearly and the more sin is understood and recognized, the stronger, heavier, more frightening and cruel it becomes.

it is, and becomes heavier and heavier until it finally kills.

Thus the driver, that is the law, incites and drives sin; sin drives and brings death; death and the terrors of death kill man. Therefore, many have been, and still are, who, when they truly felt sin, could not be comforted, and fell into despair, because they did not have this child that is born to us, and this Son that is given to us.

Consider and see the whole condition of the churches under the papacy, whether those who have truly felt the burden of sin have not all met the law in one and the same way? whether they have not all endeavored to do enough for sin by their good works, and dreamed that they would do enough for it? But they did nothing at all, so that the more sour they let it become, the heavier this driver pressed them. This is what happened to me under the papacy. I held daily masses, and in each mass I called on three patron saints, I weighed down my body with fasting and vigils, and thought that in this way I would do enough for the law, and pacify my conscience before the driver's sting. But I achieved nothing; the further I went on these ways, the more I was frightened, so much so that I would have fallen into despair if Christ had not graciously looked upon me and enlightened me with the light of his gospel. Therefore I can credibly testify what an evil conscience is, and what this driver, the law, can do in the conscience. For I have partly experienced it myself; then I have also seen and heard some who were tormented and martyred in the most miserable way by the sensation of sin. Gerson writes that many who felt the burden of the law and sin imagined that they were [chickens, and] clucked like hens, or crowed like roosters.

2) What need is there of much words? A wicked ge-

2) Cf. Tischreden, Cap. 26, § 52, Walch, St. Louis Edition, Vol. XXII, 814. According to this, this passage is to be understood, but not, as the old translator has it: "that they seemed to him to be gersous, as if they were gurgling like chickens, or crowing like roosters. The meaning is simple: they have become insane by the unbearable burden of the law.

know is hell. That makes the stick of the driver, the law. If this driver presses the human being, if he strikes and drives with his stick and whip, then nothing healthy remains in the flesh and in the bones. The soul or conscience is tormented as if it were in hell; David is witness to this, Ps. 6:6.

Nevertheless, the law is good, Romans 7:12, but because it is good, it strengthens and increases sin; not that it increases it in number (although it does), but rather that it increases its power. The law blows into the fire, and when the fire has already subsided, it blows on it again, igniting and flaming the coals. And as the fire grows the more fuel is added, and the more one blows into it, so also the law: the more it is recognized, the more fiercely it drives us, the more heavily the sensation of sin presses and frightens us, and blows into the fire in such a way that it makes the fiery coals burn all the way to hell.

But that the prophet calls the law a "rod of the driver", and Paul "the power of sin" [1 Cor. 15, 56.], and its office "an office of death and damnation" [2 Cor. 3, 9.], this must not be taken from human or worldly legal laws. These are not juridical and human things. A jurist must not say that human laws increase sin; this is only true in true and high theology, where one knows what is conscience, what is law, what is sin, what is death.

In this passage, the law is called a tyrant and a driver. However, it is a tyrant and driver not through its guilt, but through ours. For we are conceived and born in sins, and live in sins; but the law kindles sin, and through sin it kindles hell, and makes it burn, that is, it makes sin exceedingly sinful, Rom. 7:13, and though sin be small, yet it becomes very dreadful, grievous, and great, when the law blows into it and makes it great. The more sin is recognized, the more it torments us. Thus, a man who kills pales, and the more he recognizes the greatness of his deed, the more he is tormented.

and realizes, the more he pales. Thus the law increases all sins by leading us to a more accurate knowledge of them. However, it cannot be otherwise than that man becomes afraid when he has seen the shamefulfulness and seriousness of sins more closely and more exactly, and has recognized the righteous wrath of God against sin.

Thus the law becomes our executioner, our driver, our tyrant, but only for a time, not forever. For the prophet says, "You have broken the rod of the driver." The law is now abolished by Christ, but not with all, only with the people who see the light. This people has been freed from the three cruelest tyrants, sin, death and the law, through Christ, the conqueror of these enemies.

(117) But this, that the law is abolished, must not be understood as if nothing more had to be done according to the moral law, as if we were now without law, and could live according to our own pleasure, and freely indulge our lusts. Let this be far from us. But the law is abolished in our hearts, so that it may not accuse us, so that it may not continue to be a force for sin. For if the law is burdensome to me, I can now say, Seize thee, O woman of the law, with the sting of thy driving; to them that dwell in darkness a great light has dawned. Likewise, "A child is born to us, a son is given to us." By this the power of sin is taken from thee, that thou mayest not further trouble and accuse my conscience.

St. Paul read this prophet diligently and held it in high esteem. For he portrays death, sin and the law in just this way, mocks them, rejoices in the spirit, and calls us all to rejoice in the Lord as the conqueror of these enemies. And why should not the godly rejoice, why should they not leap and skip, since they hand out such rich spoils? since the devil, the author of sin and death, the law, the driver's rod, Moses, the servant of death, since these tyrants, I say, have been overcome by this child? What Satan had stolen, this child has restored to us by overcoming Satan. This child

is the strong one who came over the strong one, overcame him and took away all his armor, on which he relied and his robbery [Luc. 11, 22].

This child, through his servants here on earth, takes and snatches from the hands and power of the devil those who are imprisoned and afflicted by death, sin, and the accusation of the law. When his servants say: I baptize you, or: I absolve you in the name of the Father, and of the Son, and of the Holy Spirit 2c., they make people fearless and sure that they do not fear anything from death, sin and the accusation of the law. These straighten the frightened hearts and strengthen them when they proclaim this deliverance and salvation through this child who is born to us and through this Son who is given to us.

This is the victory through which peace is acquired. Peter also wishes this peace to those who were chosen according to the providence of God the Father, right at the beginning of his first epistle, where he says: "God give you much grace and peace! [1 Petr. 1, 2.] This is the true and thorough joy that has been brought to us by the victory of this infant. And this joy the godly feel daily in their hearts, and the Holy Spirit works the same on earth in His Church through our hands and tongues. Our hands and tongues are indeed perishable and mortal things, but through these means, through these perishable and earthly vessels, the Son of God wants to prove His power. "We have this divine treasure in earthly vessels, that the abundant power may be of GOD" [2 Cor. 4, 7.].

The Hebrew word that the Latin interpreter has given by *superasti* [you have overcome] is actually translated *fregisti* [you have broken], especially when it refers to the mind. For a broken mind is called such a mind that is depressed, despondent, fearful, frightened, set in fear and trembling. So actually the Hebrew word here means to break or to deter and to hold off by fright. And in this way it is often used in the Scriptures. But the prophet wants to indicate with it that God is not afraid of a

He uses a completely different means than the world to frighten these enemies of whom the prophet speaks here, to put them to flight and to throw them to the ground. He uses no sword, no carnal power, no weapons, he does not let wrath and a passionate heart take the reins, 1) but uses only a mere terror (as he scared the Midianites), or he frightens them off, and stops them from their scheming and plotting, and says: Let go, stop, make an end. With such a weak arm (as they say) he confronts his enemies, and so easily can he repulse them with a word, destroy their forces and undertakings, and discourage them from their schemes and intentions. He destroys even the most fierce and cruel attack of death, sin, law and Satan with only one word. He does not need force for this, but if he only lifts a finger or waves a finger, he frightens and deters the enemies so that they do not do anything cruel or harsh against us, and only commands them to desist from their intention. 2c.

But how does this work? How should such great enemies be deterred and their undertakings hindered by such a slight impulse, and without any emphasis behind it? They are, I confess, very great enemies; they undertake terrible things, and they exert all their forces to our destruction, but this child can frighten and cut them down with easy effort. For even if they press you to the utmost, if they torment your troubled conscience and assail you most vehemently, then go without delay to an ecclesiastic, or to a godly brother, and ask him for absolution and consolation. When the minister or the brother lays his hand on thee and says: I absolve thee 2c., then at this word (if thou believest) the law, sin and death flee away immediately. Thus, by the mere terror of a weak hand and tongue, these cruel enemies are frightened and forced to yield. For if you think about the sins

1) The words: *nori laxutis iraennäns impotsntisHus animi Unvsnis* are missing in the Wittenberg edition.



If you have true repentance and sorrow, and believe that Christ has done enough for them by his death, and ask for absolution, you will be truly absolved of your sins, and you will then have nothing to fear, neither from death, nor from the law, nor from Satan.

Is this not by far the greatest and most marvelous thing, that by such a small impulse, so easily, at the mere laying on of hands and the speaking or sound of a human voice, Satan takes flight, that sin, which threatens us with death, must despair, and that the law and the conscience are compelled to put an end to the terror and torment? Is not this a marvelous way to govern, that a child should destroy and hinder the attacks and ravings of such terrifying enemies with such ease and in a moment, and terrify them? Are not these great and by far the greatest works, that this child can so terrify the devil that he must flee when he hears but one word? This word is the so great power, before which the power of the law, and even the wrath of God flees. So great is the power, so great is the power of this child, who is true man, but also true God. Now if you believe, the movement of a weak finger and tongue, or the voice with which I absolve you, can make your heart come alive. When I say: Be of good cheer, my son, your sins are forgiven: immediately death dies on this word, sin is destroyed and cancelled, Satan is frightened and put to flight.

It is an admirable and astonishing thing that the oral word of a man can do such great things, that the hand of a brother or priest, and the absolution is of such great power that it destroys this greatest and most violent attack of such great and terrifying enemies. Therefore also those in the Gospel praise this unspeakable gift, this wonderful and infinite power, gloriously and with full mouth, and praise GOD who has given such power to men [Matth. 9, 8.]. These are the greatest and infinite benefits of God towards the human race. Therefore

Let us be thankful and righteous for this, praising the works and benefits of this child, gladly hearing this word of life, righteousness, and peace, so that we may have comfort and strength against the terror of death and sin, and against the sadness of the spirit.

(125) When we do this, it certainly cannot be otherwise than that we burst into infinite and unbelievable joy, since so excellent a victory has been won for us, and since we are distributing such rich spoils, after such great enemies have been put to flight, defeated, and thrown down, as there are, the sting of death, the law that increases sin; after the devil, sin, is done away with, death is killed and destroyed. "This may be called a little child and the Lord." This wonderful child is the Lord of great power, who works such and such great things only through the word spoken by men. Through men these words are spoken, but they are not the works of man, but of God.

Therefore, this born child must be God. For these are not the works of men, by the movement of a finger, and by a little sound of the tongue, to put death to death, to abolish sin, to banish and abolish the law, to overcome the power of Satan, and to frighten and terrify him, so that when he hears even one word, he is forced to flee. Since this child does such great things, it is certain that he is the real true God, and one God with the Father and the Holy Spirit. The prophet has summarized these exceedingly great things in such short words. And he adds:

#### **As in the time of Midian.**

So far we have heard that the prophet does not speak of any other victory, nor can it be understood, than the glorious, noble and by far most glorious victory of this child, who was born to us, and of this son, who was given to us, namely our Savior Jesus Christ. The Jews, as I have said, very wretchedly and wickedly dismember, tear apart and distort this text, turning it on Hezekiah, in whose days

the people rejoiced over the broken rod of the driver, that is, over the defeated and put to flight war army of Sanherib. Although it is common and usual for the prophet to understand "rod" or "stick" to mean temporal tyranny; for in this sense he uses this word Cap. 14, 4. 5. of the king of Babylon, neither the preceding nor the following in any way allows it to be understood of a physical victory or of this enemy Sanherib.

The Jews see well that these words, "Thou makest the Gentiles much, but thou makest not many pleasures," 2c., are contrary to them and their opinion and dispute; therefore they do not read, "Thou makest not many pleasures," as they stand in the Hebrew, but they distort the text, and instead of *non* [not] read thus, "Thou makest the people much, and makest them many pleasures. 1) This is an ungodly and wicked audacity, when one twists the words of the holy Scriptures out of his own brain according to his own liking, and invents such an opinion for himself, which agrees with the dream of our head; as happens in these words: You make the people much, and give them much joy. This they explain in such a way that nobody had been who had not rejoiced extraordinarily and even very much. But, explaining it in this way, the greatest violence happens to the words of the prophet. For it cannot be understood otherwise than of the great light, and of the child that is born unto us, and of the Son that is given unto us.

129 Further, that he adds, "As in the days of Midian," is another similitude. The story is known, which is written about the famous commander Gideon, who defeated the Midianites, Amalekites and Arabs, the peoples who lived in the east and south, whose number was like the sand of the sea. For so reads the text [Judges 7:12 ff]: "The Midianites and the Amalekites, and all of the east country, had lich laid down at the bottom, like a multitude of

Locusts, and their cameos were not to be numbered before the multitude, as the sand upon the seashore." Such a great multitude Gideon slew by no sword, by no weapons 2c. Therefore, it can be seen from this that the prophet is speaking of a war other than a physical war, and of a victory other than that brought about by one of their kings. So he speaks of a victory similar to the victory obtained over the Midianites. Gideon attacked such a great multitude with three hundred men; for history [Judges 8:10] testifies that an hundred and twenty thousand enemies fell. And this so very great multitude he met in the greatest weakness. For he did nothing more than give each of his three hundred men who went with him against the enemy a trumpet in his right hand and a jar in his left, and torches to hold in the jars.

Truly, a strange war, a war without a sword. In the left one holds a miserable and fragile shard, and this must serve instead of the shield. The trumpet in the right is instead of the sword. Dear, what kind of war and meeting will this be, since one fights with such fragile weapons against such a large number of powerful and so fierce enemies? Those three hundred men of Gideon must have been gifted with an excellent spirit and very great faith that, when God calls them, they go against such a great army with such poor armor, with broken pieces and trumpets. What could they possibly accomplish with these wretched and fragile swords and weapons? If they should have fought against stubble 2) or flies, they would have been sufficiently armed. But what is more ridiculous to reason, what is more foolish, than to advance against such a great army of war, which was best equipped with all kinds of projectiles and weapons, with such ridiculous, such weak, such fragile and no weapons at all? But God used to arm his men of war in this way, and even though they were armed in a ridiculous and foolish way, they were still able to fight in such a way.

1) Compare § 84. Instead of x'8 in the text, the Jews read the keru'8.

2) In the Wittenberg after LtiprUas is still the word tipulas.

They were able to beat an uncountable number of enemies with these weapons and to throw them over the heap. How these jars were prepared and what shape they had, I can not imagine. The text shows that fire was enclosed in them, which burst forth after the jars or pots were smashed or broken. How they made them, whether they were covered with pitch or some other material, I do not know.

131 So these three hundred men, divided into three battle ranks, did as Gideon had commanded them, that is, standing every man in his place round about the camp, blowing with trumpets, and breaking the pitchers, and after they had broken them, holding in their left hand the burning torches which were shut up in the pitchers, and in their right hand the sounding trumpets, and crying out: When the enemies heard the sound of the three hundred trumpets, which was great and terrible, and when they saw a great light in the night, which the three hundred torches made (for all this happened at night), they were suddenly terrified. And although it was nothing but a sound and a light, yet it aroused this thought in them, that they thought that the whole kingdom of the Egyptians, and a multitude of innumerable other nations, had gathered together and were fighting against them, and this they could in no way resist. For since so many trumpets made a very great and terrifying noise, they also frightened them very much. Also the so many lamps or torches made everything bright with their large shine around. By this stratagem (which God Himself indicated), the enemies became dismayed and despondent, and did not think otherwise than that death was now inescapably ahead of them, and as if they were in extreme danger of death, and that there was no other advice than that they should take flight. As they thus took flight, and each, wishing to save his life, endeavored to break through by force and flee, they all got into a scramble, slaughtered and hacked each other to pieces, and thus wore themselves out. For

because their neighbor stood in their way, so that they could not flee as quickly as they would have liked, the one who followed stabbed the one in front to save his life. So the enemies were frightened by the fear that God put in them, and wounded themselves among themselves, and wore themselves out. The three hundred men whom Gideon led did not draw a sword; indeed, they did nothing more than stand in their places, as I have said, holding a burning torch in their left hand and a trumpet in their right, with which they made a noise.

132 This story praises Isaiah here. 1) David also praises it in the 72nd Psalm, v. 6, where he prophesies of the Messiah and says: "He will descend like the rain on the skin, like the drops that wet the land. For Gideon asked for this sign, that the dew would be on the hide alone, and that it would be dry on all the earth. And again he asked that it would be dry on the skin alone, and dew on the whole earth [Judges 6:37, 39]. The Jews falsify, as everything, so also this passage, and give it thus: He comes down, as the rain on the shorn, that is, on a shorn or mown or harvested meadow. But the Hebrew word actually means shearing, as sheep are sheared at wool shearing. Since this story is praised by David, and here by Isaiah, we should let it be commanded to us, and it is very worth reading. For this victory of Gideon is very glorious, which he carried away over the Midianites, Amalekites and Arabs, who were very important and powerful enemies, who devastated everything "as far as Gaza (as the text [Judges 6:4] says), and left nothing left of food in Israel, neither sheep, nor oxen, nor donkeys. For they came up with their cattle and their tents, as a great multitude of locusts, that neither they nor their camels could be numbered; and they fell into the land, and destroyed it".

133. against these three very hostile and very large armies of such powerful enemies, Gideon likewise ordered three bands, or

1) In the Latin editions: Lrieokius instead of: Lsuius.

But they were no match for them in strength. For he divided three hundred men into three battle formations, and provided them for such a great battle with strange weapons, namely with trumpets and jars in which fire was enclosed, and addressed them thus [Judges 7:17 ff]: "Look upon me, and do likewise; and behold, when I come into the place of the army, as I do, so do ye also. When I blow the trumpet, and all that are with me, then ye also shall blow the trumpet round about the whole host, saying: Here, Lord, and Gideon. So Gideon, and an hundred men with him, came to the place of the host, to the first watchmen that were appointed, and stirred them up, and blew with trumpets, and brake the pitchers in their hands. So all the three companies round about blew, and brake the pitchers: and they held the torches in their left hand, and the trumpets in their right hand, to blow, and to cry: Hie sword of the LORD, and Gideon! And every man stood in his place round about the host. Then the whole army ran, and cried out, and fled. And when the three hundred men had blown the trumpets, the LORD caused every man's sword to be against every man's in the camp."

134. So also this our child shall smite his enemies, and in like manner shall he obtain victory over all his adversaries. This is not what happened with the victory that was obtained over Sanherib [Isa. 37:36]. The war against Sanherib was a war Tenuphah, and was conducted by the angels. Tenuphah was the weaving sacrifice, which was moved against all four parts of the world; Terumah was the lifting sacrifice, which was lifted up on high. In the same way in the Pabstthum this custom is still maintained, since one lifts the cup in the height, likewise when they consecrate the bread, as they call it, they make a cross against the four parts of the world. Such a war was the one against Sanherib, namely a war Tenuphah, that is, a war which was waged in the four parts of the camp in the form of a cross. For the angels smote the army of the Assyrians in such a way that at all ends the enemies were smitten and slain, numbering an hundred and five and eighty thousand. So there was

Not human weakness, as here with the army of Gideon, but the power of the angels, who crossed the army and destroyed it. So the victory that Gideon achieved was completely different. Here was not the power of the angels, but the highest weakness. Here the enemies were put to flight and defeated by such weapons, which had the appearance that the enemies could be defeated and killed by them as little as by straws.

(135) And Isaiah marvels at this, that in this supreme weakness, as it was with Gideon, so glorious a victory was obtained. For what can be conceived weaker, what is more admirable, than that three hundred men, who were not armed with any weapons with which the enemy could have been beaten (for though they had something of such weapons, they did not use them in this battle), that, I say, according to the number, so few men, who were not armed and armored at all, but had only trumpets and pitchers, and fire enclosed in the pitchers, should make themselves out against so great an army of war, which was well armed with all kinds of weapons, and that so mighty an army of war should be beaten by these weapons, namely by trumpets and pitchers? For the sound of the trumpets alone, which entered their ears, and the fire which fell into their eyes, brought about this glorious and marvelous victory. In the same way, our child who was born to us and the Son who was given to us overcame his enemies and won us just such a victory. Nothing like this happened to King Hezekiah, which could be compared to the victory over the Midianites. Therefore, this passage cannot be understood by Hezekiah, as the foolish Jews dream.

I do not think much of allegories, except when necessity forces us to do so. At this point, however, an allegory is highly necessary. For here the spiritual war is indicated, because the prophet speaks of the killing and destruction of death, sin and the law. Therefore this whole war is

on the spiritual Amalekites and the other enemies, and on the spiritual Gideon. Those three enemies of the people of God, Gideon and his men alone struck and destroyed them by the trumpets and the fire. However, the fire did not burn them, nor did the sound of the trumpets kill them, nor did it strike them down, but only frightened them, as I said. They alone were struck down by terror when they heard the trumpets and saw the fire. They did not feel the flame or the fire, nor was even a hair on their head hurt by the fire, but they were so terrified by the mere sight of the fire and the sound of the trumpets that they surprised themselves as they fled. Truly, those who stood with Gideon against such a great multitude had excellent faith.

1) But we want to look at the secret interpretation a little bit. The trumpet is actually the voice of the gospel. The leader of the army is the son who was given to us and the child who was born to us, the right Gideon, the breaker and healer [Richt. 6, 25]; he leads the army. But what army, and how is it constituted? The apostles and thieves of the word throughout the world. But with what weapons are they armed? Not with sword and iron, not with fire or other bodily weapons, so that with these weapons they should attack the world with hostility, turn it back and destroy it. "For the weapons of our knighthood are not carnal," says Paul, "but mighty in the sight of GOD" 2c. Cor. 10:4]. We do indeed contend in the flesh, but not through the flesh or carnally. We are indeed born in sins, but having been called to the army of this host, we have and bear nothing but trumpets, and light in our cups, and we break the earthen vessels, that is, we take up the cross, and are subject to the tribulations in which all the godly are exercised.

I do not pretend to be a perfect teacher and master in secret interpretations, but I do think that they are

1) Here we have omitted the number "136." because it is duplicated in Walch.

very fitting and appropriate at this point. The Trumpet is the voice of the Gospel. This voice alone strikes the enemies to the ground. We are the earthen vessels; we carry our treasure in supreme weakness, in earthen vessels Cor. 4:7]. We are exceedingly weak earthen vessels; the martyred, afflicted, and tormented to the point of death consciences show the power of the Holy Spirit, which does great wonders. Thus the power of our Gideon becomes mighty in our weakness [2 Cor. 12:9]. If the fire that is shut up in the earthen vessels is to break forth and be seen, the earthen vessel must be broken, that is, we must be subjected to many tribulations and be killed by many perils; as also the Gentiles have said: Let no great and memorable deed be done without great danger. Such a breaking, struggling and fearing, as takes place in the birth, must also take place here, so that we may be killed. For the gift and power of the Holy Spirit is manifested and especially exerts itself when we are most pressed, constrained and crushed.

138. But every lover of the holy scriptures should note here that all the killing of the enemies that occurs in the biblical stories means the spiritual killing that this child, who was born to us, works with his servants through the sound of the trumpets, and by the light enclosed in the earthen vessels, that is, by the Word and the Holy Spirit, he so terrifies and moves the enemies of the people of God that they go within themselves and kill themselves with their swords, and say to the shepherds of their souls: Dear pastor, I realize that I have sinned. Before I did not see the trumpets and the earthen vessels, but now I see and realize my misery and ruin, and I deceive myself about my sins, which I have committed against my God so freely. I repent of having persecuted the people of God, the true religion, and the godly teachers. I ask you to forgive me and, according to Christ's command, absolve me, a wretched man, who groans under this burden of sins, and who is mortally wounded and martyred by sins.

If we judge ourselves in this way, we will not be judged by the Lord [1 Cor. 11:31]. But I judge myself thus, and stab myself with my own sword, when I condemn my foolish, impudent and wanton flesh. Likewise, if I regret and repent from the heart that I have blasphemed the Son of God by keeping the Mass, that I have taken the Son of God for a mockery, and have been a church robber. I was such a robber for fifteen years, as Paul also complains and confesses in 1 Tim. 1, 13 that he had been a blasphemer, a persecutor and a taunter before. All this old man, who was a fool and ungodly, who reviled and crucified the Son of God, this one, I say, I kill and slay with my own sword, with my tongue and with all my strength, saying from my heart, "I have sinned. This murder or slaying comes from the sound of the trumpet and the light of the flame.

This is the victory of this child, who was born and given to us. He converts the Gentiles by the Word and the Holy Spirit, so that they kill themselves, that is, judge; not by the sword, but by true repentance and spiritual joy, so that they serve him in fear and rejoice with trembling [Ps. 2:11]. Those who confess and acknowledge their sins, and take refuge in Christ, are incorporated into Christ, and thus become the spoil snatched from the devil, Luc. 11:22, who is the author of sin and death. Thus the evil conscience, sin and death are killed, which are certainly glorious and magnificent victories. The conscience, which until now was troubled by the law and had to endure the accusation of the law, is now joyful and glad, and thanks our: GOD that it has obtained such a happy and glorious victory that sin is swallowed up, and, now that it is freed, sings, "Death, where is thy sting? Hell, where is thy victory?" [1 Cor. 15, 55.] 1)

141. although this victory over sin, over the law and over death does not become complete in this life, although these

1) In the editions after the Vulgate: Nom, ubi vietoriu tun? Ildi stinln do", internal? Likewise in the following paragraph.

our enemies are not so overcome that they cannot start their quarrel against us anew, that they should not always trouble us, yet already here the beginning is made to sing this song of triumph: "Death, where is your sting? Hell, where is thy victory?" Through Christ we have restored and redeemed everything far better than it was lost in paradise through the transgression of the first parents, even though we still have to struggle. But thanks be to God, who has given us the victory over sin, over the sting of death, and also that the law does not accuse [1 Cor. 15:57]; or if it wants to accuse, then I can take hold of this child in faith and set it against death. Although the law always comes back, and does not cease to attack us, and does not cease to afflict us in this life, yet the victory is finally on our side, until it is fully obtained there.

So it is certain that the Son of God, the child born to us, in this way, in this life, frightens and deters death, sin and the law, our most dangerous enemies, and puts them to flight and beats them. It is true that in this life death is not completely eradicated, sin is not completely taken away, the accusation of conscience does not completely cease, we sometimes turn pale at the mention of death, we are even violently dismayed and sometimes grieved; but we do have a remedy if we oppose these things to the child that is born to us; and say with certain confidence: Devil, do you also know that you have pricked this child in the heel? Law, do you know that you have innocently accused and condemned this son? Death, do you also know that you have devoured this one who was without any guilt? When they hear the name of this child, they are immediately deterred and take flight, and have no power against us. Why? Because the devil has committed such a sin that cannot be atoned for; therefore, he is guilty of eternal death and eternal damnation. Because he killed the completely innocent Son of God, the supreme person, the only majesty to be worshipped, for which he is the only one.

had no cause at all, as Christ says Joh. 14, 30: "The prince of this world is coming, but he has nothing on me. The devil could not find fault with this person; nevertheless, he condemned him to death and removed him from the way. Therefore, the devil is now guilty for eternity. The sin he committed against this person cannot be forgiven nor atoned for, because he can never make up for killing the Son of God.

For this reason Christ has swallowed up in himself the devil who raged against him, and not only by virtue of his divine omnipotence, but also with the highest right, has thrown him completely to the ground and deprived him of all his power, so that he must be subject to him for eternity, and indeed so subject that even when he only hears his name he pales and trembles, must hastily take flight, and cease to practice his intrigues, because he knows in his conscience that he is judged and condemned.

Thus this child, through a miraculous counsel and way, has acquired this glorious victory, and indeed he has acquired and given it to us. Therefore, if you believe in Christ, you have his power, and through him you will overcome sin, death and the devil. And although this victory has not yet been fulfilled and completed on this earth, it has been happily begun and will be most happily completed after this life. Therefore, every godly person who believes in Christ is an exceedingly powerful lord in Christ, in that he has power over the power of the devil. Luc. 10, 19. Christ says: "Behold, I give you power over all the power of the enemy, and nothing will harm you. And Ps. 91:13 [Vulg.] it is written, "Upon serpents and vipers shalt thou go, and tread upon the young lion and dragon"; likewise Job 40:20, "Canst thou drag Leviathan with a hame, and catch his tongue with a rope?" 2c.

145. This indeed divine power to overcome our enemies and to trample them underfoot we have to thank, as I said, for the grace and merit of the Son of God. For he came into the world so that he might die for the sins of the world and

and deliver those who believe in him from the curse of the law and from eternal death, and having taken on human nature, he humbled himself and took on the form of a servant [Phil. 2:7]. The devil was deceived by this form, thinking that he was a sinner like others, subjected him to the law, and condemned him to death. But because he was not only righteous and true, but was righteousness itself, the truth and the life, which makes all who believe righteous and alive, the law, sin, death, the devil, had no right to accuse, condemn and kill him. But what he did, he did willingly for our sake; therefore the greatest wrong was done to him.

Therefore, the law is guilty before God for eternity, death is also guilty, sin is also guilty, the devil is also guilty. All these enemies have been overcome by the glorious victory of this person who could neither sin nor be condemned. Over all these enemies she has triumphed. Therefore it is said to those who believe in Christ, "You have no cause to fear the devil, sin, death, the accusation of the law; be joyful and of good cheer; the victory has come through this child who was born to us and through this Son who was given to us, who was subjected to the law, sin, death, and the devil, and yet could not be subjected. Therefore, the law, sin, death and Satan have lost their right, and are brought into bondage as conquered according to the law of war. So we should hope for victory and salvation through this child, who was born to us, and through this son, who was given to us so that he could overcome these enemies and free us, who were oppressed by their tyranny.

The prophet Isaiah speaks of this spiritual, exceedingly great and most glorious victory, not of the defeat of the army of Sanherib, as the Jews dream. Moreover, this subject or matter of the abolition of the law, and that these enemies, namely death, sin and Satan, have been overcome, has been treated at length in other places.

This theology is not understood by human reason, and our theologians in the papacy have not understood it either, at least they have not been able to treat it properly from Isaiah and Paul. This is sufficiently evident from the fact that they have chosen only those chapters that contain moral teachings, but very rarely those that deal with the theology that teaches that we come to this unbelievable and inestimable glory without works, without our merits, in vain and by grace, that we are set up as lords, overcomers and judges over death, over sin, over the law itself that accuses, over hell and the whole host of devils.

But we have now said enough about this glorious victory; although these things are of such great importance and majesty that they can never be treated sufficiently and with dignity. Now follows in the text:

**V. 5. for all warfare with impetuosity 1) and bloody garments will be burned up and consumed with fire.**

Now the prophet explains what kind of victory it will be by the sound of the trumpet and the appearance of the flame. It will not be a physical war, as the Jews expect and imagine. For the bloodthirsty people wish that it would come to this, that they would kill the Gentiles with the sword, and after the extermination of all Gentiles, they would reign alone in the world, so that not one drop of Christian blood would remain. That is how much they thirst for Christian blood. Therefore they kill the children of Christians either with the sword or with poison or by whatever other means they can manage. And they think that they would also be doing God a favor by destroying all nations and giving the earth to the children of Israel alone. Against this Isaiah says: "I have now spoken of the victory, how it will be and how great it will be, namely a very glorious victory; but it will not be a physical war or a physical victory.

151 Here is some difficulty as far as grammar is concerned. In Hebrew it says

1) Vulgate: *Huic omnis violenta praeæatio* "um tumultu.

not: *Omnis violenta praeæatio*, as Jerome translated it, but it reads: *Omnis Seon Soen in tumultu, et vestimentum involutum sanguine etc.* We have already had above some words that are unknown to the grammarians in the Hebrew language, because the same has largely fallen into decay, as far as the word theory (grammaticam positivam) is concerned, in which the words and names of things are taught. In syntax, too, much is still lacking. If we had not had the Latin and the Greek Bible, we would perhaps have hardly half of the Hebrew language. They have taught the declensions and the conjugations diligently enough, but the words that designate things and the figurative speeches do not explain them, but make them obscure. Therefore, this deficiency must be remedied from the New Testament, especially from Paul and John, who have explained many words.

It is not yet determined what the word *Seon* is. For it is read nowhere else in the Bible than in this place. But as much as one can conclude from the circumstances, it seems to mean as much as a skirmish, quarrel or meeting, which the Germans call "a battle", namely the clash of the parties in the fight itself, when they become hand in hand, when foot stands to foot, and man to man close together; as the poet 2) speaks:

. . . *Haeret pede pes, densusque viro vir.*

In this clash there is a great clashing of weapons, a great movement, a great tumult; and in sum, heaven and earth seem to tremble. This one's wound is struck, that one's body is pierced; this one's blood runs down his back, another's down his chest 2c.

. . . 3) *Fremet aequore toto Insultans sonipes, et pressis pugnat habenis, Huc obversus et huc; tum late ferreus hastis Horret ager, campique armis sublimibus ar- dent:*

2) Virgil, *lud. X, V. 361.*

3) The following is a selection of verses from Virg. *^6N., lud. XI. Namely: V. 599-602. 611. 610. 613. 614. 632-635.*



Crebra, nivis ritu, funduntur undique tela. Connixi incurunt hastis, prae fractaque D qua- drupedantum  
 Pectora pectoribus rumpunt, legitque virum vir.  
 Tum vero et gemitus morientum, et sanguine in alto,  
 Armaque corporaque, et permixti caede virorum,  
 Semianimes volvuntur equi etc.

[On the whole plan the proud horse neighs and resists the tight reins by which it is steered here and there. Then the field stares from iron lances and the fields shine from delicious weapons. Dense, like snowflakes, projectiles are hurled from all sides. Vigorously they attack with spears, one hard horse breast shatters another, and each picks his man. But then the groans of the dying are also heard, and in deep blood arms and bodies roll, and among slain men the perishing horses 2c.] In such a meeting as Virgil describes in these verses, there is a great movement, a strong clashing of weapons, a great tumult. This process and the fight itself, when the first attack happens, or the first heat is there, when the tarantara and the trumpet sound, when the call to arms is made, the Hebrews call Seon; and this tumult is aroused by the shouting of the men, by the neighing and stamping of the horses, by the banging of the guns, by the sound of the trumpets 2c.

Therefore, the opinion seems to be this: Thou hast broken the yoke of their burden, the rod of the driver, and the rod of their shoulder, as in the days of Midian, where there was no meeting at all between two enemies. For Gideon only blew with three hundred trumpets, and broke as many pitchers that had fire in them. It was not a war with swords against swords, with spears against spears, nor wound against wound, but the enemies killed each other with their own swords, and slaughtered each other. You have heard above [§ 138) in the allegory that herewith it is implied, it is

sinnners and the ungodly would be destroyed by their own tongues, that is, they confess their errors and sins after being frightened and moved by the trumpet of the gospel and by the fire of the Holy Spirit.

#### **V. 5. for all warfare with impetuosity, and bloody garments shall be burned and consumed with fire.**

The Hebrew word raash [XXX] does not actually mean a tumult, as I have said, but a very great movement, shouting, roaring of horses, weapons and men, as it happens at a meeting; or a terrifying thunderstorm; as Ps. 18:8 ff: "The earth quaked and was moved" 2c., where in a kind of personal poetry the terrifying appearance of a thunderstorm in the air, or the anger of the sky or the clouds is described. For in a thunderstorm, when the Lord makes himself heard and brings forth his thunder, everything is moved and trembles; the sky, the earth, the sea, the air crack from the thunder, lightnings come out of the black and thick clouds, the trees are overthrown and struck down, the animals are killed 2c.

Therefore, the prophet says: "Every fight or encounter in the battles takes place with roaring, shouting, roaring, and with a terrifying tumult, with violent movement and trembling. Wounds are struck, there is a lamentable killing, rivers of blood flow, clothes are soaked and stained with blood. But such a battle, such meetings will not take place in the kingdom of this child, our King and Savior. For such a tumult, such soaking and covering of clothes in blood, the fire will consume and devour, that is, there will never be such a bloody war in the church.

But what does he mean by saying, "The fire will consume" 2c.? The Jews falsify these words mischievously, and interpret them in this way: All battles, or all warfare, are indeed done with a tumult, and the garments are soaked or dyed with blood in the battles, but this warfare, which our Messiah will wage, will be done in the

1) In our edition of Virgil, the reading here is: psrkruetu.

Fire of a thunderstorm that will come down from heaven, as it happened in the time of Sanherib. The blindness and audacity of the Jews is terrifying, who twist everything to their liking to the dreams of their brain.

This is not the opinion of the prophet at all, what they dream, but he indicates, that this kingdom of the child will be a kingdom of peace and security, not a warlike kingdom; this king will not fight after the manner of the worldly kings, he will not shed the blood of the enemies, he will not strike down all who come in his way, he will not do terrible murder, as it happens in the meetings 2c. Therefore the prophet calls him soon after [v. 6.] a prince of peace. And Cap. 11, 9. he describes his kingdom in these words, "One shall nowhere let, nor perish on my holy mountain." And Cap. 2, 4: "No nation shall lift up a sword against another, neither shall they learn war any more." For in the church there will be no physical warfare, "for the land is full of the knowledge of the Lord" [Isa. 11:9]. The knowledge of God will be so superfluous, like the water in the flood of sin, that war or sword will no longer be necessary. Then their swords will be turned into plowshares, and their spears into pruning hooks.

The same prophecy that is written in the second chapter, he also prophesies here of the Kingdom of Christ, indicating that God will send fire on earth in the time of this King, who will be a consuming fire, devouring the terrifying impetuosity of wars, as also the 46th Psalm, v. 10, says: "He who controls wars in all the world, who breaks bows, shatters spears, and burns chariots with fire. Therefore he prophesies here that the Holy Spirit, the fire of God, will consume all weapons. "Devouring fire goeth before him, and great weather round about him," says the 50th Psalm, v. 3, that is, when the knowledge of the Lord is superfluous, that is, when this King of eternal peace, eternal righteousness and eternal life will be preached, and when he will fill the whole world with the word of the gospel so abundantly that all tongues and peoples will have to hear and recognize it: then who will be able to hear and recognize the gospel?

When the battles cease, people will no longer fight with each other, they will not fight with physical weapons that strike wounds and kill.

There is a significant distance and a clear difference between a worldly kingdom and the kingdom of Christ. Christ did not come to kill and destroy, but that those who believe in Him might have life and be saved, as He testifies in the Gospel [Luc. 9, 56. Joh. 3, 17. 12, 47.] He did not come to wage war on this earth, but to crush the head of the serpent, that is, to free us from the very harsh servitude of the devil, with which he subjugated the whole human race through sin and death 2c.

160 With these words: "For all war" 2c. the prophet indicates that it will not be such a war as the world wages, but a completely different one. For the Holy Spirit would completely abolish this war, and change the hearts, so that people would be united among themselves, that they would praise God with one accord, and the godly would crucify and kill other enemies than the earthly enemies. But who these enemies would be that would be destroyed by the godly, he said above [v. 4], namely, the yoke of the burden, and the rod of the shoulder, and the scepter of the driver. This will be the war in which the godly will finally receive the most glorious victory through the power of this child, who is the king of peace 2c. Therefore, they will also rejoice greatly that they are delivered from the law, sin, death, the devil. This, I say, will be the war that the Christians will wage, not such a war as the world wages. For Christians do not wage war after the manner of the world with swords and spears. "The weapons of our knighthood," says Paul 2 Cor. 10:4, 5, "are not carnal, but mighty in the sight of GOD." He says they are sharp and mighty, not before the flesh, but before GOD. To what end? What use are they? "To disturb the fortifications, that we may disturb the temples, and every high thing that exalteth itself against the knowledge of God." This is a different dispute than the dispute of the world is. These weapons

The people of the world attack all science and wisdom that opposes the wisdom and knowledge of God. With these weapons they fight against the wisdom of the law, against the justice of the law, yes, against the justice of the whole world in moral things.

So our weapons are spiritual, with which we fight against sin, against death, against the accusation of the law, against the evil spirits under heaven, against the rulers of the world who rule in the darkness of this world [Eph. 6:12]. We also conquer and destroy the strongholds of the devil when we spiritually kill those who live in the righteousness of the flesh, when we snatch out of it those who are in the misery of sin and covered with darkness, and lie as drunkards in deep sleep, and call them to a better life and repentance. They call us to a better life and to repentance, bring us back on the right path, instruct us in heavenly wisdom, lead us to the knowledge of the truth, so that they praise and confess with us the Son of God who was given to us and the child who was born to us, as the conqueror of death, sin, the law, hell and the devil, the most terrible and most abominable enemies. This is the most beautiful and glorious conflict, without bodily weapons, without wounds, overcoming through another's toil and danger, and carrying off a victory without bloodshed over such great enemies.

A bodily sword does nothing against death, the devil and the law that accuses the conscience; it has no sharpness, it does not wound, it does not hurt, it does not put to flight, it does not kill these spiritual enemies of ours. Therefore, there is no hope at all in the bodily weapons. Therefore, they are thrown away by the Christians and they are burned by the fire of the Holy Spirit. They are burned up not only in so far as they are of no use spiritually, but also externally, because no Christian fights against another with these bodily weapons, nor does he use them. For the Holy Spirit, who is poured into our hearts, changes us and instills in us the love of harmony and the search for peace, and calls us to love one another. And he directs

and shape our hearts in such a way that we forgive one another's offenses, gladly forgive one another's faults, patiently bear our neighbor's errors and weaknesses.

This is the fire of the Holy Spirit, which changes and transforms our hearts, so that when insults occur, I do not take up arms against you, nor you against me. So all carnal weapons are burned up and turned into ashes among the truly godly. Paul says the same thing in Eph. 2:14 ff. when he says that through Christ the enmity is taken away, and the fence is broken down between us Gentiles and the Jews, and that we are united and reconciled into one body, into one new man, so that we live in one mind, one heart and one soul. What you believe, I also believe; what you hope, I also hope. Therefore, we love one another and are brothers who love one another very much. Where hearts are united in one spirit through one faith, there can certainly be no war.

This is Christ's, our child's, peaceable, gracious and loving kingdom, which stands in one faith, in pure love and spiritual harmony. When a priest wants to preach, he does not draw a sword (as is customary among the Mahomedans, among whom the teachers of the Alkoran hold a bare sword in their hand while they are teaching, thus implying that this doctrine has arisen and been fixed by the sword, and must also be protected with the sword). I, too, when I preach or want to hear a sermon, do not bring a sword with me; we do not arm ourselves for a meeting, we do not go at each other with spears in hostility, but we are gathered together with one accord and are gathered to the One Son of God, to one and the same grace, and to the forgiveness of sin; we also rejoice with one accord in the spirit, give thanks to God, and praise and extol Him who has made us one in the Holy Spirit and in true love. This, I say, is what the heavenly fire does, by which the bodily weapons are completely burned up. This fire of God, the Holy Spirit, ignites our hearts and consumes the weapons.

And from this you can see the difference between the kingdom of the Son of God and the kingdom of the world. Through this kingdom of the child, this our Son of God, the authorities and the worldly orders and the obedience of the subjects are not abolished, rather we are subjected to this civil life according to your old and external people, because not all of them are Christians who claim to be. The largest part of the world remains godless and unbelieving. Since the world offends God by its godlessness and by the untamable licentiousness of its depraved and vicious life, it follows that there is either no peace at all in the world, or only seldom and little peace. And this is the reward given to the world for its ungodliness and wickedness. Thus, it is punished by God.

So now we have to live among such people who wage wars. In this hostel and in this camp of the godless people one must spend one's life. War is not abolished among the godless, but only among and among the godly. We Christians are all one body through faith, Eph. 4, 4. 1 Cor. 12, 12, but according to the body we carry we are subject to worldly power and worldly things. The church, the kingdom of Christ, is united in all things and of one mind. In the worldly kingdom things are quite different, and there everything is done quite differently than in the spiritual kingdom. Among the wicked, peace on this earth cannot exist nor endure, because of the wickedness and evil deeds of the world against God, as I have said. Since we are under authority according to the outward man, we must obey the orders of the authorities and also go to war when necessity demands it. In the household, we build the fields, take care of the trade, and govern those who belong to our house. These are divine, but nevertheless external orders. The household does not belong to the heavenly kingdom, but it is necessary as long as we live here. Thus we must also have worldly orders, and we are subject to them according to the outward man.

This must be diligently and wisely distinguished. For we can hardly prevent, as much as we take the utmost care, that the secular and the ecclesiastical matters are not mixed and confused with each other. The pope tears through, makes no distinction here, but as a cook mixes many broths (jura)<sup>1</sup> ) among each other, so he mixes, disturbs, distracts and reverses everything. And in this he proves his name perfectly. For Christ said Matth. 24, 15. He said that he is "the abomination of desolation," by which he meant that he would destroy the worldly government, the household and the church, that he would bring them to an abominable ruin and wretched destruction with his new doctrines, holy water, statutes of men, fictitious and ungodly worship, and his own works of righteousness, which have been introduced and established against Christ and his gospel, and by these devices he would make the church and the worldly government, the laws and the kings subject to himself. And these he has also so brought under his yoke, so beguiled, so held captive, that they have been forced to obey this ugly monster, this desolation, or this ravager and destroyer in all things at a beckon.

For because of his power, the pope says, the laws should not refuse to be guided by the holy canons. If he had said, "The laws should not refuse to be guided by the word of God," he would have spoken rightly and godly. For the laws that do not agree with the word of GOD must be improved according to the word of GOD. But so, by his holy, nay, rather accursed canons, which dispute with the word of GOD, he has prescribed laws according to his pleasure even to the emperors. In short, he ruled in all things and over everything, and arrogated to himself the worldly rule, and in this way devastated the worldly government.

169. he has also devastated the household, robbing the sons and daughters, killing the parents through the disobedience of the children.

1) The word jura has a twofold meaning, namely "rights" and "soups".

The pope wanted such unions to be considered valid, for those who hide in monasteries or marry without the consent of their parents. Has he not also almost seized the goods of the whole world? that there has been no one whom he has not robbed, from whom he has not taken something of his fortune, from whom he has not extorted money either by indulgences or privileges, or by threats of banishment and curses, and by other artifices and frauds. This is why Christ gave it its proper name, calling it destruction or desolation, since he not only devastated the church, but also the secular government and the household. But he has so devastated, confused and mixed up everything that we can hardly with great difficulty bring the way of life and the status of each one back into their proper boundaries, and circumscribe and fence them with their barriers.

Therefore, we cry out and argue with the greatest zeal, so that a certain, and clear, and undoubted distinction, and a proper description of each state, may be obtained, that the household belongs to the government of children and family, that the parents govern the household, that the temporal princes govern the commonwealth, and that the subjects obey. Likewise, that the knowledge of the Son of God be taught in the Church, so that all believers may be unanimous with respect to this Child who is born and given to us; that we put to death sin, that we offer a hand to the fallen brother and help him up, that we come to the aid of the needy, that we do the works of life against death, the works of righteousness against sin, the works of consolation against the troubled conscience, against the devil and despair, that we exercise love for one another among ourselves, that we do not separate unity, that we give alms 2c. This belongs to the church. But these works are not proper works of the church if they do not flow from faith and love.

This distinction between the secular regime, the household and the church must be diligently preserved, and each estate must be kept within its proper bounds.

will be. And although we have worked for this with all our strength, Satan will not cease to mix and confuse it, and there will never be a lack of people who will not keep within the bounds of their office. The teachers who are filled with a false spirit (*spirituosi*), who are enthusiastic and rebellious, and who are not satisfied with their office, also usurp the secular government. On the other hand, the secular authorities and princes also send their sickle into a foreign harvest, and lay their hands on the rudder of the church regime, and take over the rule here as well. Thus the devil always has his tools, who cause trouble here and transgress the prescribed limits of their profession.

Therefore, great care must be taken to keep the description of the three main classes (*hierarchiarum*) appointed by God correct and well distinguished. A woman shall not wear man's clothes, and a man shall not wear woman's clothes. Let each one remain in his profession, let each one keep his place, and keep within the limits of his office, and not overstep the mark. Let every way of life and every station keep itself within its circle, within its limits and within its bounds.

We do not hate the princes, we do not hate the lawyers (whether they love us, God knows; what they think of us, how favorable they are to us, their hearts testify); we do not hate the nobles, nor anyone else, but this we do, this we desire, so that every estate (*hierarchia*) may be preserved within its limits, that each one may do his office, that the estates and the different offices may not be mixed and blended. We teach that every rank is divine, or instituted by God; we despise none. But we work so that they are not mixed together. There is no place for mongrelism here. If the worldly regime is mixed with the household, fornication and other abominable shameful deeds arise. When the household is mixed with the worldly regime, tyrannies arise. When it is mixed with the church, heresies arise. In short, when these are mixed with each other

mixed, then the devil has his work. But nothing good comes from the works of the devil. That is why the prophets said before that the church would be a kingdom distinct from the kingdom of the world; it would not be a worldly kingdom, not a domestic kingdom, but a spiritual kingdom.

All the Jews twist these words to refer to a physical war and think that the prophet is talking about some war that was waged with the enemies of God's people. But the prophets mean nothing less than this in this and other similar passages. Cap. 11, 9, our prophet says: "Alan shall not perish nor perish on my holy mountain; for the land is full of the knowledge of the Lord, as it is covered with the waters of the sea"; that is, the word or doctrine of the Lord shall be preached far and wide. That Son, the Child, will reign through the Word in the whole world. This same one will take away all warfare with impetuosity (in which blood is shed, wounds are inflicted, and murder takes place) from the midst of the Church, which is an assembly of believers through the Holy Spirit. But new people are born every day, so the burning fire always has something to consume. 1) Why?

**V. 6. For unto us a child is born, unto us a son is given.**

This is an excellent and splendid passage; if only I were skillful enough to treat it. But I will say and do as much as I can. I will also leave something for others who are more skilled in the Scriptures. But the cause why there is no tumult and bloodshed in this kingdom, and why it is not ruled by carnal weapons and wars, is this: Because, saith he, we have a child to be our king. A child reigns, it will be a kingdom of a child, and lovely. Children do not bear arms; a child is a child. He saith not, For unto us a man is born, a king, a prophet, a David, a giant, as he might well have said, for in other places Christ bears these names; but he saith, A child is born unto us."

1) In the editions: eidus i^nises.  
seems to us that eomdursutis should be read.

And with this he describes how the kingdom of this child is, namely, an exceedingly lovely, friendly and pleasant kingdom. The manners of a little child are innocent; the little children are not carried away by passions, they do not indulge in their desires, they do not let their anger run wild, they are not driven by intemperate anger to revenge against those by whom they have been offended. Thus, by calling this king a child, he describes the nature and form of his kingdom, namely, that it will be an exceedingly lovely and amiable kingdom, and that the king should be such that one could play with him as with a babe of one or two years; that he will be a kind, childlike, pleasant king, from whom one can easily obtain everything, in whom and with whom one can delight oneself, from whom one can have the highest pleasure.

Although he is a child, he is nevertheless also a lord and prince. He is a child, so that no one will be frightened away from him and be afraid of him. He is a lord and prince, so that no one despises him. In the evangelical history, we find in him a wonderful and unbelievable gentleness, friendliness, and devotion to the penitent and godly. His simplicity is also so great that he seems to surpass the children in it. He humbles himself so much, he lets himself down so low, he is so easy to handle and to talk to that the apostles seem to play with him and are less afraid of him than of a little child. He shows that he is such a sweet and friendly king that it seems as if there is no difference between him and a child. There is nothing but play, caressing and pleasantness when he deals with us.

However, he is a child only to us who believe in him. To the wicked, however, he is not a child, but a terrifying thunderbolt and judge; and he is not born to them, but to us. We, I say, who believe in him, have in him as gentle and kind a king as if we had a little child with whom we could play very safely and sweetly, in whom we could find an exceedingly great and our highest pleasure. For

What is there to fear in such a kingdom, which is not governed by external weapons? Should one be afraid of him who lies in the manger, who hangs on the cross, who lets himself be led like a sheep to the slaughter, who voluntarily dies for his own, who rests in the arms and in the bosom of his mother, who sucks at the breasts? What is more gentle than such a king? What is less to be feared? Why are you afraid of him? You have no reason to tremble. He will not bite you, not tear you, not hurt you. He does not hold a sword in his hands, but the breasts of his mother. He is a child, he lies in the manger.

Nevertheless, he is the most powerful Lord of the world, as it is written in the 72nd Psalm, v. 8: "He will rule from sea to sea, and from the waters to the end of the world. And the Church sings:

*Hic jacet in praesepio, Qui regnat sine termino.* [Here he lies in the crib, without end is the reign].

However, he is not a mortal or temporal, but a spiritual and eternal Lord, and a king of everlasting peace and life. Life, as the same Psalm, v. 7, testifies: "In his days shall great peace flourish, till the moon be no more," 2c. Therefore there are no weapons in his kingdom. He is a child, says Isaiah, he has no teeth, no claws, with him there is no bite, but the highest gentleness. The same gentleness and goodness of this king is described by the prophet in the 42nd chapter, v. 1-4, where the Lord says: "Behold, this is my servant, I sustain him, and my chosen, in whom my soul is well pleased. He shall not cry out nor shout, neither shall his voice be heard in the gape. He will not break the crushed reed, nor quench the smoldering wick. He will not be sullen nor atrocious."

181 Paul says that he is *φιλάνθρωπος*, [a lover of men], Tit. 3, 4. For with him is the highest loveliness, the highest *γρησότης*, kindness, lightness and friendliness.

lity. The Greeks call such a person agreeable, pleasant, gentle, kind, friendly and affable, with whom one can talk in all confidence, with whom one can live agreeably, who interprets everything for the best, who is not easily angered, of whom one knows that he is kind and gracious, who forgives gladly, who is willing to do more than one may ask. Such a one will also be our king. Therefore, it is impossible that in his kingdom there can be wars and wounds, or bloodshed, because this king is a child before whom no one can be afraid, but whom all can and should call upon with confidence.

182. But only for us, as I said, he is called a child, and is a child to us, is a son to us. For the adversaries he is not such. Although he does not kill them with the sword, he will judge them in his own time. Therefore, a distinction must be made between us and all unbelievers. To those who believe in him, he is a child, blessed and favored; he cannot suffer them to be condemned.

When the Pharisees and scribes condemned the disciples of Christ, saying, "Your disciples transgress the statutes of the fathers; they do not wash their hands, they pluck up the ears and eat them on the Sabbath day," Christ answered them, "If you knew what this is, I am pleased with mercy and not with sacrifice, you would not have condemned the innocent. Here we see that Christ could not suffer those who believe in Him to be condemned. So you see in him in the whole evangelical history a childlike caressing, sweetness, affability, talkativeness, friendliness and kindness, which is connected with such a great simplicity that he seems to be a little child. But where he is aroused and provoked to anger by the hypocrites, the priests and scribes, he takes on a completely different form than that of a child, there he reveals and shows his heavenly and infinite power and wisdom.

184 Likewise, the fact that he adds, "A son has been given to us," gives us great and rich comfort and hope. For what could God have given us that is greater?

We cannot give anything more important than that he has given and offered us his Son out of infinite goodness and kindness, that he should speak to us, shower us with his light, and that we should dare to speak to him again, and that through faith in this child and in this Son we could stand against the gates of hell and all the terrors of the devil. The child is born to us, he also remains a child to us. So also a Son is given to us, and also remains a Son to us; he does not become another than he was from the beginning of his birth. But if we have the Son, we have also the Father. But we have this child and this son, the mother gives him to us, she nurses him, he remains a child to us forever. He does not show himself to us as one before whom one would have to tremble because of his frightening seriousness, or because of his frightening majesty, but he shows himself to us as a little child against little children, and plays with us for eternity in his childhood. Besides this so great and so infinite beneficence, we have been given such a beloved Son of such a great Father. What, then, shall we fear? If God is for us, who can be against us? (Rom. 8, 31) We have the most precious and infinite pledge. How then could the Father be angry with us? Yes, even the Father in the Son and because of the Son is forced (that I say so) to become a child and to play with us and to caress us, because we have his Son. For the sake of his beloved Son, we are also beloved children and heirs of God 2c.

From this we can see what glorious thoughts of the future Christ the prophets had and how splendid speeches they made, how exuberant they were in joy when they even thought of his future, and how even the mere waiting for such great things and their mention delighted them. If we compare ourselves with them, we are in truth more stones and blocks than men, since we are not moved at all, or at least very little, by these so important things, although now this grace and glory is not in our waiting and hoping, but is already open to us.

The word of God is given into our hands, set before our eyes, offered to our ears and hearts, and inculcated 1) through the ministry of the Holy Spirit.

Since such a great light shines upon us, and yet we do not sufficiently esteem this grace according to dignity, and many even despise and reject it, since we have such great ingratitude, such great indolence, such great sleepiness, it is truly no wonder that God is so angry with us that he sends the Turk, that he oppresses us with the tyranny of the pope, because of such great ingratitude and contempt for this grace and light of his that is revealed to us.

It is an infinite and unspeakable blessing of God toward us that He has given us His only begotten Son, and with Him all things. Shouldn't this supreme and infinite benevolence, love and benevolence of God toward us move our hearts and fill us with the highest joy, and awaken us to some gratitude, which we repay God for such a great benevolence, to everlasting thanksgiving, to the improvement of life, to obedience to such a kind and merciful Father, if we could recognize this supreme benevolence, if we could appreciate it according to its dignity and greatness?

188. I myself have a great displeasure with myself, and hate myself, because I know that all that the Scriptures say of Christ is true; that there can be nothing greater, nothing more important, nothing more pleasant, nothing more joyful, which should fill me with the highest joy; because I see that the Scriptures agree in all things and throughout, and speak in such a manner of one accord, that one cannot in the least doubt the truth and certainty of so great a thing: and yet I am hindered by the wickedness of my flesh, and so imprisoned by the law of sin, that I am not able to put this benefit into all my members, into all my bones, and even into all my soul.

1) Here the reading of the editions seems to us to be out of order. The Erlanger offers: auribus st soráidus nostris Spiritus sansti odiuta st Ministerio iusuisata. Likewise the Wittenberg, only it has spiritu instead of Spiritus. We think that this is how it should be read: auridus sts. Spiritus sansti Ministerio oMatn st insuisata, and have translated thereafter.



into the innermost marrow, as I probably would like to.

St. Bernard confesses that he has tasted the sweetness of this knowledge at times and was filled with unbelievable joy; but he also complains that, since the flesh prevented it, this tasting did not last long. Augustine complains about the same thing 2c. I too would have liked to take these words and very joyful promises into my heart and press them deeply into it; but the accursed flesh, the wall of sensuality (as godly monks used to call it), weighs us down, presses us down and holds us captive in such a way that we cannot grasp this delicious food, this immeasurable joy, as we should.

Our heart is far too narrow to grasp the scope of this great good deed. For the greatness of it is so great that if anyone could comprehend that the Almighty God, the Creator of heaven and earth, plays with us, caresses us as His most beloved children, is happy with us, and takes such great care of us, and is so affectionate toward us; if we had a complete knowledge of this goodness of God towards us, then such a great joy would arise in us from this knowledge that we would immediately give up the ghost with infinite joy, or die with the greatest joy. And from this we see how great our weakness, how great our sleepiness, is, since few, I do not want to say the sea, but barely a few small droplets of this immeasurable joy can be tasted.

Therefore we must not snore, but resist the malice of the flesh all the more valiantly, and strive with all our might that we may always grow in this knowledge. Peter 2 Ep. 3, 18 exhorts us: "Grow in the grace and knowledge of our Lord and Savior Jesus Christ. Therefore, one must always progress, one must always learn. One must spend a lot of time on these reflections, so that this knowledge may continually grow. For in this weakness and degradation we can achieve a completion (absolutionem) and a perfection.

We cannot hope for the derbness of the flesh. We can grasp it to some extent, but not completely.

Therefore, let us practice and contemplate these things diligently and often, so that we may grow in this knowledge and be strengthened more and more until the fullness of it comes in true and perfect knowledge. Therefore, let us diligently practice these things and contemplate them often, so that we will grow in this knowledge and be strengthened more and more, until the fullness of it will come in the true and perfect knowledge. Without contemplation and practice, this knowledge does not grow. You have not known Christ immediately when you have heard one sermon and another. You must not say: I have heard that the Son of God is born for me, therefore I know and know Christ. Far from it. The wall of sensuality prevents us from feeling the most delightful smell of this infinite mercy, that your Creator and the Creator of all creatures, who became a child for your sake, plays with you, and not only this child, but also the Father in heaven and all the angels. Through our flesh we are prevented in this life from feeling in our hearts the pleasure that springs from this supreme and ineffable benefit.

When we come down from this wall of sensuality, when we are freed from the filth and filthiness of our flesh and enter into that eternal life, then we will talk with each other about this inexpressible joy, which is now abundantly presented to us through the Word. Blessed is he who, through diligent contemplation, tastes and catches even a few sparks and droplets of this joy! But we will achieve this if we practice reading and listening, and occupy our minds with these thoughts, with the exceedingly lovely games of the Son of God, which he lets us see through his childhood.

### **A son is given to us.**

I have said that the kingdom of Christ will be a very peaceful one, that of a son and a child, because our King was born to us as a child and given to us as a son; and he is to us and will remain a child and a son to us forever. Every year this song is repeated: "To us a child is born" 2c., and we will have it from eternity.

sing to eternity, and in the life to come we will marvel and rejoice completely in this immeasurable joy that the Son of God is our child, and the Son who is given to us.

Furthermore, I take the word "son" not only in and for itself (nouns), but also in its relation to others (relative) and in the category of relationship. For thus the words are, "A son is given unto us." Above [v. 4.] he said that we were oppressed by the yoke of the burden, by the rod of the shoulder, and by the rod of the driver, that is, captives of the devil, subject to death, servants of sin, and debtors to the law. But now it is the other way around through the relationship [of Christ to us]; those who believe in Christ are no longer slaves of death, sin, the law, and the devil, but children through this Son who has been given to us. Of this freedom which Christ has purchased, read St. Paul to the Galatians, Cap. 3, 28: "Here is no servant," 2c., but "ye are all at once one in Christ JEsu." This bondage, over which there could have been none harder, has been abolished by this King, by this Son, who has been given to us; and by this very Son our liberty and filiation have been acquired and restored to us.

The people of the law have a servant, Moses, who has the office of death, sin, condemnation and an evil conscience. Therefore Paul calls the ministry of Moses a ministry of death [2 Cor. 3, 6], because it does not make righteous, but kills, works wrath and imprisons, and does not make free. We have spoken of this bondage and captivity above [H 106 ff.], when we spoke of the rod of the driver. Against this bondage, and against this office of death, we have the Son, who was given to us that we might be free, because he was born a freeman, that he might be our deliverer, and make us free. He was not under the law, or subject to the law. He was born under the law [Gal. 4:4], but not born under the law, nor was he a debtor to it as far as his person was concerned, but for our sake he subjected himself to the law.

thrown. Thus, in the word "son" is included the Christian freedom by virtue of which we have been liberated from Moses and from the office of death.

However, this is to be understood in the spirit of the new man. The old man is to remain under the law. About this matter, read Paul in the epistles to the Romans and to the Galatians. The old man, because of the remnants of sin in the flesh, shall be subject to the law until the day he is laid in the grave. Throughout life he shall be guilty of death and condemnation, and plagued by the thorns of an evil conscience, and so be crucified, but for his own good. But for his own good, that he may be put to death with his vices and evil desires. Therefore St. Paul says [2 Cor. 4, 16]: "Whether our outward man decays, yet the inward man", who is created in the image of God, "is being regenerated day by day" 2c. The new man, however, who believes in the child who was born to us and in the Son who was given to us, is the most free Lord and is not subject to any law.

Therefore, the old man and the new man should not be mixed with each other. The new man is not subject to the law, death and sin, but is a free son of God, who is above the law, above sin, above death and above hell. The yoke of burden, therefore, is not to press upon the new man, but upon the old man, who is to die daily, that the sinful body may cease [Rom. 6:6.] "The body is dead because of sin," says Paul, "but the spirit is life because of righteousness" [Rom. 8:10]. Because of the remnants of sin in the flesh, we are judged by the law, condemned to death, and our fleshly life has no good conscience. But the new man who believes in the Son is with the Son a Lord of all things, he is a King and a Lord of lords; not in temporal and perishable things, but in heavenly and eternal things; he is a Lord of death, of the law, of sin, and of hell. When death terrifies me, or conscience troubles me, I answer, Pack thyself, exercise thy dominion over the flesh, let the soul be satisfied, and

the conscience in peace. You, O death, have no cause to frighten me; I believe in Jesus Christ, the Son of God. What right have you in this one? What will you do to him? This one is given to me, and he is truly the Son, who is the Deliverer, my freedom and liberation, my wisdom, my redemption and my righteousness, 1 Cor. 1, 30. And Joh. 11, 25. and 14, 6. he himself testifies that he is the resurrection, the way, the truth and the life.

So when the word "son" is explained according to its relation to us (relative), it comforts us against the bondage of sin, death and hell. Thus every Christian, as far as his outward man is concerned, is under Moses or under the law, under death, hell and the devil; because the outward or old man must still be crucified and put to death. But after faith, the new man takes hold of the Son who is given to us, and is a master of death, the law, hell and the devil, and can say, "Death, where is thy sting? Hell, where is your victory?" [1 Cor. 15, 55.] Thus, I say, he speaks according to the faith by which he believes in the Son who is given to us. This is our freedom, which is purchased for us through this King, through this Son, who is given to us, against the bondage of the law 2c.

Therefore, a sharp and proper distinction must be made between Christ and Moses, between the Son and the servant. The servant Moses is to be put on the shoulder and on the back, that is, on the old donkey, the old Adam, so that he may be killed and the body of sin may cease. But on the new man the servant Moses shall not go up. For the servant Moses has no right to the new man, because his kingdom is not there, which is a kingdom of bondage, sin and death. This kingdom and office of death shall remain in the flesh. In the new man is filiation, righteousness, holiness, blessedness, redemption and eternal life.

201 Therefore, a Christian man is undaunted, and surely despises the greatest and most abominable enemies, sin, death, hell, the devil, for the sake of faith in Christ the Son who gave us life.

so that you can shame them and say: You death, what will you do to me? What will you do to me? Will you bite me? I do not want to be bitten. Will you accuse me of sin? I will not be accused. What do you want, hell? Do you imagine that you will triumph over me? Rather, I will triumph gloriously against you. You, devil, have no right over me either; rage as much as you can, you will never make me your slave, because I have been given a son; I am now under the kingdom of the son who has brought with him the highest and everlasting freedom. Whose kingdom is subject to none, for he is God's Son. He is not subject to law or death for his person, but for our sake he went down into the pit. He saith unto me, For thy sake I suffer these things. Believe in me. "He that believeth in me shall never die, though he were dead, yet shall he live" [John 11:25, 26]. This is being free from death. That is the other contrast. So I take the son in his relation against the servant, that is, against the yoke of burden, for the kingdom of freedom.

Moreover, the prophet also wants to indicate with these words: "A child is born to us, a son is given to us", that this King of Justice and Prince of Peace is One Person, consisting of two natures, the divine and the human. He is a child, born of his mother, the Virgin Mary, in time; a Son, begotten of the Father from eternity. From this it follows that this child born of the Virgin is at the same time the Son in the Godhead; consequently, he is truly God and truly man.

In this entire prophecy, the prophet speaks of this son and child as being the author of all that is promised here, that he has accomplished and done everything. When the prophet says that the people sitting in darkness have seen a great light, it is because of the goodness and work of this King, who is the Son of God and the Virgin. That he says, "You have broken the yoke of their burden," must be understood by this son and by this child, that he has done this, that he has broken our yoke.

enemies and these difficulties and overcame them. He did not do this without the Father, but it is attributed to the Son that he did it and put it into action, because this happened in the person of the Son. Therefore, here the prophet expresses in the second word "Son" a person in the Godhead. Thus, the King of this supreme freedom, the King of the most free people, is the author, instigator and bringer of this most free, meek, tranquil, pleasant and loving kingdom; this King, I say, is the Son of God on high, and yet truly man, a child born of a woman.

This order must be carefully preserved. We do not have to ascend to the examination of the divine majesty before we have well grasped this child, but one must ascend to heaven on this ladder that is presented to us, one must make use of these steps that God has prepared and laid out for this ascent. The Son of God did not want to be seen and found in heaven, and therefore he descended from heaven into this lowliness, and came to us in our flesh, and laid himself in his mother's womb and in the manger, and was crucified. This is the letter he laid on this earth, on which we were to ascend to God. You have to walk on this path. If you rely on this way, and go down without speculating on this ladder about the glory of the divine majesty, you will think up wonderful things that are too high for you, but to your greatest detriment. Therefore, I give you this reminder: Stay on this path, and use these letters, and do not undertake to investigate that majesty.

The philosophers, especially the Platonists, make many imaginations of the Godhead, how God is an intelligible being who governs the world and is the cause of all good in nature. But since they wanted to be wise, they finally became fools. For everything they said about God always tastes like a dizzy imagination. And in this piece, all philosophical schools have amply and clearly demonstrated their foolishness and insipid nature.

Day. For they necessarily had to be crushed by this majesty, so that, in seeking and investigating God, they lost God over it. For such questions arose before them, which are inexplicable to reason, as: Why does God act this way? Why does He rule the world this way? 2c. They undertook to investigate and comprehend the manner of divine government by means of reason, which, after all, does not agree with reason. Therefore they had to become fools in their wisdom.

But if you do not want to start, first take hold of the child that is born to us and do not take your eyes off him. Grow with him and increase, and practice faith in him, then you will find God, then you will be able to dissolve all questions of the eternal choice of grace, which kill the carnal man. If you feel that you like the son, if you delight in him, if he has become a little child to you, if you begin to love him, then be confident, and be sure that you belong to the number of the righteous, and that the Father has drawn you, not by a trait recognizable to reason (metaphysico), by revelations and faces.

For the special revelations, raptures and visions, as the monks have had such revelations and illuminations in the past, should not be believed. The devil is often the author of these things, and he is such a powerful spirit that he can very easily work and give the most lovely thoughts that one would think one was among the angels 2c. However lovely they may be, he nevertheless gives them into the heart with a far different intention and for a different end purpose than one thinks. Surely such thoughts and illuminations are outside the Son given to us. Many have broken their necks here and have fallen into great danger because of it.

But I give counsel and remembrance that thou despise all these things, and begin to become a child with the child, and a son with the son. Take hold of this child who lies in the manger and in the womb of the mother. Delight yourself in the same. If this son pleases you, if you have him, if

If you cling to him and remain firm, you cannot fail to follow the right path, nor follow your own dreams, nor fall into any danger. With this Son you have the heavenly Father, you have the Holy Spirit, you have the angels and all creatures as friends. Yes, certainly no creature will be able to cause you even the slightest harm. "You will walk on lions and vipers, and tread on young lions and dragons," Ps. 91:13. You are a king and lord over other lords. What more do you ask? Therefore, let this be your first concern, that you may take hold of this child; let this be your highest command; the one who is born of the Virgin Mary, and who is also the Son of God, press firmly to your heart. If you have taken hold of this one, you are safe and well guarded against all cunning attempts and dangerous plots of the devil. But if you put this child, born of the Virgin Mary, out of your sight, and in the meantime indulge in speculations in order to understand the Godhead, you will never recognize God. Believe me in this, for I too have been in this school, thinking that I was among the choirs of angels, when in fact I was among the devils. Learn wisdom from my harm, and descend with the Son, who has condescended to you for this reason, that you may recognize God in him. "Where I am," He says, "there shall My servant be also" [John 12:26]. And this is also the intention of the following text:

**And his dominion will be on his shoulder** (or as the church sings: **Which dominion is on his shoulder**).

209 In Hebrew the little word "his" does not stand. So this pronoun is superfluous. And yet it comes to almost the same thing, only that it reads more emphatically: And the dominion or the principality will be on his shoulder, without putting the pronoun "his" to it. Furthermore, this dominion is freedom itself, or this kingdom is free, take it as a mere concept (abstractive) or in reality (concrete). And it is the same word here of which we speak in the struggle of

Jacob's Gen. 32, 28, from which the word Israel and Sarah are also derived. Sarah means to have the upper hand, to rule, to be victor. From this is derived Misrah, which the prophet uses here; this word means a kingdom, supreme power, dominion, triumph, victory, freedom, as St. Paul calls it in the 4th, 5th and 6th chapters of the epistle to the Galatians, where he deals with Christian freedom, looking back to this passage of Isaiah, and considering each word most diligently, and thus speaking: "We are not the children of the handmaid, but of the free" 2c. [Likewise Cap. 5, 1: "Stand therefore in liberty, that Christ may set us free; and be not entangled again in the bondage of the yoke" 2c.

211 There the apostle gives a very beautiful and truly apostolic discussion of the two wives, Sarah, the free one, and Hagar, who is a maidservant, and is servant with her children. Sarah gave birth to us Saraitatem, that is, freedom, not freedom of the flesh or of external things. For, as I have said, the old man must be under the yoke, that is, under the law, sin, death and hell 2c. Here is burden and law, not freedom, not dominion. The old man must be weighed down with this burden of servitude, that he may be restrained, subdued, and crucified 2c. In contrast, the new man has freedom over death, sin, law and hell. He is not weighed down with the yoke of burden, he is not weighed down with the rod of the shoulder, he is not driven with the rod of the driver. For he believes and hopes that these are broken through the work of the child that is born to us and the Son that is given to us, and of this victory he joyfully enjoys. Thus this word Misrah agrees with the preceding, namely, filiation, and with the text, v. 4.: "Thou hast broken the yoke of their burden 2c." Accordingly, the text reads thus:

**A son is given to us, and freedom is on his shoulder.**

212. this child and this son is such a lord, on whose shoulders is not the

He is not the yoke of the burden, the rod of the shoulder, the rod of the driver, but the kingdom, that is, freedom, is on his shoulder. He Himself bore our sins and made us free, being put under sin and under the law for our sakes; He set us at liberty, He made us kings, lords, "freemen" who are their own lords and autocrats (αυτοχράτορας), Saracites, not Hagarites. Thus, accordingly, we are not Hagarenes, but truly Sarenees or Saracenes. (If only this word had not come into abuse, for the Turks boast of being Saracens, since they are nothing less than what they boast of being). We are truly Saracens or Saracites, that is, freedom itself, salvation, life, righteousness and dominion over sin, death, hell and the devil.

But this freedom is on the shoulder of the Son who is given to us; it has not been acquired by our powers or virtues. This Son was subjected to death, sin, the law, the devil, hell, for our sake; for our sake He became a servant of the law. So we are Misrah, which is freedom, for the sake of the bondage that he himself endured for us, that he placed on his shoulder, that he might take upon himself our sins and our burdens. Thus it amounts to the same thing, may one understand by dominion either the church or freedom. We are free and liberty, kings and the kingdom, priests and the priesthood; but on his shoulder, that is, he himself has brought about this liberty for us, not we.

Dear God, how very great things the prophet has summarized here in so few words! How wonderfully he speaks! Freedom (he says) or dominion, will be on his shoulder 2c. What we teach in many words is here described by Isaiah in few, but very beautiful and very emphatic and clear words, namely that Christ, the Son, is the Savior of the human race. For this is the aim of all that he says. Therefore the Son came in the flesh, that we might be free [John 8:36]. This is what the prophet says with his words

which were, as I said, brief but emphatic.

Read St. Paul diligently, who uses the words of Isaiah gladly and often. For he has been a good and diligent reader of Isaiah (*Isaista*). These words: "A son is given to us"; likewise: Freedom is on his shoulder, he has, as said, well and diligently considered and pondered, since he in the letter to the Galatians, Cap. 4, 31, he says: we are children of Sarah, the free, and therefore we should not and could not be subject to the law 2c.

Therefore, when the law comes, shows sin, frightens and condemns us; likewise, when sin threatens death, we can say: We are Saracens, children and free; therefore, you, death, sin, law, Satan, have no right over us and cannot harm us. This freedom was brought to us by the child born for us and the Son given for us, in whom we believe. He put his shoulders under for us, that we might be treaders and lords of the devil, of death 2c. This kingdom is a kingdom of liberty and liberty itself; but it is a liberty from sin, from law, from death, and from the devil; it is not a liberty of the flesh, which the world is wont to desire. And now even those who want to be considered evangelical rage and rage when they are rebuked even a little, and cannot bear to hear those who chastise and remind them. They want only freedom to be preached, but vices and misdeeds not to be punished by us. According to the new man, it is grievous to hear the teaching of the law; but to the rude people, the old man, the ass, it must be preached. According to the flesh you are in sins, in death 2c. No righteousness, no liberty shall be preached to the flesh, but the rod of the driver shall be laid upon it. Apart from faith, in the flesh, the law must be driven. For we are to be corrected, that the body of sin [may cease. This I have already reminded in the foregoing, and it cannot be reminded enough, because of the lust and willfulness of the flesh, which everywhere seeks freedom, while yet it is subject to the law.

must be morsed. You are free from the law as far as the new man is concerned; you are not free from the law as far as the old man is concerned, who must be under the rod of the driver, that he may be killed. But over the new man this rod shall not rule, for he is free, is a king and lord over sin, death and the devil, as I said, because of the Son who is given to us, who has freedom from his shoulders.

Now when sin comes to afflict you, when the devil terrifies you, when death hovers before your eyes, immediately show him the Son. And look on this son with unblinking eyes; from him turn not thine eyes anywhere, and say, I am Misrah, I am free: let me not be afflicted, take thee away; thou hast no right in me. But if the law say, Nevertheless thou art a sinner, therefore thou art guilty of death, answer him, I confess this, and therefore it is lawful for thee to chasten me, but unto death thou shalt not deliver me 2c. So also the born-again according to the old man are under the harness of the driver, and have need of the teaching of the law, remembrance and punishment. Just look at each one of us and examine his life a little more closely, and he will see how much he still lacks, how often he stumbles, how sluggish his flesh is for good works, how far he still is from perfection 2c.

According to the flesh we are to be under the rod of the driver, the law must chasten the flesh. But in the sadness of spirit, in the danger of death, in the sensation of sins and hell, say: Lord driver, go and exercise your ministry in the flesh. In the flesh you may torture and torment me, I well deserve it, but let the inward and new man be satisfied. I shall not despair. I should not despair. I may be troubled (that is, the law and the evil conscience may frighten me), but I shall not despair, for I shall remember the wounds of the Lord, says St. Augustine. So also thou shalt say, Thou law, terrify and slay the flesh; for that I have deserved; but in despair yet shalt thou not

lead. If I am troubled, I will not despair, I will not despair, but I will remember this child, this Son, who is given to me and who is my Misrah. I deserve to be afflicted and crucified by you; but because of this I will not throw away the hope of salvation, I will not lose heart, I will not deny the child born to us and the Son given to us. Therefore, chastise and crucify me always, but in such a way that this cross may be a salvific martyrdom for me, which is not for condemnation, but for the death of the old man, and for the bringing to life of the new, 2 Cor. 4, 10. ff. Thus, the martyrs were subjected to various tortures, and their bodies were killed, but the new man triumphed, because he was Misrah, he was the freedom that is placed on the shoulder of this Son.

Now this is the Christian knowledge, and the highest wisdom, that we know that we are sons, lords, and Saracens in the Spirit. In the spirit, I say. The flesh may be subjected to the rod of the driver, that is, to the law, it may be thrown into the fire, it may be tormented, it may be punished while alive, it may be tortured and martyred in many ways; just as we are indeed plagued daily by many temptations, miseries and sorrows, so that the strength of our body is also weakened by them. But because of this we will not run into danger. This thing will not harm us, it will not bring us trouble, but it will be for the increase of our glory. The Lord, this child, remains our son, Misrah, our kingdom, our triumph and our victory. Through him we must necessarily be the very freest masters, through him we use and enjoy the very freest freedom, but according to the inward, not according to the outward man. According to the flesh, this freedom does no good. The flesh must be under the law, under the tormentors, the devils, 1) who must plague us at all times, and also under evil men who torment us. These evils are part of the driver's sting.

1) Erlanger. Giadoli, Wittenberger: äiadolis. We have followed the latter reading.

But Sara, the victory, the supremacy and the freedom, must be incumbent and always be there, comforting and strengthening the new man, so that I can say: No matter how much I may suffer, no matter how much I may be tortured in the flesh, no matter how many hardships and miseries I may have to contend with, the Lord lives and gives life to the Son who was given to me and is my deliverer. Thus we read of a certain Roman citizen who possessed great wealth that he was not only deprived of all his goods but also sent into exile for professing the Christian religion; which was indeed a great punishment and cross, especially for a Roman accustomed to prosperity. But since he was deprived of all his goods and expelled from his homeland, he consoled himself in this way, saying, "At least they shall not take Christ from me, though they take from me my goods, my body and my life. An excellent word, worthy of a Christian. He made a distinction between the stick of the driver and Misrah or 1) the kingdom of this child.

(221) So also we shall be accustomed, and learn to say, when our flesh is chastened: I shall indeed die, for the flesh must die, because I lie under the burden according to the flesh; but though I die, yet shall I not lose Christ, and shall enjoy the liberty which he hath purchased for me for ever, and I shall be a Lord, I shall be a King, I shall be Misrah 2c. But let us go further, and hear the names of this King, which are exceedingly full of comfort.

### **And he is called Wonderful, Counsel, Power, Hero, Eternal Father, Prince of Peace. 2)**

This passage in particular has been interpreted in many ways, even torn apart. Yes, this whole text, which we have undertaken to treat, the Jews have crucified miserably and in a shameful way. For just as the child himself was crucified by them, so was he crucified by them.

This passage and its scripture are also crucified by them daily. And also our interpreters, as wholesome as they speak, treat this passage in many ways. Jerome treats it coldly and shallowly. Lyra does as much as he can, but he does not do justice to the text. We therefore see ourselves compelled to examine the words of this passage with all the greater attention and diligence, and to reflect upon them, and to bring out a more certain and richer sense of them from the circumstances and from the New Testament, as we have done above [§ 98 ff.] in explaining the yoke, the rod, the plug, the war, the light, the peace 2c.

The Jews, the crucifiers of Christ, falsify and corrupt this passage in the most shameful way. The prophet attaches six names to this child and this son. The first five they read in the nominative, but the sixth in the accusative, in this way: And he shall call his name, who is the Wonderful, Counsel, GOD, the Strength, and a Father of eternity: a Prince of Peace. This is a blatant blasphemy, and they understand it of Hezekiah the king. But we have already said above 6. 7] that it could not be understood in this way. The text speaks of a prince born as a little child, and of a son given, of an everlasting joy; as of the conquest of death, of sin, of the law, and of a king whose reign shall have no end; likewise that there shall be no end of peace. What then do they bark against the manifest understanding of the word (grammaticam)? Here also, as everywhere else, is their hideous wickedness revealed; for as they crucified Christ, so they crucify also the words of his prophet. There are, as I said, six different names, and yet they put the first five in a different case than the sixth, and interpret them in this way: This wonderful God 2c. will call this king Hezekiah a prince of peace. Already from this it is evident that God has given them in a wrong sense. The final wrath of God has truly come upon them.

224. our interpreters and all Christians understand it from Christ, our Savior, from

1) In the editions: st, for which should probably be read ant.

2) In Latin: Dt voanbitur nomn [sus ^6mirakilis, OonMiarus, Osus, dortig, ?atsr astsmns sVulg.: Mtsr tutürkrinaspS xnais.



which alone the prophet speaks. Some of the interpreters have connected these six words in such a way that from them three compound names should become, namely: a wonderful council, a strong God, an eternal father and prince of the peace. Jerome thinks that there are six names, and rightly so. And we also want to keep this opinion.

### **Et vocabit [And he will name].**

Lyra argues that vocabitur [he will be called] should be read, and the interpreters agree with him. And that these are names of the Messiah, testifies also the Chaldean translation. But the newer Jews explain it all, as I do

[§ 6 f. § 223] of the king Hezekiah. With the exception of these blinded Jews, all interpreters agree with each other that it must be understood of the Messiah, our Savior. The seventy interpreters read: Whose dominion is on his shoulder, and he is called the angel of great counsel; as is also sung in an introit. After that they add the other names: Wonderful, Counsel, God, the Strong, the Mighty, the Prince of Peace, the Father of the World to Come. And it is added: For I will bring peace upon princes, and health unto him. But according to the Hebrew it cannot be read thus. Now I do not know how it came to be that they read or translated thus, or what they intended by it. Therefore I leave this to the Hebrews to investigate.

226 But that one says, it is read in the Hebrew: He will call his name (vocabit), and not, his name will be called (vocabitur), this is an unfounded pretense of the rabbis. For it is known that an active verb is often taken passively, or rather impersonally. For example: they will give a measure, that is, it will be given; so also vocabit, instead of vocabitur. And it is even common for impersonal things to be pronounced by actives. It seems that the text is corrupted by those who put the dots, who, instead of writing in the passive, wrote XXXXX. For the letters,

Whether they are read with or without dots, they are the same, and the grammar agrees with them. But the Jews, the most harmful people, often falsify the sayings of the prophets with their dots and distinctive signs, and their dots, which are a new invention after all, are supposed to be more valid than the simple, genuine opinion, which agrees quite well with the grammar. Therefore, I do not much care for these grammatical superstitions of theirs. But, grammar is on our side, if the right points are made. And the Jews themselves confess, as Lyra often says, that they are not free to depart from the Chaldean translation.

Since the seventy interpreters and the Chaldean translator agree with us that this text is to be understood by the Messiah, and that these names are names of the Messiah, we have no reason to be anxious about the points in this one word. We can be content with the fact that even the Chaldean translator and the seventy interpreters agree with us.

What follows, then, are names that are actually attached to the Messiah. And the distortion of the Jews does not take place, who say that these names are said here by God Himself (that is, by the Father). For it is a common image and manner of speaking to attach names to someone from his offices or activities, although they are not proper names of the person, as the grammarians call proper names.

### **Wonderful.**

But there are six different names, of which I, although I have recently treated them in a sermon, nevertheless also want to say a few things here. The first name of this son or child born to us, he says, is Pele [XXX], that is, "Wonderful". But who can explain the exceedingly high majesty of this word by dignities? He is wonderful in everything, and through everything. What is more wonderful than that God and man are One Person? that He is the Son of God and Mary, and yet only One Son? Who will ever and forever comprehend this mystery?

that God is man, that a creature is the Creator, and the Creator is a creature? We will admire this mystery for eternity, even after this life. Even the angels long to look into it, and yet they will never be satisfied. We are blessed if we even believe these incomprehensible things; but we will be even more blessed, yes, most blessed of all, when we see them with our eyes, when faith will cease, when we will see Him as He is, when we will be revealed with Him in glory, when we will be given to see face to face that which we now see through a mirror in a dark word [1 Cor. 13:12]. What is more wonderful than that a son is born of a mother without a father, contrary to the common way of birth? Who can explain these wonderful things about this person? I do not want to discuss them here, nor do I want to dwell on the enumeration of them. For the prophet actually speaks of the kingdom and the government of the kingdom of the Messiah. Not only his person is incomprehensible, because he is a son of God and a son of the virgin, but also all his works are wonderful and incomprehensible. And most of all he looks at the word Misrah. In his works and effects he is far more wonderful.

Lyra explains this word too lightly, for he says that he is called miraculous because of the miracles he performed, which we find distinguished in evangelical history. This is true, because even for this reason he is not called "miraculous" without rhyme. But the miracles do not actually belong to his kingdom. The dominion (misrah) is not on his shoulders; he was still a servant and a minister of the circumcision; he was not yet sitting at the right hand of God when he did these miracles.

But far greater and more admirable miracles he performed after he ascended into heaven. There he triumphed over the prince of the world and the god of this world, and over hell. Likewise, he broke the yoke of the burden, the rod of the shoulder, the rod of the driver. These are far greater miracles. And these he works still now, and they will continue, so

long as this child and this son will last, and will never cease. He will be miraculous forever; he will never cease to work miracles that are far more miraculous than the miracles he worked when he gave sight to the blind, healed the sick, and the like. For these are the greatest miracles of all, that he quickeneth souls by his word, that he quickeneth our bodies at the last day, that he baptizeth us in his blood, and thereby washeth away sins, that he daily taketh away the spoil of hell, of death, of sin, of the law, and this spoil ceaseth not. And this he does with marvelous ease, and without the least difficulty, by the mouth of Peter, Paul, and other apostles, and now by our mouth, who are in the preaching ministry, and in case of need by the mouth of all Christians, only by saying: I absolve you from sins, I open heaven to you, I kill the devil. Is this not wonderful? Not only is the person of Christ wonderful, but his works, which continue forever, are no less wonderful. 2c.

Not only the works he did himself, but also those he did through his servants were far greater than those he did in his own person. He raised the dead, he healed the sick 2c. He did this when he was still a servant and not yet transfigured, and when the Holy Spirit was not yet given. But after the Holy Spirit is given, much greater works are done. For after the Holy Spirit is given, He breaks into the whole world as it were with a storm; He speaks with the tongues of all nations, and not only casts out devils, but also casts out the devil from his kingdom, and breaks the yoke of the burden, the rod of the shoulder, the rod of the driver, as in the days of Midian; then the pitchers were broken, the trumpets were blown, the enemies were smitten and slain. He ascended on high, he received gifts for men, he led captivity captive [Ps. 68, 19.]. These are truly wonderful things and the highest miracles, that such a stronger came over the strong, and took away his robbery [Luc. 11, 22.], and that with very easy effort, namely by the word alone,

and by the ministry of a man, either a minister of the Word, or of any Christian in case of need. The world does not know these miracles, as Christ himself says: "He will give you another Comforter, whom the world cannot receive, for it does not see him [John 14:17]. We go to the sermons, we are baptized, we are absolved, and thus die in faith in Christ, and are still alive when we have died. These greatest miracles, that we live as the dying, no one sees. Horses and mouths do not see that the Holy Spirit is present and that he works here, and that he makes the believers alive and comforts them, but a believer sees this. Likewise, that a child born again through baptism has been placed in the bosom of God, has become a child and heir of God and co-heir with Christ, this the world does not see, but only the Holy Spirit in the believer sees these miracles. And it is of these miracles that Isaiah actually speaks when he calls Christ Pele, that is, "Wonderful".

233 But also for other reasons this King and this Child is and is rightly called "Wonderful", namely, because he leads his saints wonderfully, Ps. 4:4, because he rules us wonderfully. We die, and behold, we live; as the deceivers, and yet true; as the unknown, and yet known; as the chastened, and yet not slain; as the sorrowful, and yet always rejoicing; as the poor, and yet making many rich; as having nothing, and yet having all things, 2 Cor. 6:8-10. The world flourishes, and we wither; the world reigns and triumphs, and we perish. Thus everything happens in the church in a miraculous way, both in what it does and what it suffers.

Rath.

Thus he is also a "council". Lyra thinks that Christ is called a "council" by the prophet because he would have added councils to the commandments of the two tablets of the law. But to say this is unworthy of a divine scholar, yes, of every Christian man. You should completely and utterly reject this opinion of the schools of the evangelical counsels.

even condemn. I, too, have published a disputation note (scheda) 1) of the twelve evangelical counsels, because in my time this theology was very common. And John Hus defended it at the Concil of Costnitz. It was very common in all schools, but it is a very harmful and pernicious doctrine. For it annihilates the teaching of the Gospel and the Law.

The papists do not want to recognize that they have introduced errors, abuses, idolatrous worship, many false and godless doctrines into the church. "No one now wants to have the water muddied." Now no one among them has provided anything, no one is aware of any guilt. They accuse us fiercely and blame us for having eradicated all discipline, and boast that they have the discipline. But if the papacy had sinned nothing more than that it had invented these counsels and introduced them into the church, it would already have deserved, with this single crime, to be thrown into the utmost hell, into eternal fire. That is why I have gathered these counsels, so that they would be present in the Church for and for, and would remain in our memory, and so that we would thank God for the great light that has now dawned upon us.

(236) That Lyra now says that Christ is called "counsel" because he added evangelical counsel to the commandments, that is, because Christ made counsel out of the strictest commandments, in this he is terribly mistaken. For this is an appalling and utterly ungodly doctrine, taken from the Talmud, that one makes counsels out of the fifth chapter of Matthew, that is, that they

1) This writing is found in the Latin Wittenberg edition (1550), tona. I, col. 4096; in the Latin Jena (1579), tona. I, toi. 525 b; and in the Erlanger, opp. vnr. arx., tom. IV, p. 450. it belongs to the year 1540. Walch seems to have overlooked it. It should have been inserted in the tenth volume as an appendix to Luther's "Disputation on the words of Christ: Go and sell all that you have, and give it to the poor" in the old edition Col. 691 (in our edition vol. X, Col. 585); we will add it in its time, about the 21st volume at the end of the collection of letters.

say that a man can be saved without these commandments, and that it is not necessary for a man to keep them if he does not want to become perfect, that is, a monk. And they divide the church into perfect and imperfect Christians. The imperfect they refer to the Ten Commandments, saying that they must keep them, and teach that those who keep the Ten Commandments will be saved. But the perfect, they say, must keep the counsels which, according to them, Christ taught in the fifth chapter of Matthew, namely, that one should not be angry with his brother, that one should love his enemies 2c. For, they say, who can love the enemies? This is the scholastic, yes, in truth the devilish theology. These cursed errors were brought to us by the Pabst and the Sorbonne in Paris. Nevertheless, they do not want to recognize any of these errors. Among these counsels they also include chastity, Matth. 19, 12: "Whoever can grasp it, let him grasp it." That was a frightening darkness.

In this darkness and error, as I have said, was the holy martyr John Hus, but the fire and the blood cleansed him from this error, as Augustine says of Cyprian: His exceedingly beautiful confession of Christ has swallowed up this error of his from rebaptism; so also the error of Saint John Hus. But it is of good use that you remember such abominations, that you guard against them, and give thanks to God that we are delivered from them, and that you may have something to oppose the papists, who proudly act and insist on their church, so that they may boast a little more modestly, and not think that they are free from all guilt, and have never sinned in any way against the church of Christ. For what do they want to say? How can they excuse themselves? With what color do they want to gloss over this evil and ungodly error, that they have made twelve evangelical counsels against the revealed word of God? What did they regard the Gospel as other than the commandments of Moses, which are in fact quite the same as those in the Talmud?

## [Refutation of the doctrine of the twelve evangelical vengeances.] 1)

238 Christ says: "You have heard that it was said to the ancients, 'You shall not kill; but whoever kills shall be guilty of judgment. But I say unto you, that whosoever is angry with his brother shall be guilty of judgment. And whosoever saith unto his brother, Racha, is guilty of counsel. But he that saith, Thou fool, is guilty of hell fire' [Matt. 5:21, 22]. Truly, these are not advice, but commandments. He does not give advice in such a way that it is up to us to do it or not to do it, but he seriously commands that we should do it. And yet these clumsy theologians say quite the opposite, that Christ does not speak by commandment but by counsel, or that he gives counsel, and that it is lawful to be angry, and that a man may be saved even if he does not keep it. This is only commanded or advised by Christ to those who strive to be perfect.

The Talmudists and the teachers of the Law, the scribes, taught similar things. The law says: You shall not kill. Here they have said: Occides [thou shalt not kill] is a verb in the singular, and denotes One Person. Therefore, if three or more persons kill one person, they do not sin. And this is not forbidden, for it is not written: You shall not kill; but, "You shall not kill," which is only for One Person. Our jurists are almost also such Talmudists in their glosses. But I remind them that they must not continue to be such people, and that they must give way to Christ, to whom all must give way, and whose teaching alone we should and must reverence. Further, just as the Talmudists have nefariously falsified and circumvented the commandment of Christ by the singular, so they have done the same in the interpretation of the word "to kill." For they have explained the word thus: "To kill" is to stab someone with one's own hand, or to murder; therefore hatred and treason are not sins, or it is permissible to hate someone.

1) This heading is found in the Wittenberg edition.

Or to betray. Thus Saul handed David over to the Philistines [1 Sam. 18, 21], and yet did not mean that he sinned against the divine law; Christ was betrayed by Judas. The Jews, the crucifiers of Christ, put this blame far away, since they said to the apostles in the Book of Acts: "You want to bring this man's blood upon us" [Acts 5:28]. As if they wanted to say: we did not kill him, but Pilate 2c. So when Peter accused them that they had killed Christ, they denied it, that they had not killed him, but that he had been handed over to Pontius Pilate, because they thought that they did not commit a death stroke when they caused someone to be killed, and thought that killing was nothing else than someone killing another with his own hand.

Thus they have falsified the commandments of God, just as our scholastic theologians have made counsels out of the clear commandments of Christ. Because Lyra has given me cause to speak of this, I have here casually wanted to say something about it and inculcate it, so that you may have an abomination of this godless scholastic teaching. Christ expressly says and commands in clear words to all the godly, he does not merely give counsel [Matth. 5, 20.]: I say to you: "Unless 1) your righteousness is better than that of the scribes" 2c. Likewise [v. 19]: Whoever dissolves one of these least commandments 2c. Likewise [v. 44 ff.], "Love your enemies 2c. that ye may be the children of your Father which is in heaven. For if ye love them that love you, what reward shall ye have? Do not the publicans do the same? 2c. Therefore be ye perfect, even as your Father which is in heaven is perfect."

241 Are these not quite clear commandments? And yet the lovely people have taught the opposite, namely, that men could be saved even though they were not perfect, because Christ commanded them not to all men, but only to the perfect, that is, to the monks. Surely Christ speaks these words to his disciples, that is, to all believers, with whom he reminds them that their righteousness should be better.

The Pharisees and scribes thought, as I said, that they were keeping this commandment and were righteous if they did not kill anyone with their hands. They did not think that in this commandment, "Thou shalt not kill," it is commanded not only with the hand, but also with the mouth, with the tongue, and with the heart, to abstain from striking death. Therefore, since Christ exhorts His own to be perfect, He takes the Pharisees and Talmudists to task, who distinguish the commandments according to works, according to the heart, and according to the tongue. And they say: One does not sin by hatred, envy and malicious gossip against the commandment: Thou shalt not kill, but when you put your hand to it, and kill someone with the sword or projectile. Thus they interpret the commandments of the Lord as they please.

They do the same in many other things. And they are not ashamed to approve even such shameful deeds, which are against nature and should be cursed, with their blasphemous glosses. The rabbis read: *Vir habet potestatem in concubitibus mulieris*. Because the word *concupitibus* is plural, these impure and shameful people interpret it thus: Husbands have power to abuse their wives, according to nature and against nature. Who should doubt that these kind of people have been completely taken in and driven by the devils themselves, who have not been ashamed to deal with such abominable shameful deeds even in writings? I wish that the *Fortalicium Fidei* would be printed again, in which such things are collected more. Likewise, as they hold that one does not sin against the fifth commandment if one does not strike death with the fist; so they also say that one does not sin against the sixth commandment if one sleeps with an adulteress or a stranger's wife, and does not enjoy the pleasure demanded 2c. So also our theologians, or rather useless chatterers (*mataeologi*), the lovely people, have begun to teach that simple fornication is not a sin, because Terence said: It is not an offence for a young person to commit fornication. O, what a godless, shameful, shameless and cursed word is this, that fornication should be

1) Erlanger: niüit instead of: nisi.

which is publicly condemned by the Holy Spirit who clearly says [1 Cor. 6, 9. 10.] that fornicators will not inherit the kingdom of God; likewise Hebr. 13, 4. that God will judge them 2c.

These are excellent counsels, namely of the pabstics, by which they have introduced detestable sins and vices. And since the false interpretation of Lyra gave me the opportunity to speak about these counsels, I have, as I said, only wanted to point out this error above, in order to remind you to curse it seriously and to shut the mouths of the adversaries, who have introduced this abominable and ungodly error into the church, and yet do not want to confess their error or acknowledge their guilt, although they have nothing to answer and with which they can excuse themselves or defend this abominable error. Through this teaching, the gospel together with the law has been abolished and transferred to the monks, who, God willing, could only keep the counsels. Thus they crucified the Word of God and took away the sun, Christ the Savior, from the world. This shameful deed should be brought before them when they boast of their impure perfection. And this is not a minor offense, but an outrage so terrible and beyond measure that the Turk has not committed nor can commit a more serious sin against Christ, and that a Turk is better than those who have introduced this abominable error from the evangelical counsels.

So Christ is not called "Counsel" here because he gave the twelve counsels, as Lyra interprets it, who is completely wrong, but he is called "Wonderful" and "Counsel" because of his wonderful, exceedingly good, high, excellent and salutary counsels, with which he helps his members. For after a person is miraculously saved from the power of the devil through the Word and baptism, and becomes a Christian (which is the miraculous work of Christ), much strife and struggle immediately follows, many and varied difficulties arise, we are confronted with many

We are plagued by temptations, which are sometimes of such a nature that they wear down the heart and are so hard on us that we even want to get tired of life. And especially bishops and pastors who are in the public teaching office have to endure a lot of these difficulties and temptations. They are forced to take upon themselves the heaviest burdens; they are often so attacked and afflicted that they are not far from despair, and that there is no help and counsel left for them anywhere in the world. Then this "counsel" of ours, Christ, is immediately present, and gives counsel.

The Arians, Pelagians, and similar people are rising up, and they are disturbing and shaking the church so terribly that it seems as if everything will fall over the heap. But Christ, this council, lives. He is present with the power of the Holy Spirit, and through it sustains his own, helps them, and through it gives them divine wisdom, exceedingly salutary counsel, the most cogent and insurmountable grounds of proof, the most powerful solutions against all the gates of hell, so that the heretics and the fools are put to shame; and he does not cease to cast out the devil, to crush his head, and to give him up to laughter. Thus he stands by his own with his counsel, and preserves his church when it seems to run the greatest danger and is already close to ruin.

246 But also the temptations of each individual cause us no little trouble. I am speaking especially of the temptations of the spirit, namely of mistrust and despair, where the godly are challenged to the point of death and hell. When we have to struggle with these temptations, special counsel and help is needed. Then one cries out, and should cry out: Now help me, O Lord Christ, with your powerful counsel and help! When we struggle in this way, he does not leave us, but stands by us as a counselor. Then the Holy Spirit gives us counsel either through a brother or by holding up a word of Scripture. I have had unspeakable trials in which no creature could advise me. But although I have been deprived of all human counsel and

I was not abandoned by this council, which found ways and means in all adversities and assisted me in all difficult cases with its powerful and wonderful counsel.

Just as I have said that the first name, "Wonderful," refers to faith and to the new creation through which we become Christians through His miracles, so this name, "Counsel," refers to suffering and to the cross, which teaches us to pray and to approach God for help and counsel. For the cross itself teaches us that this child is the counselor, or that he alone can advise us in all our needs. Thus it is said in the 16th Psalm, v. 7: "I praise the Lord, who has given me knowledge"; in Hebrew it is written: "who has given me counsel. Thus we learn from experience that he alone can advise. And when he has given us counsel, we praise and extol him, according to the example of David.

So many temptations befall a man who is redeemed and born again through the miracles of Christ that it is impossible for him to endure if he is not always strengthened by new counsel from this Counselor. This could be illustrated very nicely by our own examples. And, not to say anything about our own person (privatis), with how many and how bitter pains, with how heavy temptations, and with what great sorrows do you think that our hearts have been martyred because of the disturbances and upsets which have been aroused in the church by the Sacramentans, by the Anabaptists and rebellious peasants in our times. But also in this this true council has stood by us with its advice. He has also stood by his church at all times. When Arius, Pelagius and others troubled and disturbed the church to such an extent that everything seemed to be lost and to be finished, this son of God, this one and only councilor, found miraculous counsels that the church rose again, and the godly, since they cried out to him and asked him for counsel and help, were saved from all distress.

249. so this name "counsel", as I have said, refers to the tribulations and to the cross, which teaches us to pray, and to call upon this our King, counsel and help from

ask him. When it comes to the point that everything seems to be lost, when we are surrounded by such great dangers and difficulties that we think it is all over, we should not despair; but we should lift up our eyes to the mountains, as the 121st Psalm, v. 1, teaches; from there counsel and help will come to us quickly.

I have many examples of this experience, both public and particular. My affairs have often come to this, more than once my troops have been driven into such a tight corner, to use the words of the comic poet; I have been surrounded by such great hardships that it now seemed to be over; that it seemed as if, since things were so bad, no counsel, no help could help and advise: nevertheless, this most excellent counsel has found the most excellent advice. I have had temptations that I thought no man on earth had, and I have debated with St. Paul (and I still enjoy this debate) what his stake or thorn in the flesh was, with which he was crucified, and the blows with which he was beaten by the devil. [And I have sometimes been so arrogant that I thought I could dispute with him about it, or that I had endured as great, as severe and as manifold trials as he himself had endured (because it is thought that the stake in the flesh and the blows were temptations to despair). In such great difficulties, in such severe temptations, there would never have been a remedy nor counsel if Christ had not come and opened the Bible to me and counseled me with His word and comforted me. Thus (as Paul says in 2 Cor. 1:3, 4) God comforts us in all our tribulations, that we may comfort them also which are in all tribulations.

Therefore, this second name "council" is a very appropriate name for this child, and it is a name of office, which belongs to him alone, truly and peculiarly. For no one can assist the church with a more powerful and better council, even in the most difficult needs, than this council.

252 The faithful often fall into various temptations from which they cannot escape, where there seems to be no salvation or hope left. But in these troubles they are not abandoned by their counsel. He finds remedies for all ills, gives good counsel everywhere, and makes the temptation come to an end in such a way that they can bear it [1 Cor. 10:13]. And he stands by them, so that they do not succumb, but that they wriggle out of all difficulties, and, gloriously saved, triumph. If he did not do this, the faith that was produced and awakened in man by these miracles would be shaken and would have to succumb. Therefore he finds counsel in all dangers and temptations, and such a wonderful counsel that the saved must say: I would not have thought that it would turn out like this; neither I nor any man's wisdom could have found this counsel. This is what we must always confess when we have experienced God's counsel. And that is why God sometimes allows us to be involved in such great difficulties and to be besieged with such great temptations, in which no human wisdom can advise or help, so that He may show that His wisdom is far greater than all wisdom, cunning, cunning and power, even of the gates of hell.

Therefore you have no reason to despair of help and counsel in any difficulty or challenge, no matter how difficult it is. He has wanted to be called counselor; he has the name from the deed, and wants to and can counsel alone in all tribulations, dangers and miseries. Nor must you think that you alone have suffered such things as no one else has suffered. "Know," says Peter, "that these same afflictions are upon your brethren," 1 Pet. 5:9. Therefore, always remember that similar afflictions, no less severe than yours, have been suffered by other godly people. I have often been plagued with these temptations, so that I thought no one had endured such severe ones, and yet I was mistaken in this, although I believe that few have to struggle with such hard temptations.

254. certainly suffer the pope and the

Bishops have none of these temptations with which the godly are plagued. The reason they rely on is their wealth, power and glory. And because they are not afflicted by any hard and true temptations, they can therefore bear no true desire for the counsel and help of this counsel 2c. So when God deprives us of the foundation of our wisdom and trust, and when He leaves us suspended between heaven and earth, then we learn to pray in truth, and to take refuge in this counsel. Then we cry out: O JESU CHRISTE, thou counsel of thy church, stand by us, create help for us 2c.

And we also experience the counsel of this advice, and have already experienced it at these times, also often in physical challenges. How often have our adversaries, now for more than twenty years, thought to suppress us completely? But all their attempts and undertakings have been in vain, which we have to thank to our counsel, who has advised us in this, and has frustrated the attempts and undertakings of the adversaries. Thus we learn in all special and public difficulties and challenges that this child and our king is indeed what he is called, namely the true "council", which is his second name.

Now let us also look at the third name of this child and son, which is EI. I do not pretend to be a Hebrew; but it is certain that this word EI derives from strength, and it means God Himself, if it is a name, as here. And it is one of the ten names of GOD. Just as Adonai, Jehovah, Tetragrammaton are names proper to GOD, so EI is nowhere found in the singular except from the true GOD; as Ps. 42, 3: "My soul thirsts for "EI", that is, for the strong one. And Ps. 50, 1.: "GOD the LORD, the mighty one speaks." But still, if one may say appellatively "the strong one", or "GOtt", one sees that it denotes a proper name of GOtt, and it comes to the same thing. But I would rather have it said: "God", although the word "God" does not express the name of strength.



brings. For we understand by this word nothing else than the Godhead itself, which is over all. But the Hebrew word El in the singular denotes God in such a way that it also indicates the original derivation, namely a strong one. And this strength is not the active strength that is spoken of in the following word Gibbor, but an independent being (substantiva substantia), which by its nature is firmness or strength, as He is called a strong, solid rock, on which one can rely with certainty and security. That is why we have given it "strength" in our German translation. For what is not weak and feeble in itself, but exists in its strength and firmness for itself, that the Hebrews prove with this word "El". And this is actually the meaning of this strength. GOD is this strong one, that is, the independent firmness, and the insurmountable and lasting strength.

When the temptation is over, when we are saved by the counsel of this child and counsel, when the temptation, as Paul says, has come to an end, then, I say, he is Elim to us, so that we can endure it [1 Cor. 10:13]. Then we become Elim [strong], that is, Christ is then truly God in us, by virtue of his essential strength, with which he strengthens us, as Paul says; so that as such who are strengthened, invigorated and established [1 Pet. 5, 10.], we can endure all evil 2c.

When he works faith through the Word and the Sacraments, he is "Wonderful"; when we are protected and saved by his counsel, he is "Counsel. But he is "El" when he establishes us, makes us firm, strong and sure, like a rock, and fills us with the joy of faith.

Here we see that the benefit of temptations is exceedingly great. For if we are patient in tribulation, and strengthen our courage by steadfastness against all adversity, experience follows from this patience, that is, a man who has been tested becomes certain and firm, that he does not doubt, is not uncertain, does not waver, that he is not sad and uncertain, not fearful and anxious, not as he was before in the fierce temptation; but he himself also becomes altogether El, strong; but

through this child, who strengthens him with his help and counsel, so that he can endure and bear all adversity. Paul says in 2 Cor. 12:7 ff: "I have been given a stake in the flesh, that is, the angel of Satan, who smites me with fists," that is, Satan torments, boils, parches, roasts, torments and tears me to pieces. By these words he indicates that the affliction or temptations with which he has been afflicted have been exceedingly severe and hard. But what is he doing in this struggle and strife? He waits for this counsel. "For this," he says, "I have thrice confessed unto the Lord, that he departed from me. And he said unto me, Let my grace be sufficient for thee: for my power is mighty in the weak."

This is what the prophet says here, that he is El. As if he wanted to say: In this weakness of yours, in which you ask for advice, I give you this comfort: Let it suffice you that you are a dear Paul to me, that I love you, that you have my grace. It is also useful to thee that thou art thus beaten with fists, lest thou exalt thyself. This weakness of yours will not be your undoing, you will not be thrown away from me because of it, that you suffer and are 'crucified'; because of it I do not love you less, because of it you will not run any danger, nor succumb, but through this weakness of yours my power becomes mighty, that is, in this weakness of yours I become El; here I prove that I am in fact what I am called: here I display my power and strength, and make you strong and firm in this way, so that you become stronger and stronger.

261 These are the works of our King in his Church. He wonderfully justifies and reigns in faith; then He gives counsel, comforts and saves the believers in the trials through which He wants to exercise them; then He establishes, strengthens and fortifies them, and also wants to fully prepare, establish, support, strengthen and fortify those who have only suffered a little while (as Peter says, 1 Pet. 5, 10.), so that we will persevere until the end.

Thus also the third word "El" actually refers to the office of the child, although it is also indicated throughout that the person is true God.

### Hero.

The fourth name is Gibbor. But Gibbor is actually bravery in war, or warlike bravery, not according to its essence, but an active bravery that shows its strength, attacks the enemy, and tears down, devastates, destroys everything that opposes it and cannot be resisted 2c. Gibbor is therefore as much a strong man of war, an excellent commander, an unconquerable hero, a Hercules and Achilles; not through an essential bravery and strength that remains in him, but which bursts forth, and soon here and soon there, into a numerous enemy army that devastates everything around it, throws a fit, drives it into flight, knocks it down, and throws it over the heap. Thus it is said of Nimrod [Gen. 10:9] that he was a strong hunter, that is, a tyrant who devastated everything around and subdued it. Thus Gibborim are called the strong heroes of David, the princes and army leaders.

In short, Gibbor is called one who is gifted with manly and great courage, who proves himself to be a man who is not only brave in and of himself, but who in an active way displays his bravery and strength, who can magnificently avenge himself on his enemies, and subdue and keep in check their will of courage, undertakings, wild nature and insolence, and bravely drive back injustice and violence that have either already been done or are intended.

Such a Gibbor is Christ, this child and our King in the Church. Where he is miraculous, counsel, strength to the godly, he also becomes Gibbor, "a warrior", a very strong and unconquerable warrior and fighter, a Hercules and Achilles. For he fights and wages wars against the vile parties, against the heretics, against the devils, against the tyrants, and against all the vices of the flesh, with which Christians have to contend daily. For even though I do not quarrel with heretics, I am not in deep peace because of it: Peace, but I feel another law, which is contrary to the law in my mind, and takes me captive [Rom. 7:23]. Here there must certainly be a dispute, and a sharp one at that. For this is not a war of men asleep and idle.

and who do not feel the ministry of the law, and the terror of sin and death, but it is a war of such people who fight against doubt in faith, against the weakness of hope, against the fiery darts of the devil, against the guile of heretics. These are not easy meetings or contemptible fights. Now when we fight here, our Gibbor stands by us. He fights in us by his spirit for us, and puts our enemies to flight, and destroys them 2c. So this king is also an almighty fighter.

266 And as he is the greatest and most powerful king and hero, so he has not contemptible enemies against him, but the most ferocious and fierce, namely great and innumerable heaps of devils, heretics, wicked men, tyrants and persecutors, and the great armies of our vices.

Furthermore, this child and this son in his own are not only contending against the flesh, but he is also contending with the wisdom of the world, 2 Cor. 10:5, and against the wisdom of our flesh, which contends against the Spirit, that it may deprive us of the faith, that it may put the teachers to sleep and make them secure, until Satan subdues them. Against this wisdom of the flesh and of the world, and against the other enemies of the church, this king and this child contend. And this he does not once or twice, but forever. For from the beginning and forever his name is Gibbor.

### Eternal Father.

The fifth name is Abi-Ad [XXXXXX], that is, an eternal father, or rather EwigVater. The Hebrew little word Ad does not actually mean aeternum, but Ultra Ultra, in German: "fort und fort". So in Latin it could actually be given: Perpetuo Pater.

But he calls him so, so that he shows that the kingdom of Christ is not only established for one human life or age, but perpetual, and which would last forever, "which will go on and on". Accordingly, this king and child is an everlasting father in this life, that is, he is always begetting children and multiplying them, not like David, Solomon, or any other worldly king who had children for about twenty years.

which is a very short time, after which they die. But this king of ours is such a father, who begets children, not for twenty, thirty, or a hundred years, but forever, even to the end of the world.

And this father begets such children, who live forever. Therefore, his kingdom is a different kingdom from earthly things and a different power from earthly things. From the beginning of the world he has had his children, from that time until the end of the world his church will always be preserved. In the New Testament, children are baptized daily and believers are born through the gospel. Thus, this Father begets His children through the Word and the Holy Spirit from Holy Baptism, Absolution and the Sacrament of the Altar. And these his children do not die. They fall asleep in faith in this Child and in this Son, and are consumed by worms; but they do not remain in death, but rise again, are gathered to the elect people, and live forever.

The Jews dream that the King Messiah, like King Solomon, will die with his children. And also by this their frightening blindness is revealed, and how 1) they do not understand anything in the prophets. Even from this word, Abi-Ad, they could understand that this king would be eternal, if they were not completely blinded, hardened, and given over to a wrong mind. But if he will be father forever, it follows that he will remain father forever, begetting children forever, until that day of the return of all things; and his children, like the father, will also remain forever 2c. Likewise, since his kingdom is a kingdom of liberty, and not of bondage, he begets no servants, as Moses begat them under the law, but he is a father above and apart from the law, and consequently his children are not servants, but free, and heirs of God, and joint heirs with this king and this child. Therefore Paul says Gal. 3, 28: Here is no servant 2c.

272. Thus the Misrah [reign] of our King is a kingdom of the children and of the

highest and eternal salvation, because he broke the yoke of their burden, the rod of the shoulder, and the rod of the driver. So there is a kingdom or dominion over sin, death and hell 2c. And this kingdom endures forever. For though they die which are begotten of this Father, as I have said, and depart from this life according to the body, yet in his time they shall be raised again from the dead, that they may live for ever, and be the children and heirs of GOD, and joint heirs with Christ. Thus Christ says Joh. 11, 25: "I am the resurrection and the life; he who believes in me, though he die, yet shall he live" 2c.

### Friede-Prince.

This is the sixth name. But it speaks of a peace that shall have no end. For if the father is everlasting, if the children are everlasting, and if the kingdom is everlasting, peace must also be everlasting. Certainly the king Hezekiah was not such a king, of whom the Jews understand these words. His kingdom was not like that. For what kind of peace was there under King Hezekiah? Either none at all, or a very small one. Therefore, it cannot be understood by anyone other than this child born to us and Christ the King, who alone reigns in peace.

Furthermore, where death, sin and the law remain, there is no peace from the yoke of the burden, from the rod of the shoulder, from the rod of the driver. These do not let the soul and the conscience be quiet. The world has its peace, the carnal and godless people live in the highest security, happiness and peace, but all their supports, on which they rely and put their trust, are uncertain, transient, and last for a moment. Therefore Job speaks Cap. 21, 12: "They grow old in good days, and scarcely for a moment are afraid of hell." On the other hand, the people of this child and this son will enjoy a constant, blissful and everlasting peace, because their king is a prince of peace, and of such peace that there will be no end 2c.

1) Erlanger: liuanaanam instead of: Hunnius.

But here, and in all passages of the Holy Scriptures, where the kingdom of Christ is proclaimed as an eternal and peaceable kingdom, it must be noted that the future resurrection of the dead and eternal life are also included. And this you have by a palpable inference from these scriptural passages. For if his kingdom is a kingdom of eternal peace and eternal righteousness, it follows by inference from the antithesis (a contrario) that sin, death, and the law will cease, and that those who died in Christ, being buried and eaten by worms and turned to dust, will rise again. This is clearly shown by these words, "There shall be no end of peace." Consequently, those who are children of this Eternal Father will be heirs of the eternal kingdom 2c. Likewise: He wonderfully justifies, guides, and counsels those who are challenged; He establishes and fortifies them in the faith; consequently, however miserably they are killed, mangled, burned, torn, they must rise again 2c. It is an everlasting kingdom, it is a kingdom of freedom or a free kingdom, without sin and without death; consequently the children of this kingdom will also live, even if they have already died; if they are to live, they must rise again.

Therefore it is proved by this clear conclusion that death, sin and the law must be abolished, and that the rule in this kingdom must be a freedom from sin, from death, from the law, from hell, from the power of the devil 2c. Consequently, it cannot be a fleshly kingdom, as the deluded Jews imagined.

These are the six names of the Messiah, which express his offices and his works in the church, although they also include his person at the same time. For this King could not administer these offices, which are expressed in these six names, if he were not truly God and a divine person, who is also truly man, the child born to us of the virgin. Thus, the prophet includes in One Person the true GOD and man, the King of honors, the eternal

peace, eternal life and righteousness; likewise the Savior, because he broke the yoke of burden 2c. and the one who will raise the dead and crown with eternal glory his own who died in faith.

### **V. 7: That his dominion may be great, and that peace may be without end.**

These are the works of the child that is born unto us, the eternal King. His kingdom, which is a kingdom of freedom, will increase and become great throughout the whole world in such a way that it will not remain hidden in Judea alone, but will be propagated far and wide among all generations and peoples to the ends of the earth. This was also foretold in the second Psalm, v. 8: "Cry unto me, and I will give thee the heathen for thine inheritance, and the end of the world for thine own possession" 2c. So we also read Ps. 72:8, 10, 11: "He shall reign from sea to sea, and from the waters even to the end of the world. The kings of the sea and of the isles will bring gifts, the kings of Sheba and of Arabia will bring gifts. All kings will worship him, all nations will serve him." The same testifies the promise that happened to Abraham [Gen. 22, 18.]: "By your seed shall all the nations of the earth be blessed." Therefore, it will not only be an eternal kingdom, but also a widely extended kingdom, and one that extends throughout the whole world. That is, not only the Jews have a share in the glory of this kingdom, but also all the Gentiles scattered throughout the world, who recognize that this child has been born to them and that this Son has been given to them. And herewith the preceding is confirmed, as if he wanted to say: "Many dead will rise and be gathered to eternal life [Joh. 5, 25.], not only from the Jewish country, but from all ends of the whole world. For this kingdom will be great among all the Gentiles until the end of the world.

279. here arises a question about the meme, which is found nowhere else in the Bible but at the end of a word in closed form [X]; but the open meme [X] is either in the middle or at the beginning of a word.

Word. But here in the beginning of the word XXXXX is the closed, against its kind and against the grammar. The Jews interpret it in this way: Mine was therefore closed, because the increase and the liberty, to which they should again reach after the Babylonian captivity, had been a hidden for the time, as long as the captivity lasted. But this is not true, because Jeremiah clearly predicted that the captivity would last seventy years.

Others explain it by the holy virgin, the mother of the child, and think that it is hereby implied that this child should be born of a closed mother, and of a pure, untouched, chaste virgin. And this is a godly thought, which pleases me well. I do not reject it. And this opinion is accepted by the godly Jews, 1) as well as by our people who know the Hebrew language.

But how? if what Christ says in Luc. 8, 10, "It is given unto you to know the mystery of the kingdom of God," had also been indicated here, that it means the terrible closure that the Jews have never understood the miraculous government of this kingdom? As if he wanted to say: It will be a miraculous increase, which will be closed to the Jews, which they will not understand, because it is completely spiritual. For they dream and think of a temporal kingdom, and the same would increase temporally. Therefore, this enlargement and whole nature of Christ's kingdom is closed to them. This frightening closure and blindness of the Jews, methinks, was indicated by the closed my in the beginning of the word. This kingdom will be in the world, and yet it is spiritual and hidden. It will not be enlarged in a carnal way, but through the Word, through baptism 2c. And the people of this king will be increased and gathered to the kingdom of eternal life, eternal righteousness and freedom, not to the kingdom of death, sin and law.

282. it pleases me that the closed

Mem. full of the secret, which is hidden from the Jewish synagogue, but revealed to the Christian church, according to the saying [Luc. 8, 10.]: "It is given to you to know" 2c.: the foreign children, the blind, rejected people, are furious in their mind. They expect a chochab and a fleshly kingdom, and imagine such a kingdom. Through this imagination and through this dream of a fleshly kingdom, they are prevented from understanding the prophet. Thus the vision (visio) is like a closed book to them, as Isaiah Cap. 29, 11. says: They are blind, they do not see. The ceiling hangs before their hearts, 2 Cor. 3, 15. that they do not understand what has been foretold so clearly, so plainly. This, I believe, is indicated by the closed meme.

### **There will be no end to peace.**

There will be a resurrection of the dead, an eternal kingdom without sin, without death and law; we will be children, we will be heirs of God and joint heirs with Christ in the glory of eternal bliss.

**On the throne of David and his kingdom, that he may judge (or order) and strengthen (or uphold) it with judgment and righteousness from henceforth even for ever.**

It will not be a kingdom of angels, but a kingdom among men, like those who lived under David. Just as David was a king over the seed of Abraham, and over the children of Israel, so this child will be a king over mortal men, who are born of Israel, of David, and of those who are their descendants. Therefore Abraham, David 2c. live with all their descendants. Though they have decayed in their graves, yet in due time they will rise again to eternal life and glory. This is what the prophet says about the Israelites.

But where does that leave us Gentiles? I answer: Above [v. 3.] the prophet has already said, "Thou makest many of the Gentiles." And here he says, "His dominion will become great," and it will be spread all over the face of the earth. Consequently, the Gentiles must become one herd with the Jews, like

1) namely the believing Jews before Christ.

one reads about it from time to time in Isaiah and in all the prophets. "Christ," as the apostle Rom. 15, 8. 9. says, "was a minister of the circumcision, for the truth of God, to confirm the promise made to the fathers. But the Gentiles," he says, "praise GOD nm mercy." Deün the Gentiles have [the blessing not through the promise, as the descendants of the fathers, to whom the blessing is promised. For this cause Matthew begins his Gospel thus: "This is the book of the birth of JEsu Christ, who is the son of David, the son of Abraham." To these the promise has happened. Therefore, the prophet remains in the spelling of the promise, saying, "In the throne of David," 2c. Consequently, the children of this king will be immortal and blessed.

But we are called Lemarbeh, that is, multiplication, and associated with those.

According to the saying Gen. 22:18: "Through your seed all the families of the earth shall be blessed. Likewise Ps. 2, 8: "Cry unto me, and I will give thee the heathen for an inheritance, and the end of the world for a possession." Again Ps. 72:8: "He shall reign from sea to sea, and from the waters even unto the end of the world," that is, over all men. And so much may be said of the child that is born unto us, and of the Son that is given unto us.

Now let us give thanks to God for this unspeakable mystery that is revealed to us, and pray to this child and this Son that He, according to His infinite goodness, may make us worthy to be and remain ours according to these six names of His, Amen!

To God the Father, Son and Holy Spirit be praise and glory forever and ever, Amen.

[End of the more expansive explanation of the ninth chapter of Isaiah.]

## B.

(1) Hitherto the prophet has spoken of individual punishments, namely, insurrection, war, famine, concerning the word 2c.; now he sets forth the last punishment in general: that the king of Assyria will carry them all away with him. This is what we teach; our people will not be moved by famine, war or pestilence, so the Turk or someone else will come and turn everything around.

### V. 1. 2. **Woe to those who make unjust laws.**

2 He puts the sin of the teachers in the first place. I think, however, that especially those are indicated who are called Christian teachers in the evangelists, as the judges and legal scholars are with us. The prophet, however, has used more emphatic words, since he calls the laws "unjust laws" (*leges iniquitatis*), or laws that only cause misery and trouble. But this is the proper name of human justice. For all life and law, and

All works that are not in the spirit of God make the conscience weary and torture the body without any benefit. For this reason, human statutes are rightly called laborious and burdensome laws. For, first, they exhaust the consciences; second, they afflict the body, for they are not kept without great difficulty; third, they consume even possessions. Therefore, the hypocrites are far more sour in their human statutes than the godly are in the true service of God.

### V. 3. 4. **What will you do on the day of visitation?**

3 This is when the king of Assyria will devastate you. So he attaches the punishment to the sin.

### **Where will you leave your honor?**

He calls the kingdom, the priesthood, holiness, in sum, everything they relied on, "honor.

**V. 5. 6. O woe to Assur.**

(5) This is a description of the king of Assyria, who was to destroy Israel and Judah. But this word seems to have been spoken when the people were led away from their land by King Salmanasser, who led away ten tribes in about the first years of Hezekiah's reign.

**Your hand.**

6. namely the Assyrian.

**V. 7 Although he does not mean it.**

Now he comforts the godly; but when the godly also intends to rage against them, it does so to its own destruction and is destroyed.

**V. 8. 9. Are not my princes all kings?**

He boasts of his powers against Judah and lists six famous victories that he has achieved, through which he hopes that he will also conquer Jerusalem. Furthermore, this boasting of the enemies troubles the sorrowful souls very much, and one must pay special attention to this affectus at this point. For he wanted to introduce the arrogant and powerful victor in a personal poem, so that he would comfort the godly: for although the enemies were powerful and certain of victory, they would still fail. For Salmanasser had already led away ten tribes to Assyria 1) and Judah alone was left, abandoned from all protection and help. Sanherib promised himself a certain victory over this one as well. Therefore he sings the song of triumph before the victory. Judah, however, realizing that it is no match for the enemy, cries out in despair: "I am lost! Here this word is held out to the despairing people, promising that the threats of the king of Assyria are in vain; the godly will be preserved, and the victory will remain on Judah's side. But this was hard to believe, since they learned the opposite; and yet the godly believed it, and there was a happy outcome.

1) In the Latin editions: in Ladvtionium.

9 Thus, in spiritual trials, the forces of sin and death seem insurmountable. But the Word raises up the despondent soul and comforts it because it promises life. "He that believeth on me," saith Christ, "shall not die." 2c. [John 11:26.] When this word is grasped in faith, it saves the conscience, however much it trembles, from despair, and brings with it cheerful victory over all dangers. In this way such passages of Scripture must be applied to comfort. For although the things in which one is challenged are 2) many and varied, and the enemies are different, yet the movements are the same, and the same Spirit works in the godly. Therefore, we must learn not to look at the power of the enemy, nor at our weakness, but to look at the Word without fail. For this will make the heart firm, so that it will not despair, but wait for the help of God. For God wants to overcome our enemies, both spiritual and physical, not through power and force, but through weakness, as the text says: "My power is mighty in the weak" [2 Cor. 12:9].

10. "Calne" 3) is mentioned Gen. 10, 10. "Carchemis", I believe, was located behind Babylon [2 Chron. 35, 20.]. "Hamath" is Antioch.

**V. 10. 11. As my hand has found.**

Thus he boasts against Judah with six glorious victories. Not only does he claim that his forces are stronger, but also that his gods are more powerful, so that he can deprive them of their trust in God and their spiritual protection and help. But he described the arrogance of the enemies of godliness very well, who frighten the godly in a twofold way, first, by boasting about their powers, second, by depriving them of spiritual protection and help, and of trust in God. And this is the nature of all who are hostile to godliness, whether they be tyrants or heretics; for both boast of religion, and are powerful before the world. If, then, we are deprived of our trust in God

2) Erlanger: tentationem instead of: tsntationnm.

3) "Calne" is found in Gen. 10, 10., also Amos 6, 2. ("Calne"), while here, Isa. 10, 9., "Calno" is found.

we are lost; but if we keep the same, Satan is defeated.

12 But this is written for our comfort, that we may know that we are not alone, nor the first to suffer this. For the same affliction of the godly remaineth in the world; even as the same enemy remaineth to the godly. But it is a great comfort to know that others also suffer the same. Otherwise, the godly would take such afflictions as a sign of God's wrath, when they do not know that the church suffers in such a way.

(13) Furthermore, it should be noted here that God is called in Scripture a God whom one serves. For God was not merely revealed to us (nudus), but clothed with a service, and this service He Himself prescribed for us. Thus, in the New Testament, baptism and the Lord's Supper are, as it were, God's clothes, in which God shows Himself to us and acts with us. In the Old Testament he was clothed with the Ark of the Covenant, with the promises, with circumcision and the sacrifices 2c. For God can never be known in any other way than by such outward things and services which He Himself has commanded us to serve Him by.

Furthermore, there is a wondrous confusion of religions and worship in the world. This has come about because, since everyone wanted to have and honor one God, they have done so without God's word, according to the opinion of their own hearts. But this is actually idolatry, when we give God Himself a form and clothe Him with a worship service that He Himself has not instituted and that He has not commanded in His Word. For God does not want us to serve Him in any other way than He Himself has commanded. Therefore, those who seek another way to honor God depart from the true God and worship the idol of their heart. Thus, a monk of worship boasts that he worships the true GOtt; but he does not serve the true GOtt. The reason is that he clothes God with another sign that he has invented for himself, and does not serve God with the service with which he wants to be worshipped. For God has nowhere commanded that he be served in such clothing, with such plates, with such apparel.

The monk who observes his rule is an idolater, but he who has and worships the true God, that is, God's lawful service. Therefore, a monk who observes his religious rule in the holiest way is an idolater; but he who has and worships the true God, who has the rightful service of God, that is, the service of God instituted by the Word and by signs of God. In this word and in these signs God clothes himself, as it were, so that he can be understood by us (since he is otherwise incomprehensible).

For no one will comprehend the mere God; and this is the case of Lucifer, if one wants to comprehend God in the spirit without the clothing with which he clothed himself, namely with the flesh of Christ; likewise with the outward signs of baptism and the Lord's Supper; as is now done by the enthusiasts, who deprive God of the word and the signs by which he revealed himself to us, 2c. and deal with the mere God. But we are to be reminded that we do not deal with the mere God or with God in and for Himself (absoluto), but we are to take hold of those forms which He Himself has presented to us, in which He has certainly promised to be found, namely in the man Christ and in the sacraments; just as He was certainly found with the Jews in the temple, in which He had commanded Him to serve.

(16) In this way Salmanasser speaks of the service of God, or of God being served, and mocks the Jews, as if to say: Behold, God has been worshipped in these places with greater splendor than among you, and yet they could not be saved from their gods, much less will you be saved 2c. Furthermore, this is the strongest armor with which Satan assaults the hearts of the godly, so that they should believe that Christ cannot and will not preserve us. For if the worship of so many monks, so many works of men, which are good in appearance, are in vain, so will your idle, weak and futile faith be in vain.

(17) During such attacks and fiery darts of Satan, the soul is in very grave danger, and a very firm faith is required.



He who can stand up against the devilish thoughts and say: Although Christ should leave the whole papacy, yes, the whole world, he will not leave me. For even though I have many and great sins, Christ's suffering is greater; for this I have Christ's word and sign that this suffering is taken over for my sins, and that God has done enough 2c. This judgment of the spirit of the true God overcomes the devil and puts him to flight. And in such battles one finally sees how great a comfort it is to have God not merely (nudum) in the spirit, but who has become flesh and is clothed with baptism and the Lord's Supper. By these signs he testifies that his death has been sufficient for our sins, so that we may have forgiveness of sins, eternal righteousness and eternal life in the name of Christ through faith, amen.

**V. 12: But when the Lord has finished all his works.**

018 He speaketh of the work of judgment, that he chastened his children in judgment, and not in wrath. For I understand the following words of Sanherib, who was smitten, but the preceding ones of Salmanahser. For though they were different kings, yet they were in the same people.

**V. 13. 14. I have established it by the power of my hands.**

19 He describes the arrogance of Sanherib. <sup>2)</sup> As if to say: All that I have done, I have done by my power and wisdom. What will the good Hezekiah, the poor sinner, do against such an opponent who is mighty and wise? But as the help of God is closest when the godly are closest to despair, so also the downfall of the godless is closest when they are most secure and at the highest level of arrogance, because of certain success. The reason is that God does not suffer arrogance.

can. God bestows gifts without measure, but if we walk along hopefully, "and make haste ego [I] and a feci [I did it] out of it, it's already over," because God does not want to nor cannot stand it. Therefore, God would gladly make us rich, and give each one a whole kingdom; but because we immediately, after we have become rich, add this detestable little word Feci [I have done it], therefore He is compelled to chastise us with poverty, disgrace, persecutions, sword 2c., "and yet can hardly take the ego and the Feci from us with all necessity".

[Instead of what is commanded in the Vulgate: Quoniam si elevetur virga] translate this passage thus:

**V. 15. 16. May an axe boast against him who cuts with it, or a saw defy him who cuts with it, as he who guides the stick can boast, and lifts and guides it as easily as if it were not wood.**

20 Therefore the opinion is this: The king of Assyria is my saw and my axe, which I use to chastise my people. Therefore he acts foolishly in boasting of his powers and of his fortune, as if this were done by his counsel and not by mine. For I raise such a monarch with less effort than if someone lifts up a straw 2c.

21 But this passage also serves to comfort us, so that we know that God guides the hearts of kings and princes, like a saw or a rod, who can do nothing by their own power if God does not allow it. Therefore, when they are angry with us and threaten us, let us pray, and wait for our ministry, as we do, with writing, reading, comforting, etc., in the hope that God will have all their plots, even their hands, in His hand. If it pleases him to humiliate us through them, let us say, "Blessed be I, O Lord, that thou hast humbled me;" but if it pleases him not, all that they undertake will be in vain.

22 Furthermore, this parable teaches us that we can do absolutely nothing, neither truly good nor evil; 1) against those who claim free will. For the saw does not make itself, and the work is not done.

1) A distinguishing mark is missing here in the Erlanger.

2) From here to the end of the paragraph, the 1532 edition has only the following: But there is also comfort in this, that God resists the proud, but gives grace to the humble.

of the saw is not the work of the saw, but the work of the one who pulls it. When he stops pulling it, it rusts. Thus we are God's works, which God sets in motion. And the objection they make that the saw is an inanimate thing is not valid, therefore this is a clumsy simile. For God compares the most powerful monarch, with all his power and wisdom, to a saw. He is certainly a living tool, and yet he is compared to a dead tool. And one should make no distinction among the creatures against the Creator. For when one looks at the Creator, human wisdom and power are no more than a stick or a straw. But there is a difference of creatures among themselves; there one surpasses the other 2c. The pope has also used this passage in the chapter Solide, where he makes the emperor a saw, but himself the one who pulls it. There, this manifest beast calls itself a god.

### V. 17-19. And the light of Israel.

That is, God in His temple at Jerusalem. For thus did God destroy Sanherib in One Night by the angel. Thus our God, who is our God in worship, is our light and happiness, our salvation and comfort. But he will be a fire against our enemies.

### And will consume its thorns.

024 Thus he scornfully calleth Sanherib. As if to say: Because of the multitude of your people, you think you are a forest, yes, Mount Carmel, and a well-cultivated field. But thou deceivest thyself; thou art as it were a thorn, which I will burn with light trouble 2c. This is the end of the wicked. God is very weak among us, and for a time allows Himself to be mocked and oppressed, but at last He comes and becomes a consuming fire to His enemies. This will also be experienced by those who cause us so much trouble today.

### V. 20. 21. At that time the remnant of Israel will no longer abandon themselves 2c.

25. not only will Sanherib be defeated, but the people will be defeated as well, after they have been so

1) Erlanger: omnixotentia instead of: omni potontia.

will be chastened, will mend their ways and become righteous. "They will no longer rely on the one who smites them," that is, they will no longer make covenants, as Ahaz did, but they will put their trust in their God. But notice here the description of human trust, that relying on men is really nothing other than relying on the one who smites us. For we see this in all the histories of all peoples/ and in the daily examples of our times. Thus the Frenchman, after he had entered into an alliance with Pope Julius, covered Julius with war and beat him. Thus Pompey was overcome by Caesar, from whose kinship he expected protection and help. Therefore, let us place our hope in God, who does not lie nor deceive. People can do nothing but lie and deceive. Therefore, it happens that one is beaten by the one on whom he relies, as the Holy Spirit says here.

### V. 22. for when corruption is controlled 2c. (consummatio abbreviata etc.).

(26) This is a general saying; that is, God always punishes in such a way that He nevertheless leaves remnants among His people. "Destruction" is that he executes his chastisement and punishes, that he needs the scourge. But in this destruction he "steers", that is, he does not destroy the whole people, but then, when it seems to be badly done for us, he stands by, helps and straightens up again. Thus, in disgrace, in death, and, to put it briefly, in all dangers, when ruin seems to be there, steering comes. Thus it is said in Job [Cap. 11, 17, Vulg.]: When you think you are lost, you will be like the morning star.

27 Paul keeps this saying in the epistle to the Romans, only that he made the general one special [Rom. 9, 27, 28]. But he takes great pains to show that the tax had already been paid and the promises had been kept to the rest of Israel.

28 Furthermore, the Holy Spirit speaks according to the sense of the weak, because he calls the punishment a destruction. For so it seems

In the time of temptation, it is as if it were a perpetual ruin, and one cannot see an end to the chastisement, but the souls think that they are utterly damned and lost. In this despair, which is truly ruin, the Holy Spirit moves the heart through the Word, thus creating a tax.

029 Now this was a very hard trial, because the remnant saw that all the people were rejected and perishing. Here, with difficulty and difficulty, they were able to believe in a tax; just as we also, each one for himself, when destruction is before our eyes, can hardly be raised to believe that a tax will happen; that although all our works are defiled and unrighteous, yet God will preserve us, for the sake of an alien righteousness, which is in Christ, but which becomes ours through faith 2c. Therefore one must turn away his eyes from the "sand by the sea" [Rom. 9, 27.], and believe that the rest will be saved by grace.

(30) The fact that he adds, "Then righteousness comes abundantly," is nothing other than that the rest will be saved.

31. Paul followed the seventy interpreters, and gave it [Rom. 9, 28.]: *verbum consummans* [ζῶον συντελῶν, when he will lead out the word^, and transferred it to the word of the gospel, which struck this people and converted some few. But this Hebrew phrase might be better translated *res consummans* [when he will put an end to these things]. Some attribute the destruction that is being controlled not to the punishment but to the people, that God would cut the people short, choose some few, reject the rest, and that through these few righteousness would come abundantly, that is, that the apostles, the remnant of Israel, would spread the word of the gospel. This opinion is also good, but I prefer to follow the former.

**V. 23 For the LORD of hosts will cause destruction to come.**

This is as it were a proverb, as if he wanted to say: God always does this, that he also provides remedy for the punishment. He always helps in trouble, he straightens up, he protects 2c.

**V. 24. As happened in Egypt.**

033 After Sanherib had conquered a part of Judea, he went out to meet the king of Egypt and struck him; then he came again before Jerusalem and besieged it, but when he returned he laid Judea waste. But he calls it "a staff," that is, a rod, which he used in his return by the Red Sea, after he had smitten the king of Egypt.

**V. 25. 26. As in the battle of Midian.**

34 He hereby implies that the army of Sanherib was not to be defeated by human forces or weapons, but by God. This was a great faith that could have believed this.

**V. 27. For the yoke will rot before the fat.**

35. *jugum a facie olei* is a Hebrew expression, that is, "before the fat".

**V. 28-32. He comes to Ajath.**

36 All this is to be taken in imitation (mimitice). For he relates the various rumors of Sanherib's arrival before Jerusalem. Yesterday he stood here, today he will be in that place 2c. By such rumors the inhabitants of Jerusalem have been put into the greater fear; as it is wont to happen.

**V. 33. 34. But behold, the LORD of hosts.**

Here he strengthens his people against the rumors of the approach of Sanherib. But these are figurative sayings with which he indicates that the army of the enemies should be killed by an angel.

## The eleventh chapter.

In the previous chapter he describes the fall of the Christ did not come until the tribe died and was king of Assyria and the redemption of Judah. Now he completely without hope; that therefore, when all hope is begins a new chapter, and adds to the bodily promise a gone, it is the time of salvation, and one should believe a prophecy of the future kingdom of Christ, what it will be that God is closest when He seems to be farthest away. like, what kind of kingdom it will be, what kind of king it will be, and what kind of subjects it will be. 2c. a) Thus, at this time of ours, during the supreme tyranny of the Pabst, he gave the light of the Gospel. Some interpret the root from the Virgin Mary. This is a very godly opinion, but it seems to be more appropriate to draw it to the whole tribe of Judah.

### V. 1. And there shall arise a rod from the tribe of Jesse.

(2) This is an excellent passage of the kingdom of Christ, which he calls a choice branch, that it may show us the beginning of the spiritual kingdom that is to come. For there it is not as in worldly kingdoms; there first a people is brought together; but this king will be born before he has a people, and it will be a single branch, which will come up from a root or from a withered and dead trunk. This root is the tribe of Jesse, that is, David himself, in whom he summarizes all the promises. When this root will have lost all hope, then Christ will arise from it.

3 This is a hidden description of the time when Christ had to be born, namely when this tribe or root had lost all hope, namely after they had already lost the kingdom. As it is said in Gen. 49, 10: "The scepter of Judah shall not be taken away, nor a champion from his feet, until the coming of the hero, to whom the nations shall cleave." At that time, however, the tribe had lost all hope, since Herod was king and the Romans had usurped the priesthood and sold it to whomever they pleased. Thus both the kingdom and the priesthood were lost at the time Christ was born, and the Hans of David and the kingdom were indeed a dead tribe.

4. further, this is a brief epitome of the whole theology and divine works, that

### V. 2. On whom the Spirit of the Lord will rest.

Now he describes the powers, the weapons and the whole royal equipment with which the kingdom will be established. This kingdom will not be established by weapons and horses. For it is only a branch. Therefore, it will be a gentle kingdom, mighty through goodness and fruits, not through weapons or power.

#### The Spirit of the Lord.

6 These are the weapons. It will be a spiritual kingdom; he will administer it through the Holy Spirit alone, and work all things. But he adds who the spirit will be and how it will be constituted. It is "the Spirit of Wisdom" who teaches the knowledge of God and all godliness; for this is our

a) From § 2 to here the following is found in the edition of 1532: Here the prophet has inserted a hidden description of the time (chronographiam). For he says that Christ will be born from the tribe of Jesse, that is, when there can be no hope for this tribe or root, because the kingdom was already lost, as it is said in Genesis 49:10. But there was no hope for the tribe at the time when Herod was king and the Romans also sold the priesthood at that time. So at the time Christ was born, both the kingdom and the priesthood were lost, and indeed the house of David and the kingdom was a dead tribe. Furthermore, this tends to be the order of God's works, that the time of help is at the time of despair, and then one must believe God to be closest when He seems to be farthest.

Wisdom. But "understanding" is the judgment that arises from this wisdom, that we may perceive what contends with godliness, and that we may judge from false doctrines, from Satan's persecutions 2c.

### **The Spirit of the Council.**

(7) Now this belongs to the cross and to the time of trouble, that he should counsel, comfort, and direct the afflicted.

### **The spirit of strength.**

8. who gives victory and carries out these counsels, so that the consolation remains firmly in the heart. Thus, when I see a brother thrown into bonds, covered with shame, deprived of his goods for Christ's sake, I comfort him with the words, so that he may bear the cross patiently: "The servant is not greater than his lord. Did they call the father of the house Beelzebub?" 2c. [Likewise: "Blessed are they that mourn" [Matth. 5, 4. 1. "Whom the Lord loveth he chasteneth" [Hebr. 12, 6.]. When he takes hold of these words with his heart, the Spirit powerfully works the strength to triumph.

(9) But we must remember that just as one owes this service to another, that he may comfort in tribulation; so he who is in temptation owes this again, that he may hear the comfort as a certain word of God (as it is). For since Satan tries to flood the hearts with his thoughts, as it were with a flood of sin, one must therefore hear the word, which awakens completely different thoughts than the thoughts of Satan.

### **The Spirit of Knowledge.**

(10) The spirit of knowledge belongs to the common use of life among the brethren, that each one may be guided by the customs of those with whom he associates, and thus avoid all vexations. But he connects knowledge with fear (the Latin translator has given it: the spirit of godliness, but it must be translated: "of fear"), because knowledge in and of itself puffs up [1 Cor. 8, 1.]. And this is the description of the kingdom of Christ, in which way the branch of this kingdom...

be propagated. The spirit of wisdom and understanding belongs to the holding of the word of faith; the spirit of counsel and fortitude to the cross; the spirit of knowledge and fear to the intercourse with the brethren.

### **V. 3. and his smelling will be in the fear of the LORD.**

In judging, Christ will not follow appearances or works, but as it says in the Psalm: "He is pleased with those who fear Him" [Ps. 147:11]. But this is very necessary to know. For there is nothing more dangerous, and which deceives more easily, even holy men, than the appearance of works and hypocrisy. The world cannot overcome these; only the spirit, of which he speaks here, can. Therefore it has happened that at all times so many doctrines of works, of sects, of false spirituality (religionum), orders and ways of life have arisen, by which the world has become so captivated that it has allowed itself to be completely taken in by the larva of works.

(12) Therefore we are to learn from this passage that righteousness does not depend on our works, but just as we all died through a foreign sin, so we must also all be saved through a foreign righteousness. For in this kingdom we are not judged according to what the eyes see, nor according to what the ears hear, that is, according to each one's own works, but according to the righteousness of Christ, which believers take hold of in faith, rely on, and are saved. The others follow certain works; therefore, since they have chosen something that is not in common and ordinary life, it cannot be otherwise than that they are arrogant and presumptuous. Thus the hermits, because they led a hard way of life, wanted to be something higher in the church than the bishops, as if they had been transferred to another world. But the Spirit does not turn to this larva 2c. "He judges with justice"; as follows.

### **V. 4. But he will judge the poor with righteousness.**

13. just as he says in the Gospel [Matt. 5:6], "Those who hunger and thirst for righteousness shall be filled." Thus he describes

the kingdom of Christ to have such a doctrine that teaches a foreign righteousness. This righteousness is given from heaven to those who do not have righteousness, to the poor and miserable, who are troubled by their sins and evil conscience, and need forgiveness of sins.

**And shall smite the earth with the rod of his mouth.**

14. This is a confirmation of the foregoing, that<sup>b</sup>) this kingdom is not maintained by weapons, but by the power of the Holy Spirit. "The rod of the mouth" means the oral word or gospel which proceeds from the mouth of all those who teach purely. This is not ineffective, but fruitful; it justifies the godly, it judges and condemns the ungodly.

**V. 5. Righteousness will be the girdle of his loins.**

15.<sup>c</sup>) Our Christ and His kingdom are also equipped with weapons, not with sword and iron, but with righteousness and faith, as the weapons of Christ and the church are listed in the epistle to the Ephesians [Cap. 6, 11. ff]. Now that we believe, that we pray, that we teach, these are our weapons with which we overcome all temptations, whether spiritual or bodily. For the faith with which we cling to the righteousness of Christ is all-powerful and victorious against all danger. For the kingdom of Christ exists and is sustained by these two things, faith and the word, or by preaching and believing. Now follow the fruits of the word.

**V. 6. The wolves will dwell with the lambs.**

16 He also lists the fruits of the word. These are images by which he indicates that the tyrants, the works saints and the mighty in the world will be converted and received into the church. But who does these great miracles? Who brings about these miraculous changes? The word, namely the oral word, which comes from the mouth of a sinful man.

**V. 7. 8. And an infant will have his delight.**

This indicates the boldness of the little children. Although this is also fulfilled in the letter, as we read in the stories that the holy fathers tore the snakes, I will rather follow the secret interpretation that the opinion is this: A child will take pleasure in pulling the vipers out of their hole, that is, the preachers of the Word, who are despised, weak and simple-minded people in the world, will cast out the devil that dwells in the hearts of men. They will not be afraid of the basilisks, that is, the heretics, who poison the listeners even by their mere sight. They will kill them with joy, that is, they will deprive people of those poisonous and harmful opinions they have in their hearts. And they will do all this through the verbally preached word of the Gospel. Therefore, it is the highest ungodliness, and a more than diabolical error, that today many, even among those who consider themselves somewhat learned, despise the outward preaching of the Word as ineffective.

**V. 9: One will never die.**

18. there will be perfect peace in the church; there will be such unity that will unite even those who disagree.

**For the land is full of the knowledge of the Lord.**

This is the cause of this most beautiful harmony, that they will have an abundance of the knowledge of Christ. For when my righteousness and your righteousness are set aside, that is, when neither my righteousness nor your righteousness is valid, but only the righteousness of Christ, then peace will inevitably follow, because we are all at peace.

b) In the 1532 edition, the first words of tz 14 bis are missing: "This kingdom will not" 2c.

c) In the 1532 edition, §15 reads thus: The weapons of our Christ are not swords, but righteousness and faith. For because we cling to his righteousness, we easily overcome conscience and sins. And we also contend in faith; for prayer is a work of faith, by which all terrors and evils are overcome, according to your saying John 16:23: "Whatsoever ye shall ask in my name, that shall my Father give you" 2c.

are equally sinners and in need of grace. Thus, in Christ all things are one, and no one has cause to prefer himself to the other.

#### V. 10. **And it will come to pass in that day.**

20 This is an excellent passage about the calling of the Gentiles and the spreading of the Word among the Gentiles. And it is mainly from this text that the conclusion is drawn: If the Gentiles are to be united with the Jews in one body, then the whole Jewish ceremonial law will necessarily have to be abolished. Thus he nullifies all trust in the Mosaic righteousness and all merits of works. And this passage must be diligently noted, so that when the calling of the Gentiles is mentioned, wherever it may be, this conclusion is immediately added: "Thus it necessarily follows that the law, and the whole service of the law, must be done away with. But if the law must necessarily be done away with, it follows that no good works serve for righteousness, but righteousness will be by grace and apart from us. Thus also the abolition of the law is indicated in the 117th Psalm, v. 1: "Praise the Lord, all ye Gentiles." And not only this, but also the righteousness by grace is indicated, which comes to us without previous works. For the Gentiles are a people without the law of God, stained with all kinds of sins.

21 Likewise, when he adds that the Gentiles will ask about this root, it follows that they will not seek Moses further. Likewise, that neither the Law, nor Moses, nor the Levites, nor the prophets were sufficient for righteousness. Thus, in the word "they will ask" lies the power and use of the kingdom of Christ, which will draw all things to itself after He is exalted [John 12:32]. They will ask for the root; consequently both Jews and Gentiles will reject all that is theirs; consequently<sup>d</sup>) no other righteousness applies but the righteousness of Christ; consequently all works, merits, and what not Christ

d) From here to the end of § 21, the 1532 edition has: are nothing, works, merit, and everything that is not Christ, that is, it is condemned and altogether useless for righteousness.

is damned if it is done in the opinion of being justified by it.

22) "To ask" means to believe, to care, to be anxious to keep Christ and His righteousness. Therefore, this passage of the prophet absolutely destroys the kingdom of the Jews, yes, also of the Gentiles. For if they ask about Christ, it follows that they will abandon their idols, which they have worshipped. And in this way this text overthrows and reverses all kingdoms until the end of the world; as we also see that the kingdom of the pope falls, which is a wild heap (chaos) of the most diverse religions and objects of confidence. Therefore, this root must necessarily cause confusion among all the kingdoms in the world. Now he adds a description of the person.

#### **It stands as a banner for the nations.**

(23) One cannot inquire after Christ by one's own doing, but the exaltation of the "image" moves the Gentiles to inquire after him. The panier is lifted up by the preaching of the gospel; for Christ is presented to the eyes of the mind by the word, that they may look for him. But he calls it a war-dress, because Christ has to do and is strong in the temptations. Likewise, because Christians are always in battle and strife against Satan, the world, and their flesh.

#### **His rest will be honor.**

24. for so I will rather translate it, than his grave [sepulcrum in the Vulgate]. Here he adds how he will set up his kingdom. But he calls "his rest" his death, because after his death Christ will begin his kingdom, and will be full of glory, when he will be considered dead by all.

Furthermore, in these passages dealing with the kingdom of Christ, it must be noted that the divinity and humanity of Christ are described therein. He calls Christ "the root of Jesse", therefore he will be a natural son of Jesse, and an essential and true man, who has body and soul. That the Gentiles will ask about him is because of his divinity. For such a faith comes to no one but

God alone; as has been said above in the eighth chapter [§ § ff]. And to redeem, to liberate, to help are divine works, which cannot be attributed to anyone but the true and essential God. Thus it is also said that he will be the son of a virgin. For if he is to redeem the Gentiles, it is necessary that he be without sin; consequently he will not be born in the flesh of sin; consequently he will be born of a virgin without a fleshly father. Furthermore, he speaks quite clearly of the suffering and death of Christ, since he says that he will rest in the grave. His resurrection is also remembered by saying: "His rest will be glory", that is, after his death he will reign gloriously.

**V.11. And the Lord will stretch out his hand at that time.**

26 He could not say anything else about the kingdom of Christ; therefore he now adds images, and what he had said before in a simple way, he now expresses by figurative speeches, as this is the custom of this prophet. As if he wanted to say: This will then only be the true execution from the land of Egypt, when both Jews and Gentiles will thus be gathered into One Church. "Pathros", I believe, are the Cyrenians or the neighbors of the Cyrenians. The "Elamites" are the Persians. "Sinear" is where Babylon stood. "Hamath" is Antioch. The islands of the sea are towards the evening in the Mediterranean Sea.

V. 12. **and will raise a banner among the Gentiles.**  
27 Not at Jerusalem; consequently, the return will not be bodily.

V. 13. 14. **But they will be on the neck of the Philistines.**

28 This is all figurative, indicating the miraculous progress of the word, as if to say, Then shall be glorious victories; all things shall yield unto the gospel. Ammon, Moab, Edom, Kedar are parts of the stony Arabia. In the Arabic language, however, it has been named with the general word Kedar. He thus indicates that the apostles will lay hands on these nations and that they will be obedient to the gospel.

V. 15. 16. **And the Lord will banish the river of the sea (linguam maris).**

29 Linguam maris. This is how the Hebrews describe the mouths of rivers, and likewise the gulfs of the sea. Here, however, he points to the Nile River, so that Egypt will also believe in the gospel.

**And will let his hand go over the water (super flumen).**

30. when lumen [the stream] is put par excellence, it means the Euphrates.

**[That one may walk through it with shoes on].**

(31) For the river to be dried up means that it will give way to the gospel, so that it can be preached freely and unhindered.

## The twelfth chapter.

Now he adds a song in which he describes how the preaching of the new testament is. But it is, as it were, a concealed opposition to the worship of the Old Testament. As if he wanted to say: In the Old Testament there were many kinds of worship; in the New, instead of all of them, there will be this one kind of worship, namely the sacrifice of praise that

Boasting and giving thanks. In the Old Testament all kinds of cattle were slaughtered; in the New Testament the pursuit of wisdom, 1) works and our merits are as it were strangled, the old man is killed. For he who praises God from his heart and gives thanks to Him confesses that

1) Jenaer and Erlanger: sapientins, studin.



he received everything from God, that he was condemned and unskilled in all good works 2c.

### **V. 1. that you were angry with me.**

2 He thanks God that he has removed his wrath. But the wrath is not only the killing, but that wrath which the law works, the terror of death and the sting of death.

### **V. 2. Behold, God is my salvation.**

3. this is a description of peace in the heart. <sup>e)</sup> As if he wanted to say: Then one will preach like this: "Behold, GOtt is my salvation." I now have what to lean on; I no longer have an angry GOD, but a GOD of salvation. Although we are now in great danger, and are constantly under the arrows of Satan, yet Christ sustains us, so that he does not wound us or kill us. That is why he is called a God of salvation and not of destruction, because he does not come to destroy, but to make the faithful blessed. On the other hand, the unbelievers do not have God as their God of salvation, but they are defeated and subject to all dangers.

### **I am safe, and I am not afraid.**

4 If there is still some fear left in us, it is either a temptation of Satan or a remnant of the old man. For in Christ there can be nothing but the highest security and joy; as it is said in Rom. 5:1: "Now that we have been justified, we have peace with God.

### **For God the Lord is my strength.**

These words are repeated from the 15th chapter of the second book of Moses. As if to say: Then they will sing, just as Moses sang after Pharaoh was drowned, since he did not praise any of his works or deeds, but simply thanked God for the redemption.

### **And my psalm.**

This is the subject of my psalm: by praising, singing and glorifying him, we overcome. That is why he talks about salvation right after that.

### **And is my salvation.**

7. <sup>f)</sup> Isaiah did not copy this whole verse from Moses without special consideration, in which this last part in particular is to be noted, that the Christians overcome in no other way than by the word, but by boasting and singing this psalm, so that one may know that in the victory nothing at all depends on our powers, on our works, on our righteousness and merit, but only on the preaching of the oral and outward word, which neither Satan nor his members, the godless men, can suffer. Whether thou be afflicted with sadness, or with faintheartedness, or with any other evil, if thou canst break through but so far as to hear the word, thou hast overcome, even as Gideon alone by the sound of the trumpets smote the Midianites [Judges 7:22]. Therefore, it is rightly considered that the enthusiasts must be possessed by Satan, who despise the outward word as if it were invalid, and falsify it. And Satan intends through them exactly what he intended before through the pope. For at that time the holy scripture was covered with empty dreams; but now that it has been torn out of that darkness, he despises it through these vain spirits, and persuades that it should not be respected.

It is therefore no wonder that in the great light of the Word that God has revealed to us at this time, all the hatred of the world is kindled against us, and Satan looks and rages against us through his members more than ever before. For he feels the

f) Instead of § 7-10, the 1532 edition has the following: Further, because he remembereth salvation, so also is Las cross and the pursuits of Satan and the world signified, from which we shall be safe, if we have the word in our hearts. For by the word we must overcome, by thoughts we will never win. Yes, it is the most harmful thing to indulge in thoughts and dispute with Satan at the time of temptation.

e) In the edition of 1532 follows here in § 3 only: Those who believe have the God of salvation; but the unbelievers find cast down and subjected to all the persecutions of Satan.

Power of the word; and because he knows that we are exceedingly weak for the sake of our flesh, yet it grieves him that we retain the insurmountable weapons, namely the word, with which all his power is beaten to the ground. That he therefore hates the word does not come from a defect in the word, but from the infinite wickedness of this spirit, just as a man of impulse, because his eyes are to blame, cannot stand the sun, which in itself is good and lovely to all.

(9) But we should always remember this verse, that there is no other way to overcome Satan and all evil than the word, especially in spiritual temptations. If a man abandons the word in these temptations, and struggles and fights with his thoughts, then it is all over for him, as we will explain in more detail below in chapter 36. Therefore let us be prepared and sing this verse with Moses and Isaiah: Christ is our salvation, but in no other way than through the "Psalm".

(10) But this salvation or victory is against the conscience, against sin, against the world, against the sects, and against Satan. For one has no other need of salvation than against the cross and the evils, that one, trusting in this "psalm," says: Though I have sinned, yet have I not sinned; though I die, yet will I not die 2c. But without experience, these are empty words, and they are not understood.

### **V. 3. You will draw water from the well of salvation with joy.**

So far he has described the service of the New Testament, namely the preaching through the oral word, with which we praise Christ. But when this word is preached, the outpouring of the Holy Spirit follows. Therefore he says: "You will draw water", that is, the power and effect and consolation of the Holy Spirit, as it is said in Joh. 7, 38. 39. Some take the fountain for holy baptism; but this seems to me to be most simple, that one takes it for the whole gospel, that where the word is, let it be where it will, there also the

Fountain. So here in Wittenberg is a fountain of salvation. So also in other places where the word is taught. The apostles and other preachers of the gospel can also be called "fountains of salvation" for the sake of the word.

### **V. 4. Give thanks to the Lord.**

This is to be understood of the reproduction of the gospel. This water will also flow over to others: others will also be partakers of the sacrifice and spirit of God.

### **Preach his name (Invocate nomen ejus).**

The verbum [invocare] actually means to preach. But Alan is to note that the name of Christ alone is to be preached, as he adds, "Make known his deeds." Adinventiones ejus, that is, "his deeds," that he bore our sin, that he suffered, that he rose again 2c.

### **Proclaim how his name is so high.**

14 The pronoun "his" must be taken everywhere in such a way that there is an emphasis on it, and that all others are excluded with it. As if he wanted to say: This should be a daily practice, this should be preached daily, that Christ's name alone is high and to be exalted. But I take it as a verbal remembrance.

### **V. 5. for he has proved himself glorious (Quia<sup>1</sup>) superbe fecit).**

15 That is, he gloriously overcame sin, death and Satan through his resurrection.

### **V. 6: Rejoice and glory, O inhabitant of Zion.**

(16) You have forgiveness of sins, peace, the Holy Spirit, therefore be joyful and offer the sacrifice of praise to God. Let this be your service, let this be your sacrifice, that you first accept these benefits; then cheerfully give thanks for them, praise them, and be of good cheer.

1) Erlanger: Hui instead of: Huia.

## The thirteenth chapter.

(1) What the prophet has spoken about so far is really a matter for the Jewish people. For he has spoken both of the present kingdom of the Jews and of the future kingdom of Christ. But we will not act inconsistently if we start the second book here. For the prophet now passes from the Jews to the neighboring Gentiles, and announces to them their coming desolation.

Furthermore, the order of history gives an impulse here that Isaiah prophesies against Babylon under Ahaz, since at that time the Babylonians did not have the monarchy yet, but it came to them some time later from the Assyrians. My opinion is this: Because it is probable that these speeches were not written down (editos) by the prophet, but were caught by the scribes; so the order of history was not observed by them. Thus it is clear that the prophecy of Jeremiah was written out by others, and the scribe is also named there [Jer. 36:32]. And also the Psalter was compiled in this way, that there is no order of the Psalms. We may think that this prophecy was written by the prophet himself or by the scribes, but it is certain that what belongs to the time of Hezekiah is anticipated (per anticipationem) and told in the time of Ahaz. And also other prophets have done it in the same way. Thus in the 12th chapter of Jeremiah those things are told, which should have been spared until the 25th chapter. So also here before of Babel that is said, what should have been said according to the historical order after the 40th chapter under the king Hezekiah. And this is the first point, which generally concerns the order of the prophet and the grammar.

3) Secondly, it should be remembered that when the prophets speak of God, they do not speak of God as He is in His majesty, but as He dwells in the tabernacle of the congregation,

that is, not of God in and of Himself (absoluto), but of God clothed with an outward service, just as our religion refers to Christ, who took flesh and blood and was crucified, and not to God in His majesty apart from Christ. So the Jews' religion did not refer to God in His glory, but to God above the cherubim. For since no one can think of His majesty without danger, and since God in His glory cannot be comprehended by a human mind, therefore God presented Himself, both to the Jews and to us, not in His glory, but as weak and in a weak form.

Since the prophets praised this weak God, who was locked up in a certain place, and threatened with his power as such, before which the greatest empire that existed at that time would have to fear, they were laughed at and taken for fools by the pagans, just as even today those are laughed at by the Jews and Turks who boast of the crucified Christ. For this reason God wanted to be known in the weak form, so that he would put human wisdom to shame. For this is the highest wisdom, to cling to this weak form of Christ crucified, and not to be offended by it, that we know or think nothing else of God than that he is crucified. The thoughts of His majesty are very dangerous. For an evil spirit can disguise itself in the form of majesty; it cannot disguise itself in the form of the cross. For in this he has been overcome and thrown to the ground, therefore he also hates it in the most hostile way. So we may understand from this that this prophecy was ridiculed and considered foolish by all, since in it he threatens the devastation of the exceedingly powerful monarchy of the Babylonians. Furthermore, "burden" means a prophecy that announces a calamity.

**V. i. 2. throw up panier, on high mountains.**

This is a vivid description (hypotyposis), in which he describes the thing as if one saw it happening at present, so that one might believe him all the more. Further he understands by the "mountains" the mountains, so around Babylon lay. As if he wanted to say: The enemies are so near that one can see them from Babel on the mountains.

**Through the gates of the princes.**

6. in Babylon.

**V. 3. I have commanded my sanctified ones.**

7. I, namely the weak God, who dwell above the cherubim, and am despised. But he calls "sanctified" the Persians and Medes, who are prepared for the work and service of GOD, and destined to destroy the Babylonians. For this means "a sanctified one".

**Who rejoice in my glory.**

8. that is, who are happy because I overcome my enemies, because I triumph over my enemies. Thus, the despised God attributes the victory of the Medes to himself.

**V. 4. It is a shouting of a crowd.**

9. a clamor of a roar or tumult. He continues here with the vivid depiction of the thing.

**V. 5. From the end of heaven.**

10 That is, from a distance. This is a Hebrew way of speaking. For the Hebrews call that "sky" as far as one can see with the eyes, which we generally call the horizon.

**Along with the witness of his wrath.**

11. these are the Medes and Persians.

**V. 6. hay.**

12. as if to say: you are now merry and happy. But the time will come when you will howl. The enemy will be here in a short time, for he is already near. But his power is so great that you cannot resist it. Thus he fills the Babylonians with terror, but he encourages the Persians to attack the work freshly. For God has the victory in his hand.

**V. 7. 8. They will be afraid like a woman in childbirth.**

13 This is a great image that throws them into apparent death, from which there is no certain escape.

**Fire red will be their faces.**

14 Facies combustae, which must be translated thus: Quia facies flammaram sunt vultus eorum [their faces look like flames of fire], that is, their faces are red from excessive fear.

**V. 9 For behold, the day of the Lord is coming.**

15 He continues to terrify the Babylonians. Note, it is called a day of the Lord, as often as he visits either in mercy or in wrath. That he says "to disturb the land" must be understood especially of the land of the Babylonians.

**V. 10. For the stars in the sky.**

He describes in a theological way the state of mind of those who have been pressed with a great misfortune. For to them, even the most lovely light of heaven seems sad and dark.

**V. 11. I will afflict the ground because of its wickedness.**

17 He speaks only of the soil of Babylon, after the manner of the Hebrews, as also the evangelist did: "There went out a commandment from the emperor Augustus, that all the world should be esteemed" [Luc. 2, 1.], that is, the world, as far as Augustus was master over it.

**V. 12: That a man should be more precious than fine gold.**

18 There will be a great shortage of people as a result of this defeat.

**V. 13-18. Therefore I will move the heavens.**

19 Thus the Scripture speaks when it wants to indicate an imminent change. But herewith he presents the thing very contemptuously, that he compares such a big empire "to a shattered deer". And at the same time the exceedingly cruel victory of the Medes is described herewith.

V. 19. 20. **That even the Arabs do not make tents there.**

20 Hereby he indicates the utmost destruction and desolation. The Arabs do not live in any particular place, but they move about with their huts like robbers and maintain themselves by cattle breeding.

V. 21. 22. **But zihim (bestiae) will encamp there.**

In Hebrew there is the word "Zihim" which I believe means all unclean birds and birds of prey, such as vultures, hawks, ravens, eagles 2c.

**And their houses will be full of Ohim (draconibus).**

22) In Hebrew there is the word "Ohim" which I believe to be a general name of all four-footed 1) wild animals that live in forests, such as wolves, foxes 2c.

**And field spirits (pilos) will bounce there.**

These are the ones we call forest devils and satyrs. For so, I believe, Satan in this form often appeared to the pagans, so that he induced them to idolatry. This is the origin of the worship of Pan and other field gods.

We have now heard the simple story of how Babylon was to be destroyed, which is nothing other than an image of a very sad tragedy, that so great an empire should fall in so short a time and be destroyed from the bottom up. This is therefore a lesson for the worldly regime, that we should learn to be satisfied with little. For great empires are generally nothing but great injustice. That is why great princes come to such a miserable end. Not as if empires, or the administration of empires, were an evil thing, but because human wisdom cannot use them skillfully. For it is just as in the household; as when a father has a prodigal son: the more munificent the father is toward him, the more he brings through and consumes. This is the

1) In the Jenaer and in the Erlanger there is a comma after yuadrupsäurn.

The nature of human wisdom: when great honorary offices and riches fall to it, it cannot use them without offending God and man, but it abuses the good creatures of God against God and against the neighbor.

(25) For this reason, God is finally compelled to destroy great kings and wipe out mighty empires for the sake of our wickedness. For this is the way we humans are: if God gives nothing, we become unwilling; but if He gives something, we become arrogant and abuse it according to our desires, to insult our neighbor. Therefore, for the sake of the wickedness of our heart, it is best to be content with little, as that 2) reminds us: *Laudato ingentia rura, exiguum colito* [Great estates should be praised; a small one should be cultivated<sup>^</sup>. David and Solomon undertook and accomplished great things, but they did so in the fear of the Lord, despairing of their own wisdom and suggestions, unless they had prosperity from God. All other kings and princes who have ruled great empires trusting in their wisdom and powers have come to a sad end, as that poet also testifies:

*Ad generum Cereris sine caede et sanguine pauci  
Descendunt reges, et sicca morte tyranni.* sFew kings die without murder and bloodshed, and tyrants do not die a bloodless death]. And our present times have given many examples of this.

26 This passage also serves to let us know that kingdoms do not exist through power or wealth, but through skillful and capable persons, who are given by God Himself, as special and exceedingly high gifts of God. Thus Hector complains in Virgil:

... *Si Pergama dextra  
Defendi possent, etiam hac defensa fuissent.* [If Troy could have been defended with the fist, also mine could have done so]. Therefore, if GOD had ruined an empire

2) In the Wittenberger on the edge: Oats.

3) In the Wittenberg and in the Jena in the margin: duvsnalist

4) Vir<sup>^</sup>. lid. II, v. 291 sq.

If he will break the eggs, he will take away from him wisdom and prudence, and as the prophet says [Isa. 3:4], he will give boys to be princes. "If he will break the eggs, he setteth fools over them." The Babylonians did not lack strength, wealth, or the number of their subjects, and yet their empire came to an end because of a lack of [capable] people. The same will happen to Germany, which has enough men, weapons and horses, but lacks men of understanding; therefore, even the things that serve to wage war will not be able to exist without them. This is what God does: He separates the grain and then throws the chaff into the fire.

As a theological lesson, this passage is about the power that God attributes all power to Himself, that the kingdoms are established and maintained by God, as He says [v. 3]: "I have commanded My holy ones. This passage serves to confirm the 13th chapter of the letter to the Romans, against the rebels, that it is absolutely not permitted to oppose violence, unless it is by a new command and commandment of God. The Jews are also commanded to obey the king of Babylon in Jer. 27, 1) 17. And he punishes the wicked in a lawful way. Therefore he calls the Medes his sanctified ones. So the Vandals just boasted that they were called to destroy Rome. Therefore, let each one stay with his authorities. If God wants to punish them, He will not do it through you, but in His time through foreign enemies.

Now it is left to indicate also the secret interpretation. For if one looks at it with diligence, the historical mind brings this with it. I hold the simple histories very high; the secret interpretations do not please me very much. For the secret interpretations are to be used as ornaments and for the painting of the speech. And they are to teaching what color is to a building; color does not build Hans, nor does it support him, but only gives him an ornament. It is the same with the secret interpretation. The histories, however, because

they testify that God has always fulfilled either His threats or His promises, they nourish both the faith and the fear of God in the hearts.

This history thus promises salvation to the godly: that just as the Jews were redeemed by the exceedingly powerful and trustworthy Lord, so also we shall be preserved after our enemies have perished. And she also threatens the wicked with destruction, although this seems to be impossible because of her strength, wealth, power and dignity 2c. Thus Babylon, however strongly fortified and insurmountable it was, and ruled arrogantly over the captive Jews, was nevertheless punished because of its tyranny. This must be applied to similar dangers. For example: although it seems impossible to me that I could be redeemed from death and sin, it will happen through Christ. For here God shows us an example that He will not abandon His saints even if they are already in the midst of Babylon. This is the benefit of the histories, that they instruct the consciences.

(30) Therefore, if I want to frighten the wicked and raise up the godly so that they do not despair, I can use this history to call them Babylon, which was unconquerable in strength and weapons; whereas the Jews were oppressed and, being defeated, had only one salvation, so that they had no hope of their salvation. If God was able to save these and destroy those, what reason do we have to doubt His power and His will, as if He would not or could not do the same against our enemies, especially since we have experienced this in our time in a no less desperate matter.

(31) What hope of salvation was there under the pope who held everything with his ungodly teachings and tyranny? For it had never occurred to me to attack him. But because God threatened the wicked in the first commandment [Ex. 20, 5]: "I am a zealous God, who punishes the iniquity of the fathers," 2c.

The Cardinal overthrew the Pope at the time when the papacy was in the highest security. For when I was in Augsburg, the Cardinal said to me: "What does the Pope ask about Germany? So great was their security; and yet they have begun to fall, and are still falling. The sun is darkened for them, and they are despondent and afraid. So one must remain with history, and only then use the secret interpretations, for the sake of the jewelry.

When inexperienced souls engage in secret interpretations, they cannot hold on to the certain understanding of Scripture. And if the deal with the pope had not kept me with the simple text of the Bible, I would have become a useless chatterer of secret interpretations, like St. Jerome and Origen. For this figurative way of speaking has something seductive about it, from which the minds can hardly wriggle out again. Therefore, you may, instructed by my example, be careful and follow the simple histories and the plain text everywhere; afterwards it is well that you can make secret interpretations without danger, as we also see that Paul [Gal. 4, 22. ff.] used the secret interpretation for decoration.

33 Therefore, the correct secret interpretation of this passage is the victory of conscience over death. For the law is a Cyrus, a Turk, a cruel and powerful enemy, who stands up against the hopeful conscience of the saints of works, who put their trust in their own merits. These are the true Babylon, and this is the glory of Babylon, that it walks along trusting in its own works. When the law comes and takes over the heart with its terror, it pronounces the verdict that all our works, in which we put our trust, are defiled and truly filthy, as Paul calls them Phil. 3:8. Now that the law has revealed this defilement of our hearts and works, what follows is the judgment of the law.

Thereupon, consternation, agony, and pain of childbirth; people are put to shame, and the trust in works falls away, and what we see today happens: whoever has lived in the monastery in trust in his righteousness until now, leaves the monastic life, throws all the glory of works into the dung, and looks only at Christ's merit and righteousness, which is given to him by grace and for free. And this is the desolation of Babylon.

The ostriches and field spirits that remain are Eck, Cochleus and others who do not belong to this piece of the law. They howl and do not speak with a human voice; they cannot raise and comfort a troubled conscience with their teaching. Jacob and Israel alone are saved, that is, the troubled consciences are raised; they know the tyranny of the pope; the others worship him as the monarch of Babylon. Such are my secret interpretations, which I approve, namely, which present to us the nature of the Law and the Gospel.

## V. 22. And their time will come.

(35) This is related to the preceding. For the pronoun "her" must refer to Babylon, not, as some explain, to Christ, of whom he is not speaking here.

Cap. 14, v. 1. 2. **For the Lord will have mercy on Jacob.**

The prophet comforts his own. It will happen one day, he says, that the Babylonians will take you away captive. Then do not despair. For you will surely be restored to your land, and God will have mercy on you, and the Babylonians will be punished again for your sake, because of the wrong they did to you, and will serve you.

# The fourteenth chapter.

## V. 3. and at the time when the Lord will give you rest.

This chapter has the same content as the previous one. For since the prophet foresaw that the Babylonians would make the Jews their servants and would afflict them very severely, and that nothing but despair would be left for his own in the greatest distress, he speaks here of the future desolation of Babylon as if it were present, for the greater strengthening of the faith of his people, and uses all kinds of images to strengthen and comfort his own, so that the highest theology is combined with the highest oratory.

For it is extremely difficult to bring the souls in the highest misfortune from despair back to faith, that they believe in God, who promises them salvation. For the flesh, before feeling the present misfortune, cannot grasp the future help with the heart.

### From your misery and sorrow.

3 That is, in the Babylonian captivity, in which you look like a woman in childbirth, so that you may give birth to a new kingdom for Christ.

## V. 4: So you will speak such a proverb against the king.

4 Divine salvations are such that when someone has been in the greatest despair, and then is raised up by the word, he despises and scorns nothing so much as the temptations he has been in. Thus there was a very great fear of the pope, but now that we are freed from his tyranny, nothing is more despised than he. Thus, at times, in private contests, a small thing torments our heart, of which, when the contest is over, we realize that it is a very ridiculous thing.

## V. 5. 6. the ruth.

5 These are figurative names of a raging and cruel kingdom. As if he wanted to say: The Lord has given you the scepter to preserve your own and to protect them from violence and injustice; but now you abuse this power against your own. Therefore you will be punished. For the kingdoms are established for the sake of preservation. For this reason kings bear the scepter, that they may judge and protect the good and punish the evil. And the jewel of our kings is a golden apple, to indicate that they should go forth with their judgment round, without regard to persons. Furthermore, these reproaches hurt the outcast princes very much, as they also comfort those who have endured their tyranny.

## V. 7. 8. The fir trees also rejoice over you.

6 These are figurative speeches. For they imply that through the fall of this great tyrant the world has received peace, but especially Judea, which has an abundance of trees.

## V. 9. Hell below.

(7) This is a beautiful and quite poetic decoration, with which the prophet mocks the king with a very sure heart. For he imagines that there is a scene in hell where the Babylonian king is received by other kings, and that there are also persons there who reproach him for his arrogance and cruelty, as in Lucian Diogenes ridicules Alexander. For that he says, "Hell trembles before thee," is to be understood in a mocking way; as if we said, "Eh, how the churchyard is so afraid of thee." Furthermore, in Hebrew "hell" is called the place to which body and soul go after death, but especially the place where the body goes.



**She awakens you all the goats of the world (Suscitavit tibi gigantes).**

8 In Hebrew it reads: She raises the dead to you, all the goats of the world. Thus he calls the princes and kings.

**V. 10. ii. Together with the sound of your harps.**

9 [Concidit cadaver tuum in the Vulgate,] which reads in the Hebrew: "Together with the sound of your harps", that is: You will be cast out to hell with your power and with your joy. But one would rightly call the prophet a rebel, because he speaks so shamefully of the supreme monarch. But he does it in order to raise the hearts of his people, so that they do not despair of salvation.

**V. 12. How you fell from heaven.**

(10) Because people did not understand the oratory, they understood this about the fall of the angel Lucifer, since it is a figurative decoration. Therefore this so important error of the whole papacy, which has taken this text of the fall of the angels, should move us to the study of the learned sciences and the art of oratory, as things which are most necessary to a theologian for the treatment of the holy scriptures. The reason is therefore that the death of the king of Babylon was as if the morning star fell from heaven and the dawn was darkened. In this way the prophet mocks him.

(11) It must be noted here that nothing was more foolish than this prophecy, both among the Babylonians and the Jews, when the Babylonian monarchy was still in full bloom. But this too is to be noted, that great kings do not bring their kingdoms with their counsels where they think, but they fall already in the dawn, when they think they want to rise to noon. We see this in Julius Caesar and others.

**V. 13-15. I will ascend into heaven. 1)**

12. you have despised the Jewish people in comparison to you, along with their god who is in the

1) Erlanger: usoencinnt instead of: asoendam.

But now the contempt of this God is as much as if you would imagine to go up to heaven, which is impossible. In this way, he describes the king's trustworthy and secure thoughts through a poetic image; as if I said: The pope is so trustworthy and presumptuous that he dares to prescribe laws even to God, while the pope says that he does not want to do so; nevertheless, he does it by ruling over the consciences.

**V. 16. 17. Who made the ground a desert.**

13 He understands the ground of the Jews, because he speaks of them in particular. But the prophet indicates that the wicked have both shame and an evil conscience after death.

**V. 18-20. All the kings of the Gentiles.**

14 To make the misfortune even greater, he compares him to other kings. Others are buried in their kingdoms; but you, in your so great kingdom, have not so much room as to be buried, but lie unburied, like one of the rabble. It is a pity that the greater the kingdoms, the sadder the end of those who govern them.

**Which descend to the cairns of hell.**

15. fundamenta laci, so he calls stony or sandy oerter. g)

**V. 21-23. Judge that one slay his children.**

People should punish only the one who sins. But God punishes even to the third degree. Thus we read that Belshazzar, the grandson of this king, was slain in bed by the Medes.

**V. 24-27. That Assyria would be crushed.**

17 Here he comes back to Sanherib, the king of Assyria, who was mentioned above [v. 12. ff] in the 10th chapter. For the scribes did not pay attention to the order.

g) The edition of 1532 adds: Belshazzar was killed in bed by the Means.

since they have gathered the prophecy of the prophet. Because up to now he has digressed to the Babylonian monarchy, which did not exist yet. Now he comes again to the existing monarchy of the Assyrians. Thus, if I wanted to speak about the fact that the kingdom of the pope will fall, I could make a digression that God will destroy all the wicked.

will kill. After that I could come back to the matter puffing and say: God will also destroy this present pope 2c. Furthermore, also the Assyrian and Babylonian monarchy was one and the same monarchy. However, it is distinguished because the seat of the empire was first in Assyria, later in Babylonia.

## The fifteenth chapter.

### Cap. 14, 28. **In the year that King Ahaz died.**

1. the chapters are divided unrhymed, therefore we want to make a small change with the beginning of the chapters.

2 Above he spoke about Sanherib; this story happened in the fifteenth or sixteenth year of Hezekiah. Now he returns from the first year of Hezekiah, prophesying against the Philistines, who rejoiced at the death of Ahaz. For they were afraid of this king, because of the alliance with the Assyrians. For after he has punished his people according to the teaching of the gospel, which commands that we should first pull the beam out of our eyes [Matth. 7, 5.], he now digresses in several chapters and turns to the neighbors of the Jews, proclaiming to them their future misfortune, until he finally comes back to the king of Assyria.

Furthermore, the Philistines were the most hostile to the Jews among all the other neighbors. For the devil did not like the word of God and the works of God among this people. Therefore, as often as the Jews were oppressed by a calamity, they rejoiced over it, as we see in the books of Kings, after Saul fell in battle. It is the same for us today: although we have to suffer from many enemies, the red spirits, as the Sacramentans and Anabaptists are, harbor the bitterest hatred against us before others. Therefore, the prophet comforts his people here.

### **V. 29. That the rod that smote thee is broken.**

4 This is that Ahaz, the very powerful king, died.

### **For from the root of the serpent will come a basilisk.**

This is a sweet consolation, with which he sends out the faith of the frightened people, who were distrustful of the powers of their young king. <sup>h)</sup> But he calls Ahaz a serpent, and Hezekiah a basilisk, because he would be much harder on the Philistines than Ahaz had been. For he smote the Philistines as far as Gaza, as we read in the other book of Kings [Cap. 18:8].

(6) But this is a proverbial saying, by which is signified that things are easily changed, but seldom for the better. Thus we have changed the seducers, but not improved them. For they have become heretics instead of papists [which they were]. Thus hypocrites are mistaken for hypocrites, tyrants for tyrants. So this saying serves against the excess. For this is how it is: no one considers the goodness of the thing he owns until it is gone. So also in the house a servant, a maid, for the sake of a grievous fault, gets her parting, and in her place another maid or servant is hired, who has twofold inconvenience and far less good in himself.

7 Furthermore, the prophet applies this saying against presumption, as if to say:

<sup>h)</sup> Instead of the preceding in § 5, the 1532 edition has: This is a sprüchwörtlicher Ausspruch.

You are sure, you think you have now survived all danger after the death of Ahaz. But it will not happen 2c. But it is asked here, why the pious king Hezekiah is called a basilisk? I answer: So also Christ calls himself a death by the prophet, and a pestilence of death [Hos. 13, 14.].

### V. 30. For the firstfruits of the meager shall feed.

The Jews are like a small and poor herd, the Philistines are mighty; yet the Jews have this, that they are "firstfruits," that is, beloved and chosen of God, who, as God's own, though poor, shall be quiet and secure in hope.

### V. 31. Howl, Thor.

9. where there is only a public place, a gate or a stage, there run together.

Not to rejoice, as you are doing now, but to weep over your misfortune. This seems to be impossible in an active and in a suffering way (active et passive) before it happens.

### From midnight comes a smoke.

This is a description of the Assyrian war army. But in German, too, we use "fire" figuratively for misfortune.

### V. 32. Zion was founded by the Lord.

(11) This is a great comfort to the afflicted kingdom of Judah, that the mightiest enemy should perish, but they should be preserved. For in prophesying evil to the neighboring nations, he does not intend both to frighten them and to comfort his people and set them on fire against their enemies with whom they were surrounded.

## The sixteenth chapter.

001 This is a prophecy against Moab. As he ascribes vengeance to the Philistines, so he ascribes presumption to the Moabites. For they were a very proud people, because of the great fruitfulness of their fields and other gifts of which they abounded.

### Cap. 15, i. Disturbance comes at night.

2. he speaks as of a present thing, and says: It will be devastated as easily as if someone takes a city that lies buried in sleep and drunkenness. With the word "night" he indicates at the same time the presumption and security.

### Ar

3. is the city which the Greeks called Ariopolis.

### Kir in Moab (murus Moab).

4. I take "Kir" as the proper name of a city.

### V. 2. They go up to Baith and Dibon to the altars.

(5) Those who become proud in good fortune become so downcast and fearful even by a little misfortune that they cannot be raised up. In this way he speaks here of the Moabites.

6 Furthermore, Nebo and Medbah were cities in Gad and Reuben. Either the Moabites took them again, or gave the same names to other cities. What the Latin translator has given: Ascendit domus, is, I believe, the proper name of a temple: "They go up to Baith and Dibon."

### All heads are shorn.

7 These are signs of great mourning, after the manner of this people.

### V. 3. 4. hesbon.

8. a city in the tribe of Reuben.

**Jahza**

Also lies in the territory of the tribe of Reuben.

**V. 5 My heart cries out to Moab.**

(9) This passage is not well translated [in the Vulgate], and must be given thus: "My heart cries out to Moab; their fugitives, from the three-year-old heifer to Zoar," add: "they flee. But I take this to mean that it is spoken in the person of the prophet, and as if he were mocking the Moabites because they are so downcast and terrified. Furthermore, he calls Moab "a heifer of three years," proverbially, because of the abundant pasture and other advantages of which this land abounded, just as a heifer of three years is fertile and gives much milk. Thus it is said of Ephraim in the prophet Hosea [Cap. 4, 16.], "Ephraim runs like a mad cow."

**Luhith [Horonaim].**

These oerter we do not know.

**V. 6. 7. the waters of Nimrim.**

(10) I consider that the prophet speaks in images, that these oerters are deserted by regrets and inhabitants.

**Across the Willow Brook.**

11. I would like to understand by it the brook Gabboth, which lay beyond the willow brook.

**V. 8. Cries go up in the borders of Moab.**

That is, there is weeping and shouting everywhere.

**V. 9. I will let more come to this through Dimon.**

(13) He calls the nobles of Moab the lions of Moab, as if to say that both the nobles and the rest of the common people will be more severely afflicted.

**Cap. 16, 1. Dear, send, you sovereigns lambs of Sela from the desert (Emitte agnum Domine), 1)**

14 Thus it must be translated, "Ye princes of the land, send forth lambs from Selah.

1) This is how it is written in the Vulgate and in the 1532 edition. The other editions have changed Domino to Domino.

the desert." Jerome twists it even evil on the holy virgin Mary. I also do not want to follow the opinion of the Jews that I should think that the Moabites were not under the rule of Hezekiah at that time. My opinion is therefore this, that it is a mocking speech (*ironia*): Send now sacrifices to the temple of the Lord, whether you can perhaps avert the forthcoming evil from you. How does this devotion suddenly strike you? But this worship will not help you; the calamity that is about to befall you will not be helped by any sacrifice.

**V. 2. But like a bird flitting away, driven from its nest.**

This is a beautiful image: Like a bird from the nest, you will be driven out of the kingdom.

**Arnon.**

What it is, I do not know. But I think it is a border town of the Moabite country, conveniently located for robbers.

**V. 3. Collects Rath.**

That is, you have to flee badly; now use your wisdom, make shade for yourself against the heat, that is, make a fortress for yourself against this misfortune. Thus it is a constant mockery and ridicule.

**Hide the chased.**

(17) Dear, hide the wretched people under these shadows, that they may be hidden under them. As if to say: You will not be able to protect or help them in any way.

**V. 4. Thus the driver will have an end.**

These are nothing but mocking speeches. There is no doubt that you will find so much protection and help that you can avert such a great misfortune and help your wretched citizens. What I have made miserable, you save from the destroyer.

**V. 5. But a chair will be prepared by grace.**

19 Hereby he turns again to his own, and comforts them. As proud as Moab is

may be, it will nevertheless perish. But we will remain; and we will remain in such a kingdom, in which there will be no raging and blustering, but mercy, not hypocrisy, but truth,<sup>i)</sup> in which the king will not only judge rightly for his own person, but will also see to it that the others judge in the same way, so that the poor will not be oppressed.

#### **V. 6 But we hear of the arrogance of Moab.**

20.<sup>k)</sup> This is part of the confirmation of the promise. Do not be afraid or lose heart when you hear the arrogant Moab, whose pride and anger are greater than his power, but despise him, for he will surely perish.

#### **V. 7 Therefore one Moabite will howl over another.**

Moab ad Moab, that is, one Moabite over another.

#### **Over the foundations of the city of KirHareseth, the paralyzed will sigh.**

That is, the mob will mourn the miserable fall of its princes. "Paralyzed" he calls the lowly rabble. "Foundation" he calls the princes.

#### **V. 8. His noble vines.**

(22) This is figurative, meaning that the Assyrians will take all the young men of Moab away to their own land.

#### **V. 9. Therefore I weep.**

23. the prophet speaks in the person of Moab: I, Moab, weep 2c.

#### **For a song has fallen into your summer, and into your harvest.**

(24) In the vintage and in the harvest, the peasant rejoices and is glad. But here it is a mocking speech, with which the conqueror mocks the conquered. The Ge-

The cry of your enemies is heard in your harvest, that is, your work is enjoyed by another. For so it happens to the wicked: when they are in the vintage, another reaps. So the work saints enjoy no fruit of their righteousness in the danger of death.

#### **V. 10. They do not press wine in the winepresses.**

(25) By these images he indicates that they will perish and be devastated.

#### **V. ``. That is why my heart is humming.**

26 This is also spoken in imitation; that is, my body will ache with groaning and pain.

#### **V. 12. Then it will be revealed how Moab is weary.**

27 Hereby he also mocks the Moabite god and religion. Where are your gods now? As also Moses says, 5th book 32, 38: Let your gods arise and help you. <sup>l)</sup> As if he wanted to say: then their vain worship will come to light.

This is an excellent description of hypocrisy. For the hypocrites, when their hearts are taken up with an ungodly opinion of God, are far more fierce in their deeds than the truly godly in the true service of God. And this is the first retribution of the godless, that they are crushed by their work, which they voluntarily take upon themselves. The other retribution is that all their work in time of need is vain and of no use at all. That is why they bear their misfortune with the greatest sorrow, and see nowhere a hope to counsel themselves. Therefore he saith, The time shall come when it shall be made manifest how Moab is weary in his altars.

29 On the other hand, true godliness, knowing that it serves Christ, suffers outwardly, but overcomes the cross through the trust it has in Christ.

(30) Therefore, let us beware of ungodly doctrines that affect both the body and the mind.

i) From here to the end of the paragraph, the 1532 edition has: But he points to the kingdom of Hezekiah.

k) Instead of s 20, the 1532 edition has: He speaks: The arrogance of this great speaker is known, and yet he will perish.

l) From here to § 31 inol. the edition of 1532 has only the following: Thus, those who have a false religion, at the time of danger, are abandoned both by their God and by men.

also corrupt the soul. For where the word and the light are lost, darkness remains, and what is written in Deut. 28:64 comes to pass: "You will serve other gods, wood and stones. And so it must inevitably come to pass when we depart from the true God, who alone can and will have patience with us if we only hold fast to the Word. For although temptations and the cross follow, the conscience is happy and at peace because of the trust in the mercy of God. On the other hand, when the word is gone, the text says, one serves terror and sorrow with body and soul. This is the fate of all the wicked, as we have experienced in the papacy, since neither frequent confession, nor hard penances, nor pilgrimages, nor masses, nor any other works could calm the conscience, which was in constant fear. Therefore, we have labored body and soul, and yet we have not obtained the forgiveness of sins. This is the fruit, this is the reward of forsaking the true God.

31 Therefore let us give thanks to God that we have been saved from foreign gods, that is, from false trust. For this is a strange god, in whom, apart from the Word, we put our trust. Thus my works, if I put my trust in them, are strange gods; so also the vow of a monk, so chastity 2c., and they can be

do not satisfy my conscience. The reason is that there is always a lack of our works. Even if a monk has lived chastely, he has felt heat 2c. Hence there are infinite defects in our works; therefore fatigue must necessarily follow from them. But to believe in Christ is sweet, because there we have forgiveness of sins. Now if we sin a little, it is not imputed. But it is clear from this passage that Moab must have been a hypocritical and superstitious people, as Pabstry is today.

#### V. 13. 14. **As the years of a day laborer are.**

(32) As if they were hired for a certain time, for a certain wage, and after it was over, they were to be turned out of the house.

#### **The glory of Moab.**

33. that is, the kingdom, the religion, the power, the laws, the nations, the young people 2c. Thus the Holy Scriptures contain heaps of examples from which we learn that God resists the hopeful and gives grace to the humble [1 Peter 5:5]. We only want to wait a little and endure the adversities, then we will also see in this time of ours how the sinners will be rewarded; yes, we have already seen it to a great extent.

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## The seventeenth chapter.

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(1) Hitherto he prophesied against those that lie toward the morning and evening; now he turns toward the north, and prophesies against Damascus, which was the capital of the kingdom of Syria.

2 But at the same time he understands the captivity of the kingdom of Israel. And this therefore: Israel is accused everywhere because of this unfaithfulness, that it wages war against Judah, and moreover unites itself with the foreigners against the same. Because it is now united with

and the king of Syria, and made Judah desolate; therefore they are taken together in punishment, and it is proclaimed beforehand to both of them that they should be destroyed and made desolate by the king of Assyria. But it seems that this prophecy was proclaimed under the king Ahaz.

#### **V. 1. 2. Aroer.**

3. "Aroer" is the name of a city in the tribe of Reuben, which belongs to the kingdom of Judah.

belonged. But here I take it as a generic name; as if to say, "The cities on the heath," the cities that lie in the plain will all be laid waste, that herds will graze there, so that Aroer means a plain on which shrubs grow.

**V. 3: And the fortress of Ephraim shall be finished.**

4. adjutorium Ephraim translate: "stronghold Ephraim. He calls the kingdom of Syria because the kingdom of Israel had united with the Syrians and relied on the help of the Syrians; as we read above Cap. 7, 2.

**Like the glory of the children of Israel.**

That is, both the Syrians and Israel will be destroyed.

**V. 4-6 For it will be as when one gathers grain in the harvest.**

This is a terrifying similitude. He describes the king of Assyria as a reaper who at harvest time entered the valley of Rephaim (which is near Jerusalem in the evening), that is, the fat kingdom of Israel, and mowed it down in such a way that he carried away the princes and nobles, leaving only the poor rabble and the least people.

**V. 7. 8. In time man shall cleave unto him that made him.**

7 Thus necessity will force them to flee to the kingdom of Judah and from the gods they have made for themselves to God who made them. Here the objection could be made: Are not the Ark of the Covenant and the Temple in Jerusalem also works of human hands? But here the theological rule applies that one must look at every work to see whether it has God's word or not. Whichever works are done by God's command, God does them through us, as His instruments. Thus, works of the law are called those that are done according to the requirements of the law. But those works that are done without God's command are the works of our hands, and because they are without God's word, they are ungodly and condemned, especially if they are done by us.

the conceit comes to it, as if one becomes just thereby; therefore they are punished also here.

**V. 9. At that time the cities will be of their strength.**

(8) It is uncertain whether he calls "the cities of strength" because of the weapons and fortifications, or because of the religion and service of the idols on which they relied. But I prefer to understand it from the religion, that it means those cities in which they worshipped the idols with special zeal.

**As a forsaken branch and twig, so forsaken was before the children of Israel.**

(9) It is a likeness. Just as the people of Israel, when they first took the land of Canaan, devastated it with sword and fire, leaving only a few branches and twigs, that is, a few people, so it will be with the king of Assyria; he will devastate everything.

**V. 10. For you have forgotten God, your salvation.**

(10) This is the guilt for which Israel is devastated, because it has forgotten God. If this guilt is followed by such a severe punishment, one can see what is to be expected from Germany, which not only forgets God, but also despises Him, provokes Him to anger, persecutes Him and detests Him.

**That's why you're going to put funny plants.**

11. he persists in trusting in his religion. Therefore one must take this, not from the plants of the temporal, but of the spiritual kingdom, that is, from religion, that the plants are the disciples who have been taught hypocrisy, as with us the monks and the whole papacy have been. Translate: "funny plants". For he implies that hypocrisy and one's own righteousness tickle the flesh, and are pleasant; no one persecutes them, but all admire them.

**V. 11: That the seed may grow in time.**

12) This indicates the zeal of the hypocrites and the heretics; they diligently plant disciples,

1) In the Jena and the Erlanger:

held:

They force and drive so that theirs may grow and flourish, and are always more ardent and diligent in the propagation of their errors than the godly in the true service of the Word. And this is because Satan resists the godly; but Satan not only does not prevent the sectarians and heretics, but also encourages and incites them.

*Ablata est messis.*

13. this whole passage should be translated like this: *Jucundas plantationes plantabis, et palmites externis (id est, hostibus) seminabis. In die plantationis tuae magnum studium, ut mane semen tuum germinet; verum acervus messis in die haereditatis erit dolor afflicti etc. fLovely plantations thou shalt plant and cuttings thou shalt put dn the strangers (that is, the enemies). In the time of thy planting thou shalt have great zeal, that thy seed may soon spring up, but the heap of the reaped, in the time of the inheritance, shall be the sorrow of one afflicted 2c.) Such a beginning it gains with the works of ungodliness; as it is said in Psalm [Ps. 1, 4. 6.] that they shall have destruction for a reward. This is how I understand this passage of the works of ungodliness, or idolatry. But it can also be understood of worldly rule, of laws and riches, and of earthly service. But I do not know which of both opinions comes closest to the history of the part, although both can lie in the history of the text.*

### **V. 12. O woe to the multitude of such a great people!**

14 Here he attaches a promise and a consolation for the people of Judah, that they should not be afraid of the king of Assyria, for he will perish; as was said above [Cap. 14, 25.] But the images are known, that by rivers, mountains, trees 2c. the princes are signified.

### **V. 13. He will rebuke them.**

The history of Sanherib will be told below in chapter 37.

### **V. 14. Around the evening.**

16. he speaks of a future thing as if it were present, because the terrified souls cannot be sufficiently raised up. He says: "Fear will last from evening until morning, then there will be redemption and salvation. But the distressed souls cannot glanbeu this. For the sensation of terror is eternal, and all affliction, according to our sensation, is perpetual. And there is no one who can see the end of the temptation at the time when he is in the evil hour of the temptation.

(17) Therefore, we should learn that at the time when we are challenged, we should not judge according to our feelings, but according to the word of God. This word promises that all temptation is only a time of evening, followed by the morning time, that is, comfort. But the flesh does the opposite, forsakes the word, and directs its thoughts only to the present sensation of affliction, and judges according to the sensation. Therefore, it cannot imagine an end to the temptations in its heart.

18 Therefore Athanasius was right. When he heard that Julianus was following him, he answered: Julianus is a small cloud that will soon disappear. We too shall follow his example in our misfortune, and we shall learn from experience that God's word is true, which will not deceive us. And this comfort of Isaiah belongs not only to Hezekiah, but also to us, who are attacked and assaulted by these very enemies, with these very temptations, through these very same pursuits. So we can be challenged, but not overcome, if we stay with the word. For we are founded on the rock, Christ. Therefore, even if a temptation comes, it will not last long, but it will be an evening, which will soon be followed by the joyful light of day.



## The eighteenth chapter.

Here he speaks of the peoples who live on the shore of the Red Sea, as -a are the Troglodytes, Egyptians, Arabs, Ishmaelites 2c., who live from robbery, and have a great experience in navigation, and know how to handle the ships well. To them he proclaims first war, then famine. But it is still doubtful which people he is talking about. It seems to me that he is still talking about the king of Assyria, who, like a flood of sin, oppressed this part of the earth with his weapons.

### V. 1. Woe to the land that sails in the shade.

002 That is, Woe to the land that hath the shadow of sails (*umbras alurum*), that is, which hath many harbors or ships. For the wings of a ship are the sails of ships. But "shadow" means the harbors. Moreover, that he says "shadow", he also indicates the confidence that they have in their ships.

### V. 2. that sends messages on the sea.

3. this means their trade, that they are merchants.

### Go, you swift messengers.

4 This is a threat of the prophet. But it is a figurative speech; as if he wanted to say: The rumor of the king of Assyria will come to them, who will devastate them.

### To the people torn and plundered.

This is the one who takes everything and plunders everything. Such people, as they say nowadays, are the Turks or Tartars, who live only by robbery.

### To the people measured out and trodden down here and there (*ad gentem exspectantem*).

6 Translate: *Ad gentem mensuratam sive dimensam*, that is, "that divides itself everywhere, and in turn is robbed everywhere." A people who rob and plunder everywhere; people who rob both their neighbors and themselves among themselves. The secret interpretation of *Oecolampad* is all too forced.

### To whom the streams of water occupy his land.

7. "The water streams," that is, the neighboring peoples who dwell along the rivers of Ethiopia.

*Ad montem.* <sup>1)</sup>

Does not appear in Hebrew.

### V. 3: All you who dwell on the earth.

8 That is, of that part which they inhabit, even as we have another earth than the Italians. And here he prophesies the war.

### V. 4-6. I will keep still and look.

He proclaims famine. I will strike the earth in such a way that in the midst of growth everything will burn and perish from excessive heat. "I will keep still," that is, I will not make it rain, I will cease to bless, I will leave it to its attacks. However, I do not dislike the secret interpretation that by the "heat" <sup>2)</sup> one understands the king of Assyria who should spoil the bloom of the youth. Which of both opinions comes closest to the history, I do not know, but they are both good.

### V. 7. At that time the torn and plundered people will bring gifts.

10 These words add a consolation. The remnant of this people shall one day be converted to Christ. Thus we read in the Acts of the Apostles [Cap. 8, 26. ffl of the queen from Mohrenland, and of others. Also many holy men hid in those places in the times of Augustine and Athanasius, and it seems as if the book *de vitis patrum* originated mainly from this corner of the earth. But I like this passage mainly because we see that the Gospel generally occupies those places where Satan ruled mightily before. These are works of the glory and majesty of God.

<sup>1)</sup> These words are not found here in our Vulgate, but only at the end of the seventh verse.

<sup>2)</sup> In the 1534 edition, in the Wittenberg and in the Jena: *istum* instead of: *aestum*.

## The nineteenth chapter.

1 Now he also prophesies misfortune over Egypt. For the king of Assyria was at that time the common breed of all the neighboring nations, as the Turk is today.

### V. 1. Behold, the LORD will ride on a swift cloud.

2 That is, God will send the king of Assyria over the Egyptians like a swift cloud. In this way, He indicates both the swift arrival of the enemy and the easy victory.

### Then the idols in Egypt will tremble before him.

3. "The idols in Egypt" are not the silver and stone images, but their religion and worship, and 1) that with which they worship GOD; these "shall shake". For hypocrisy and idolatry cannot bear the chastening rod of God and His wrath, because they do not have the word of God and the right opinion of God. Godliness alone can endure in tribulations because it has the Word and relies on the Word. Therefore, instead of a proverb, this should serve us to say: When the Lord comes to Egypt, the idols in Egypt tremble before Him; that is, the hearts of the hypocrites cannot rise up against the imminent danger. This is a theological lesson.

### And the hearts of the Egyptians will become cowardly.

(4) When confidence in religion is gone, trembling and unrest of heart follow. Thus, today we have a common counsel against our enemies, that we command our cause to God through diligent prayer; but they, because they do not have the Word, and are stuck in a godless worship, wear themselves out with endless plots, with which they have done nothing for so many years. Thus, after their idols have been set over the hau-

f they are without God's word, they can find neither measure nor aim in their plots against us; their hearts are restless, and they seek to counsel their wicked cause in every way; but in vain.

### V. 2. And I will set the Egyptians against each other.

(5) When confidence in religion is put to shame, rioting and disunity inevitably follow, which are the beginning of the fall of an empire.

### V. 3. and the courage of the Egyptians among them shall perish (et dirumpetur spiritus).

Translate: Et deficiet spiritus, that is, they will lack courage. This is how God contends against his enemies; first he deprives them of heart and courage.

### Then they will ask their idols.

If they lack good counsel, they will take refuge in idols. So now they make processions or supplications when there is danger, by which they provoke God to anger.

### V. 4. But I will deliver the Egyptians into the hand of cruel lords.

8. into the hands of the Assyrians.

### V. 5. and the water in the lakes will dry up.

9 The Egyptians are famous for fishing; therefore he describes their misfortune by a simile taken from the fishermen. "The waters shall dry up," that is, the king of Assyria shall plunder those who dwell by these waters.

### The current.

10. the Nile River, that is, those who live on the Nile.

### V. 6. 7. the lakes at dams.

11 These are all figurative speeches; that is, the citizens in the cities will become completely exhausted.

1) Erlanger: 6t tta- Sk/?a<7^ai-a; the 6t is too much.

### V. 8-10. And the fishermen will mourn.

The Egyptians will no longer engage in trade or commerce. For he remains in the image of the fishermen.

### V. 11. 12. The princes of Zoan are fools.

(13) Here the prophet mocks the Egyptians, as if to say, "You Egyptians boast of great wisdom, that you are the oldest and have the oldest community. How is it then that you do not know this, that you do not foresee such a great calamity?"

#### I am the wise man's child.

14 This was the praise of Egypt at that time. But this is the theological rule, that all the wicked, if they are to perish, have in themselves the kind that is described here, that they become obdurate, arrogant, and obstinate, and live without all fear of God, saying: Peace, peace. For an ungodly man does not believe that a calamity is about to befall him. Thus the Jews, when they were besieged in all places, were yet utterly hardened.

(15) Therefore the downfall of the papists is quite certain, who now triumph in all security, and against all threats, against all admonitions, against all entreaties and supplications, sing: "I am the child of the wise, and come from ancient kings. Therefore either judgment or some other great plague will come upon them. For the nearer they are to your calamity, the more they are hardened. Therefore they invoke their wisdom and antiquity. Will you alone, they say, condemn the church, which is so old? Are you alone wise? Or do you think that our ancestors saw nothing? Have all those who have gone before you been mistaken? 2c. This has been the first objection of the wicked in the world against the godly, and will be the last. For by these two things, the conceit of wisdom, and the glory of antiquity, the hearts of the wicked are puffed up. Thus the diatribe of Erasmus is nothing else than what is written here: I am a son of the ancients. For he invokes the prestige of the church fathers. Against this arrogance the prophets argued, and we contradict it today.

too. But we don't fix anything until they will drive it.

16 Furthermore, "Zoan" is one of the most famous cities in Egypt. I hold however for the fact that by the pronunciation Zoan was changed into Thoom.

### V. 13: They seduce the cornerstone of the families together with Egypt.

17 He calls the king of Egypt the "cornerstone of the nations. But notice the outcome of the plots that the wicked make, which is that they are deceived. Nothing is more powerful in appearance than these, so they cannot get rid of them, but in the end they fail.

### V. 14 For the LORD has poured out a spirit of deceit among them.

(18) That is, the Lord made the Egyptians drunk, that they should err and be deceived in all their ways and doings. This is an excellent figure, and is often used in the Scriptures, that the wicked in misfortune are like a drunken man, who can neither stand still nor see nor counsel, but staggers uncertainly here and there. The wicked do not believe this until they learn it. "So then they have waited too long, that all their attempts are too short for them." For before calamity they have the appearance of wisdom, and continue safely in their counsels. But when adversity really overloads them, "they are veritable frauds, as one goes out here and the other there. Furthermore, where there are many and various suggestions, destruction inevitably follows, just as, on the other hand, where there are many wise men who deliberate together and are united, there is salvation. And so it is with the misfortune of the wicked.

19) But our glory is that even though we have the cup, that is, the cross,

m) From here on to § 20 in al. the edition of 1532 has only the following: GOD makes them drunk, that they may err and be deceived in all their works. But the Christians have this glory, that although they have the cup (that is, the cross), yet they do not become drunk like the wicked, with whom is added to the misfortune that they have no counsel to escape. For they do not have the Word to guide and comfort them in the midst of their tribulations, so they must inevitably fall into despair at last. They cannot teach others or raise them up, but they spit on them. All their advice is spit and filth.

We do not become drunk like the wicked, who still have this misfortune, that they have neither hope nor counsel to get through anywhere. But we have counsel in the midst of calamity, and certain hope of salvation. For our God is a strong God, and our "Counsel", as the Scriptures call Him, who by His Word gives and directs us counsel in the midst of our calamities. For although misfortune naturally hurts us all, we do not all become drunk. Only those who are without the Word become drunk with misfortune, that is, they become uncertain and despair. But we have the Word, which gives us counsel; as it bites Ps. 119:24: "Thy testimonies are my counsellors."

20 This reminds us that we endure in the cross, believing it to be a discipline of the Lord for our good. Then it also sets before us Christ's example that the disciple is not above his master, and that our patience pleases God, who fei him the most acceptable sacrifice, as Ps. 51:19 says. Thus hearts are established by the word; but the wicked, not having this word, nor believing it, become weak in soul and body, and despair; whereupon they take refuge in their own proposals, which are unclean spit, and filthiness, by which they defile themselves and others.

#### V. 15. **And Egypt will have nothing.**

(21) Both the authorities will lack subjects and the teachers will lack students.

#### V. 16. 17. **And Egypt will be afraid of the land of Judah.**

(22) As if to say, They laugh at me now and do not believe me when I predict these things. But it will happen then, when this will be fulfilled, that they will also tremble before the name of the country in which I have dwelt. They will think back to my prophecy, and will fear more and more. "Will worry, there may come two more Isaiahs." Thus the fools (Phryges)<sup>1</sup>) become wise too late, and then they imagine far crueller things in their thoughts than they suffer.

1) according to your saying that the Phrygians be improved by beatings.

#### V. 18. **At that time five cities will speak according to the language of Canaan.**

(23) Hitherto he has proclaimed calamity; now he adds a promise. For the divine vengeance always receives some who remain, except in Sodom and Gomorrah, which he has set as an example of the punishment that is to be inflicted on the wicked on the last day of judgment. But because the Egyptians had been more favorable to the Israelite people than the rest of the Gentiles, therefore he adds here such a glorious promise that they should be converted to Christ. For I understand the words of the prophet to be about the propagation of the gospel, and not about the propagation of the law before Christ, as is said because of the altar built in Egypt [v. 19], because it was not permitted to erect an altar elsewhere, when the true worship and temple still stood. Therefore this promise was fulfilled after the preaching of Christ 2c.

#### **Five cities.**

(24) That is, some, not all, to imply that some believe, others resist. For a definite number is put for an indefinite number; as elsewhere it is said of five pounds, of five foolish virgins 2c.

#### **And shall swear by the LORD of hosts.**

25. to swear is to vow to God, to praise him, to honor him, to worship him.

(26) "The language of Canaan" is the Hebrew language used by the holy patriarchs, which is believed to have been lost in captivity. He says that they will learn it, so that it contains a prophecy; that is, they will come over to our service, they will believe in God, Christ, with us.

#### **Irheres.**

27. it is said to be Heliopolis.

#### V. 19. **At the "same" time the altar of the Lord will be in the midst of Egypt.**

28. He says of an altar that is to be in the midst of Egypt and in the borders of Egypt land. Therefore it cannot be understood of a fleshly altar, but it is

means that Christ will be worshipped everywhere and the Word will be preached everywhere. This is our one altar on which praise and thanksgiving are offered to God for the grace shown in Him.

#### **V. 20.<sup>1</sup>) Which will be a sign and testimony.**

29 He says this in comparison to the Jews. That altar will not be for ceremony or splendor, as with the Jews, but for sign and testimony, that is, to teach the Word. This is the only service of the New Testament that we render to God, that we preach the benefits that God has done for us sinners in Christ. Thus, in one word, he abolishes all the splendor of the sacrifices and slaughtered animals of the Old Testament.

#### **They will cry out to the Lord.**

30 There will not only be teaching and an abundance of the word, but there will also be prayer, as the other part of the service, so that the spirit of grace and prayer will be connected with each other [Zech. 12:10]. Because the cross follows the word, prayer is necessary.

#### **And he will send them a Master and Savior.**

31 That is, he will give them teachers who can save and teach them by the word.

#### **V. 21. and will serve him with sacrifice.**

Previously, he said that the altar was erected for teaching, not for sacrifice. Therefore, what he says here about the sacrifices must be explained from the preceding. Because the following word must always be explained from the previous one. Thus, because in the first book of Samuel [Cap. 28, 3. ff.] it was said before that Samuel had died, and afterwards it follows that his form was brought forth by the soothsayer, we must believe that this is only a deception, but not the truth.

1) In the editions this Bible text with its interpretation (certainly by an oversight) stands only after what we bring under § 30. This (§ 30) is not yet in the first edition, therefore it could easily happen that this addition was inserted in the wrong place.

body of Samuel. So, as often as God gives His word, one must stay with it; if He gives another word that departs from it, one must know how Moses says that He tempts us [Deut. 13:3], as we see in the story of Balaam. Therefore, this must be taken from the spiritual sacrifices and grain offerings, as Paul teaches in the Epistle to the Romans Cap. 12, 1. "Offer your bodies for sacrifice, living, holy, pleasing to God."

#### **And will pledge to the Lord and keep.**

The vows of Christians are thanksgiving, praising and glorifying God, not the vain antics of the vows of monastic life, which are in truth worldly [vows]. However, the vows must be distinguished. Some are vows of the Old Testament, which concerned temporal things, when either a soul, that is our body, or a field, or cattle was vowed to the service of the temple; just as with us are "the servitudes" which are for a certain time. Moreover, there were also vows of death, as was the vow of Jephthah. These are now abolished, after the service of the Old Testament has ceased.

34. The vows of the New Testament are only praise, glorify, thank, confess to God 2c. And these are spiritual vows.

The third kind of vows are the civil ones, by which we bind ourselves against the authorities. These we must keep, just like the other duties required by the authorities. But the vows of the clergy are vain lies, which are neither in our power nor can be kept.

(36) We should therefore be mindful that we must keep the vows, first, so that we may kill ourselves, that Christ may be exalted and glorified in His wisdom; then, so that we may recognize the benefits with which God showers us and give thanks for them.

#### **V. 22. And the LORD will plague the Egyptians.**

37. Christ will restrain and chasten his own through the cross; otherwise they would be negligent. And note that chastening is for health, not for destruction.

**V. 23. At that time there will be a railroad.**

This is a promise of the gospel, as I have said. There will be Christians everywhere, both in Assyria and in Egypt, there will be one faith 2c.

**V. 24. 25. At the same time Israel will be the third.**

39 This is a very clear text, that Israel will be made like the Gentiles, and the Gentiles like the people of Israel.

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## The twentieth chapter.

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1 The prophet prophesies against the Moors and Egyptians at the same time, condemning the reliance on the covenants they had made among themselves.

**V. 1. 2. Go and remove the sack from your loins.**

2.<sup>n</sup>) This passage serves to confirm our teaching that God has always added signs to His words, either to confirm faith or to maintain the fear of God, and not, as the Sacramentans err, so that they should be outward signs of confession or marks of love. For these are rather fruits of faith, and not signs. For the sacraments may well be accepted by the false brethren; but the fruits of love no evil tree can bring forth.

3 Therefore we say that the signs serve to increase faith and godliness in the hearts. To be sure, we know that outward things do not bring salvation if they are taken as outward things, that is, as things that are ours. But God works salvation also through external things, and has decreed that He will not give the Holy Spirit without a sign and without an external thing. That is why He instituted in the Church the Magisterium, Baptism and the Lord's Supper of the Body and Blood of His Son. Thus, on the day of Pentecost, the Holy Spirit came down from heaven and gave the

n) Instead of §2-4, the edition of 1532 says: "Behold, here is a sign added to the word, not that it is a characteristic by which the Egyptians and the Moors are recognized, but to strike fear into their hearts. Thus the signs serve to either strengthen or frighten the minds, and to provoke to the fear of God and to faith.

It was given to the apostles, not invisibly, but in a strong wind and in the form of fiery tongues [Acts 2:2, 3].

(4) Therefore the sacramentarians err, and here apply a false principle, saying, No outward thing is useful unto salvation. Rather, turn it around and say: Without an outward thing one does not attain to blessedness. For here is the clear text that an outward sign serves to awaken the faith and fear of God. For the prophet wants to make the Egyptians humble; and this does not belong to the signs of love or confession, but to the power and effect of the Holy Spirit, who awakens the hearts. For as the Holy Spirit moves by the word, so he also moves by the signs, which are nothing else than, that I say so, the real (real) word, since that is expressed by the thing which the sound of the words gives to understand. And as the word is never in vain, so also the signs cannot be without fruit. Thus baptism and the Lord's Supper are signs by which faith is established and strengthened, but not by which men are either provoked to love (although this should also happen) or distinguished from one another as the marks of their confession.

**V. 3. 4. three years.**

5. this sign shall be fulfilled within three years.

**Naked and barefoot.**

6. to be clothed means to be powerful, to be rich. But to be clothed with shoes means to be a

Reich, government, teachers, students have. All this he threatens to take away.

### With sheer shame.

7. to uncover shame is to make shame, to take away all glory. But the glory of a prince consists in the multitude of the people. Thus "the shame of Egypt" is that it will have no people.

### V. 5 And they will stand with shame over the land of the Moors.

(8) Hereby he punishes them for relying on the covenants they had made among themselves. Thus, the Scriptures everywhere teach both fear and faith. For God can tolerate everything, but He absolutely destroys [carnal] trust.

Therefore he bears the sinners; but the righteous he abhors and condemns. To the remnants of sin he looks through his fingers, but the head of the serpent he crushes, so that the rnhm stands still [Ps. 147, 11]: "The Lord is pleased with those who fear him." And this is exactly what shines out of all his speeches, deeds and signs. Therefore, we should learn to fear God and throw away all trust in our strength and wisdom.

### V. 6. these islands.

9 In Egypt and in the land of the Moors.

### How finely we escaped.

10 These words mean the opposite (*est ironia*), as if to say: Our covenants have not helped us.

## The twenty-first chapter.

1. he announces his burden to Babylon. For the prophet was very angry with the Babylonians, because they would destroy the rest of the people of Judah and the temple, which the Assyrians had never done.

### V. i. The desert by the sea.

2. this name is not to be taken as a description of the nature of the land, but to be understood of the office and work, so that "desert" must be taken in an *active* way, that it makes desolate oerter, like an overflowing sea, that is, that the monarchy of the Babylonians devours the world and the kingdoms.

### How a weather comes from noon.

I will punish your cruelty with cruelty. But he points to the Persians and Medes, through whom he wants to do this.

### V. 2: One despiser comes against another, one despised against another.

4 [Instead of: Qui incredulus est etc.) translate: Contemptor contra contemptorem, vastator

contra vastatorem venit, as if to say: You Babylon has long devastated others: Cyrus will come and devastate you too.

### Elam.

5. are the Persians.

### I will put an end to all his sighing.

6. "His", namely Babylon's. Further understand "the groaning" as above [v. 1.] "the desolation", that is, so that Babylon has made other nations groan. He says: I will put a bit in its mouth, so that it will not continue to frighten and torment others like this. Thus God hears the sighing of the nations; how much more will He hear the cry of His own!

### V. 3. For this reason my loins are full of pain.

7 These are prophetic imitations. For he speaks in the person of the Babylonians. But they complain mainly about the loins, in which the power to beget children is. As if he wanted to say: There is neither strength nor happiness, neither to increase the kingdom nor to keep it.

**V. 4. I have no rest from it in the dear night.**

8 [Instead of: Babylon dilecta mea posita est mihi in miraculum] translate: Dilecta nox posita est mihi in terrorem [The dear night is set to terrify me], "the dear night".

**V. 5. Yes, prepare a table.**

9 This is a scornful speech. Babylon is conquered, just as Virgil says of Troy. 1) *Invadunt urbem somno vinoque sepultam.*

[So now the prophet ridicules this security; as if to say: Feast only now in the greatest security; but the time will come when the Babylonians will command their servants not to prepare a table, but to seize the shield. Therefore, it would be more fitting to put out guards instead of the feasting, to make ready the weapons for war instead of the drinking.

**V. 6. Go, set a watchman.**

(10) To confirm the calamity he proclaimed, he adds the following as a sign. As if to say: While you are feasting, behold, my servant, whom I have appointed as a watchman, sees the enemies coming in chariots.

**V. 7: He sees horsemen riding and driving (Vidit currum duorum equitum).**

11. the singular is set [in the Vulgate] for the plural, that is, he sees chariots and horses, that is, the advancing warriors.

**V. 8. And a lion cried out.**

12. i consider this is to be taken from a guard.

**V. 9. Babel has fallen.**

13 All this is said for the comfort of Judah.

**V. 10. My dear threshing floor.**

14 It is doubtful whether it refers to Judah or to the Babylonians. But ver-

1) VII-A, ^6v., lib II, V. 265.

I say of the Babylonians that they are God's threshing floor, which God will tread down and destroy through the Medes and Persians, like the grain on the threshing floor. For *filius areae* means what is on the threshing floor, grain, seed 2c.

**V. 11. This is the burden over Duma: They call to me.**

15 This passage is obscure; some say that "Duma" is the name of a city. But I think that Duma is the name of a country. For the name stands Gen. 25, 14. among the sons of Ishmael, who gave their names not to cities but to countries; just as from Kedar the Kedarenes, from Nebajoth the Nabathaeans were named. I understand it in such a way that the prophet speaks against a large part of the Ishmaelites, who live in the stony Arabia. It is also uncertain what the calamity is that he proclaims, whether they were devastated by the Babylonians or by the Assyrians. It seems to me most likely that they were devastated by the Idumeans.

**One calls to me from Seir.**

16. Seir and Idumea are one and the same. To me, Duma, comes this sad voice from Seir. Guided by this suspicion, I believe that they [the Ishmaelites] were devastated by the Idumeans.

**Guardian, is the night almost gone?**

17 That is, how much is left of the night? For these are sayings which one imitates another, by which he indicates the fear of the besieged, who hope for the day and for salvation. For they speak: How much is left of the night until the day dawns again? That is, what end of our distress do we have to hope for?

**V. 12. Though the morning comes, yet it will be night.**

(18) He hereby presents the guard as an answer to the despondent citizens, making their pain even greater: "Even if the day comes, another night will follow, that is, there is no end to the distress. He



thus indicates the utmost despair by this imitation. For the wicked are wont to desire many things in danger, but to believe nothing.

**If you ask, you will come back and ask again.**

19. translator Si quaeritis, quaeritis,<sup>1</sup>) revertimini et venietis [instead: Si quaeritis, quaerite, convertimini et venite in the Vulgate<sup>^</sup>. But I have said that it is spoken imitatively. For he imitates the besieged as they speak, and describes how the heart of the wicked stands in danger. As if to say, "You cannot be raised up by any comfort; though I tell you that it will be day, you will not be satisfied with that, but will soon come back and ask about the same thing again. Thus the wicked cannot be raised up, because in trouble they have not the word on which they can safely rely. And all other protection and help they have is uncertain; they cannot expect the day without fear of the night. The godly, however, expect the day in danger, without fear of the night, because they hear the word of God in the night.

At night they keep the word, they are satisfied with it, and do not ask again.

**V. 13. This is the burden over Arabia.**

20 Here he prophesies against another son [of Ishmael, Kedar, Gen. 25, 13. But Kedar is a famous family among the Ishmaelites.

**You will live in the forest in Arabia.**

21 That is, the army of the enemy will be so great that at the mere rumor of it you will turn out, abandon everything, and flee into the deserts.

22 "Dedanim", they say, is a city in Arabia, but it is unknown to me.

**V. 14-17. Bring water to the thirsty.**

This is a mocking speech: Dear neighbors, give water to the wretched people, who are already exhausted by the flight, so that they can refresh themselves.

**You who dwell in the land of Theme.**

24 [In the Vulgate: Qui habitatis terram austri] In Hebrew: Who inhabits their subject, which is so called by a son of Ishmael. I do not think that Oecolampadius has explained this passage correctly.

1) In the Wittenberg incorrect: Si quasrötis, qu<sup>^</sup>eriti".

## The twenty-second chapter.

Here he himself prophesies misfortune to Jerusalem, and especially to its court master, Zebna [v. 15]. But it is doubtful what this misfortune was. I think that it was the first Babylonian captivity under Jehoiakim, because at that time only the most distinguished were led into Babylonia.

But he calls Jerusalem a "valley of showers" because it had many prophets who were called "showers". The name "valley" also contains a secret punishment in it; as if it wanted to say: You Jerusalem, which was a very famous mountain until now, when the fear of God blossomed in you, will be humbled and made from a mountain to a valley.

**V. 1. 2. What is the matter with all of you, that you are all so lazy on the housetops?**

3. either out of fear of the enemies, that you want to hide yourself, or that you want to defend yourself against the enemies. But here one must reverse the construction: You city, which would be full of sound, a city full of people, a joyful city (namely, until now, at the time of peace), what is the matter with you? 2c.

**Your slain are not slain with the sword.**

4 For they perished by famine and pestilence. For they kept within the ramparts of the city, and delivered unto the enemy

no meeting, as is clear from the prophet Jeremiah Cap. 39 is clear. But the following words:

**V. 3. but all your captains 2c.**

are proof that he is talking about the first captivity, when the best part of the people was taken away.

**V. 4. Lift yourselves up from me, let me weep bitterly.**

5 The prophet here introduces the sorrow (affectum) of the weeping and mourning people, over the defeat suffered by Nebuchadnezzar.

**V. 5. from the Lord.**

(6) He adds this to call his own to repentance and to deprive the Babylonians of the glory of victory.

**For the sake of undermining the walls.**

7. that is why it is "a day of tumult and destruction", because the wall is undermined and the enemies are close to the mountain. For the Assyrians had decided they would destroy besieged Jerusalem if it did not surrender.

**V. 6. 7. Kir therefore shines with shields.**

8 [Instead of: Parietem nudavit clypeus in the Vulgate] translate: Et Kir nudavit clypeum<sup>1</sup>) [and Kir has bared the shield]. "Kir" we have already had above [Cap. 16, § 4]. But it seems that it was one of the most famous cities of the Assyrians.

**V. 8. Then the veil of Judah will be uncovered.**

(9) What they have of hidden riches will be brought to light and taken away from the enemies.

**The house of the forest.**

10) Because a lot of wood was brought together for this building. Furthermore, it was the very house in which the golden utensils were kept, as can be seen from the books of Chronicles. [2 Chron. 4, 19, 9, 3. 2 Kings 20, 13. 2 Chron. 32, 24Z

1) In all editions: Xir uuäavit paristsin. Instead of pai-istsm we have put, as it obviously (cf., Cap. 16, 84) must read.

**V. 9. 10. You will also count the houses of Jerusalem.**

(11) That is, you will set up an assessment, you will demand money from house to house, because you have been put into extreme poverty by the enemy.

**And you will have to collect the water in the lower pond.**

12 [Instead of congregastis] read the future tense. But it indicates the lack of water.

**V. 11. You do not yet look at the one who does this.**

13. God does this, but you do not think that you deserve such misfortune. This is what all the wicked do; they interpret the punishment as a cross and an undeserved suffering for the sake of God's name.

**V. 12. Therefore the LORD of hosts will call at that time.**

14. there will be prophets around this time of tribulation who will convince you to repent, but they will do nothing.

**V. 13. 14. Let us eat and drink.**

(15) These are the words of the scornful, and of those who mock the prophet, and despise the judgment of God. Well, he proclaims evil to us, but let us feast and feast before we have to suffer this evil. As if they wanted to say: Nothing will come of all this. Furthermore, eating and drinking wine 2c. is not evil; but these are evil works, eating and drinking in contempt of God and his word.

**V. 15-19 What do you have here?**

(16) This [Zebna] was the most distinguished man in the court, and, as is evident from this, a great hypocrite, whom no one could judge but Isaiah. He accused him, not because he was an adulterer, or a thief, or a murderer, but because he so surely despised this proclamation of Isaiah of the coming calamity. This then gave others cause to despise the word. Therefore, it is easy to fall from the faith, because we see that such great men have fallen who have never made a mistake in their walk.

This is how Moses, Aaron, Peter and others fell. Therefore, such examples should entertain in us the fear of God, that we may not be safe or presumptuous. For as long as we live, even among the saints, there always remains something of the flesh. Furthermore, it is to be noted that here again the order is not observed.

### **There your delicious chariots will remain.**

17. He punishes the trust of this Sebna on his great fortune and honorary offices.

### **Behold, the Lord.**

(18) Translate thus, Behold, the LORD shall cast thee away, as a strong man casteth one away, and he shall shut thee up. And shall compass thee about, as a ball upon a broad land." That is, after you are thrown away and arrive in Babylon, you will be thrown up and down like a bullet. You will have no rest either in your body or in your heart. But one must remember the excellent image that the conscience, if it does not have the word of God, is like a ball that is being driven around outside the earth and cannot rest. Furthermore, this is also said to the horror of those whom this Sebna gave cause to despise the word.

### **The house of your masters.**

19 Here he touches on another sin, namely, trusting in men, over which he must become ashamed. Here one must guess who these masters were. It seems that he [Zebna] was still alive after Hezekiah under Manasseh, who was also led away captive.

### **V. 20. 21. And at that time I will call to my servant Eliakim.**

(20) It is probable that Eliakim and Zebna were adversaries, because the former despised the word, and the latter honored and believed it.

### **V. 22. And will put the keys of the house of David on his shoulder.**

21 This he speaks according to the usage of that people. Because they hung the keys on the shoulders. But it means that he should become royal treasurer....

### **That he may rise, and no one may join.**

I take it in the simple sense for the description of his office and its administration. He will be the rentmaster, who will have the supervision of all income, to whom all boxes and doors will be open.

### **V. 23. And will put him to the nail in a strong place.**

23 This refers to the contrast: You will be thrown away, but he will be put in a fixed place as a nail. This is an excellent praise of a good and godly authority, that it is pleasing to God, that God protects it and puts it in a fixed place, like a nail, so that it cannot be moved, on which nail all the utensils of the house are supported. For the whole community rests on a good prince.

### **And shall have the chair of honor in his father's house.**

24. for this honor falls back on the parents.

### **V. 24. That all the glory of his Father's house might be hanged on him.**

25. I will hang all the servants on this man, that is, he will rule the whole state. For these are figurative words. The "little vessels" mean the poor. The "drinking vessels" are the necessary trades in the commonwealth, as, butchers, bakers 2c. "All kinds of string play" are the trades that belong to the amenity (ad ornatum), as, the merchants 2c. Furthermore, this is a great blessing when God gives both a hearing ear and a seeing eye [Proverbs 20:12], that is, a good and wise authority, then obedient subjects.

### **V. 25: In that day, saith the LORD of hosts, shall the nail be taken away.**

26 It is a divine blessing to have good authorities. But it will come to pass, he says, because of the sin of the people, that the LORD will take away both the nail and the obedient subjects. For I suppose that this was not said by Zebna, but by Eliakim under Josiah.

## The twenty-third chapter.

So far the prophet has announced to Jerusalem and almost all neighboring nations their impending disaster. Now Tyre and Zidon are left, of which he speaks in this chapter. Because Tyre was conquered and destroyed twice, first by Nebuchadnezzar, as it is written in Ezek. 26, 7, and then by Alexander, I believe that the prophet is speaking here of the last conquest, which was made by Alexander.

### V. 1. Hail, ye ships of the sea.

2. naves tarsis sea ships. For Tyre lay by the sea, and was famous for its commerce.

### From the land of Chitim.

It seems that the Jews named not only Macedonia but all Europe with this naive [Chitim]. But the name agrees with the name Macedonia, in which Alexander ruled. And this passage makes that I take this chapter not from Nebuchadnezzar, but from Alexander.

### V. 2. The inhabitants of the islands have become silent.

4. mas in the Vulgate reads: Tacete; qui habitatis in insula], translate: "The inhabitants of the islands have become silent", that is, have been destroyed and annihilated. For the silence in a city indicates that the city is devastated, where there should be a lot of people.

### The merchants of Zidon.

(5) From midnight the Zidonians, and from noon the Egyptians, carried their merchandise to Tyre.

### V. 3: And the fruit that grew by the Sihor, and the corn that grew by the waters, were brought in unto it by great waters.

(6) That is, all that grows along the Nile, and all that is in Egypt of grain and wine, the

is entirely yours. For it is fed to you on the sea. Thus he describes the rich and therefore spoiled and presumptuous city by its splendor.

### V. 4. the sea, even the stronghold by the sea.

7 He calls it Tyre because it was the most powerful on the sea.

### I no longer give birth.

I am barren, I am deprived of my citizens, and devastated. He also threatens Zidon with such devastation.

### V. 5-7. Is this your joyful city?

He mocks the proud confidence of this very powerful city, which could be conquered only by great rulers (monarchs). Therefore, it was sure and did not believe this prophecy until it actually learned it.

### V. 8. 9. Who would have thought that this would happen to Tyre, the crown?

(9) As if to say, No eye sees this now, no ear hears what is to come upon Tyre; and there is no one who can either foresee or believe what is to come upon her. The cause is, because the hearts are prevented by this dazzle, namely their power and riches. That is why they will perish suddenly, while they will not be provided with anything less.

10 Thus, when we threaten our princes and the whole of Germany with the imminent fall, no one believes us, but we are ridiculed and punished with all imaginable punishments. Therefore, this passage comforts us that, just as this threat of the prophet against Tyre was not in vain, so also the tyranny of our enemies will one day come to an end. So neither the pope believes that he can fall, nor the Turk either; but they will both fall, just as Tyre fell.

**Tyre, the crown.**

This is the reason why this prophecy is not believed. Because the prophecy of Isaiah, and the crowned Tyre just argue against each other. Therefore, neither this s[Tyrus] can be believed, nor that [prophecy] believed, but only the poor of the land believe both the promises and the threats of God. For this is the way of the Word of God, that it presents to us things that are beyond our understanding. Thus, when it promises forgiveness of sins, it promises impossible things that one cannot think of and that one despairs of. Therefore, faith cannot be based on anything else but the word; if it abandons the word and thinks that the matter is inconsistent, it immediately falls and is lost. Isaiah threatens that Tyre will fall. Now, if you let go of the word and look at the city that was so fortified by wealth and power, it seems that nothing less will happen; indeed, you think that Isaiah is nonsensical for predicting such inconsistent things; and yet the outcome is as the word says.

It is the same with the promises of God, which, considering the present distress, are also impossible, as we see in Jerusalem, when it was besieged by the Assyrians. Thus the Word always prescribes such things to us that are contrary to the present. This is the power and nature of faith, that it holds to the word against the sensation of things present, and believes, no matter how tasteless, inconsistent, and unthinkable. Thus in lowliness one must have hope of exaltation, in sin hope of righteousness, in wrath hope of grace 2c. Thus such histories serve to increase faith and fear.

**V. 10. Go through your land like a river.**

(13) This is an excellent image by which he indicates the future dispersion. Just as a river runs swiftly and leaves everything behind, so you will leave your homes and your city when you are driven away.

**There is no more belt.**

14. he calls the worldly regiment, the kingdom, a "belt", as Job 1) 12, 18. says: "He loosens the kings belt."

**V. 11. He stretches out his hand over the sea.**

(15) This is how the prophet wants to inspire faith in himself. As if he wanted to say: These are by no means vain things that I proclaim, although you, Tyre, who are puffed up with confidence in your strength and wealth, think that these are impossible things. For he who has conquered Pharaoh and Egypt, as well as the land of Canaan, will also subdue you.

**V. 12. You daughter Zidon. O Chitim, arise and depart (Filia Sidonis in Chitim).**

016 This is, Zidon, which thou art laid waste by the Macedonians.

**V. 13. 14. But in the land of the Chaldeans.**

(17) This is a dark saying; if it is taken in an active way, it is to be understood of the Chaldean devastation. But I take it in a passive way, that the opinion is this: You will not be able to resist Alexander, he will conquer you. For he will also destroy Babylon, where there is not yet a nation (that is, where there is not yet a monarchy). It can be given the words according to the Hebrew approximately thus: Behold, the land of the Chaldeans, wherein is not yet a nation; Assyria hath prepared this [land] to ship there, and hath set up towers and built palaces: yet is it set to destruction.

**V. 15-17. At that time.**

(18) The number of years agrees with the years of the Babylonian captivity, but we take it from the Macedonians. But he says that it shall come to pass that Tyre shall be rebuilt, and shall flourish again after seventy years, and shall be celebrated in writings. For this he indicates by the word "harp".

19. he calls her a harlot because of idolatry, which she herself a very honorable matron.

1) Erlanger:

12." instead of: 12.

that is, a God-fearing and worshipful commonwealth. But the Holy Spirit judges differently, and calls her a whore.

**V. 18. But their buying trade.**

20. I understand it of the future kingdom of Christ, that Tyre itself also shall be converted unto the Lord. Therefore he says: After they have resumed their former trading

The kingdom of Christ will be near, which Tyre will also accept; as Lucas testifies in Acts Cap. 21, 3. ff.

**That they eat and become full.**

(21) They will not misuse wealth for splendor and indulgence, as before, but for need and benefit. They will entertain the saints and assist them. This is great praise for Tyre.

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## The twenty-fourth chapter.

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After the prophet has gone through the neighboring nations and peoples, he finally comes back to his people. And here arises the question, of what kind of desolation he speaks? Some take it generally of the last judgment, that it is, as it were, a resolution of the particular threat which he has hitherto treated. But I think he is talking about the desolation that is to take place at the time of the faithful Tyre, that is, the desolation of the synagogue and its people, of which Christ speaks Matth. 24, 15.

**V. 1. Behold, the LORD makes the land empty and desolate.**

In another place he calls the synagogue a vineyard whose wall is torn down because God withdraws his protection and blessing from it. For after the prophets, Christ, and the apostles, along with the rest of the saints, were taken away from it, the entrance to it was open to the Roman beasts.

**V. 2: And go to the priest as to the people.**

As long as the land of the Jews still existed, their commonwealth was very well established and ordered; but when the Romans come, there will no longer be any difference either among the offices or among the estates. Therefore, both the priesthood and the kingdom must necessarily fall. For neither the

Religions nor communities exist unless the offices and persons are distinguished from each other in a certain order.

**V. 3 For the Lord has spoken these things.**

4 He adds this restriction against the presumption of the Jews, who surely despised these threats because their city was both holy and well fortified. The Lord has spoken these things," he says, "and they will necessarily come to pass.

**V. 4: The land stands miserable and ruined (defluxit terra).**

The land" means the Jewish land that was inhabited by the Jews. The word defluere actually means "to wither," to indicate that the synagogue will never return to its former state, just as a leaf that withers never becomes green again.

**The highest of the people in the country are decreasing.**

(6) He says expressly, "the highest," to indicate that the rest shall be saved. For he distinguishes the high from the low, therefore it cannot be understood of the last day.

**V. 5 The land is desecrated.**

So far he has talked about the punishment, now he talks about the guilt and says that it was threefold. Firstly, that it was "the

They had "profaned the land" through their hypocrisy and zeal, which came from ignorance. Secondly, that they had "sinned against the law" by works that were obviously contrary to it, and that they had perverted it, as is written in the fifth chapter of Matthew, v. 20 ff. Third, that they did not believe the promises of Christ, nor accept him when he came 2c. For this is called "letting go of the everlasting covenant." And this last part convinces us that the prophet's words are to be understood only of the desolation of the Gentiles. For the Gentiles had no covenant with God, because one wanted to understand the law of nature by it. But this is too forced. Furthermore, notice that these sins are more with the teachers than with the people. For they are the ones who change the law and let the law go. But these are still small sins, by which the commandments of the moral law are transgressed, compared with those sins by which the promises of Christ and the word of the gospel are rejected.

#### **V. 6. Therefore the curse devours the land.**

8 The prophet looks herewith at the curses Deut. 28, 15. ff. The description of it is rich in words and adorned with pictures.

#### **V. 7-11. People lament wine in the streets.**

9 He calls the grief of those who complain that the city is desolate and empty, and that there is no one left to sell wine or other things necessary for living.

#### **V. 12: The gates are desolate.**

10. there is no council meeting, no court of law there, no courts are held there.

#### **V. 13. 14. for it is going on in the land and among the people 2c.**

(11) Translate this passage thus: "For it is the same in the land and among the people, as when an olive tree is plucked up; as when the wine harvest is over. But this is a figurative speech. "The vineyard" is the land of Judea; the grapes are both the

The nobles are the mob; the grape pickers are the Romans. Just as when the grapes are gathered, some remain because of the carelessness of the grape pickers, so Judea will be devastated, but there will still be some remnant who will be saved and gathered into the church of the faithful. These remnant are the apostles. "They shall lift up their voice," that is, they shall preach the gospel, and extol the mercy and grace of Christ, and "shout for the glory of the Lord," not for their works or the righteousness of the law. "But the glory of the LORD" is the victory of Christ, by which he has become a LORD over all, and has trodden the devil, sin, death, and the world under his feet, as Paul treats this passage in the Epistle to the Colossians Cap. 2, 13. ff.

This "shouting" will be heard, not in the corners of the Jewish land, but "from the sea"; that is, it will be spread everywhere among the Gentiles, and go through the whole world. He understands the Mediterranean Sea, which Paul sailed through, as it is written in the Acts of the Apostles.

#### **V. 15. Travel now to the Lord in doctrinis.**

This means that the gospel will bear much fruit and will not be preached in vain, for the Gentiles will believe and praise God. Furthermore, what the Latin translator has given: In doctrinis, that must be translated in vallibus [in the reasons].

#### **V. 16. We hear songs of praise from the end of the earth.**

14 This is a lament by which he weeps for the unbelief of his people. The Gentiles eagerly receive Christ, believe in him and rejoice, "but I am so very meager", that is, few of the Jews accept this Christ, the majority despise and hate him, as John says [Cap. 1, 11]: "He came into his own, but his own did not receive him" 2c.

15. further, that he says, "from the end of the earth," meaning the power and course of the

Evangelii. Until now it was common that the hymns were sung in the temple alone; now the song of the glory of the righteous is heard from the sea. The Latin translator has erred in translating: Secretum meum milii. For the word means leanness, not a secret. As if he wanted to say: I am meager; there are few of my people who grasp this justice.

### **In honor of the righteous (gloriam just).**

16 The word gloria means sweetness, pleasantness. For he means to say that they sing of the most lovely righteousness, which has never been heard of before in the world, namely, that our sins are forgiven, that the world, death, hell, and Satan are trodden down without our powers, and that this victory is given to us without our merit; for I take the singular for the plural; "in honor of the righteous," that is, of the righteous, both that Christ is righteous and that Christians are righteous through him. This will be the most lovely and pleasant song, that all this is given to us by grace and for free.

### **Woe is me! for the despisers despise.**

(17) They not only despise the gospel, but they also despise it with great certainty, and boast about it, as the papists do today.

### **V. 17. 18. Therefore terror, pit and ropes come upon you inhabitants of the land.**

18. "Fear" is that they fear, since there is nothing to fear. For ungodly doctrine makes the heart uneasy. "Rope" and "pit" can be related either to doctrine or to misfortune, that they fall from one error into another, from one misfortune into another.

### **For the windows in the height are aufgethan.**

19th cause because the floods of wrath have overtaken them. But this text actually belongs to our papists. For the same punishment must necessarily come upon them, because they are in the same sin and do not repent at all.

### **V. 19: The land will be evil, and nothing will succeed, and it will fall apart.**

20 These are terrifying threats, that the synagogue and all the wicked will be plagued with perpetual misfortune, seeking vain attempts and means, which will not only be futile and in vain, but will also give rise to greater and more severe dangers and misfortunes. So that this change will last constantly, that misfortune will be followed by futile attempts, that attempts will be followed by new cases, "that there will be no more strength, help, 1) nor luck.

### **V. 20. The land will reel like a drunkard.**

21. it will not be able to resist the calamity; there will be no peace, no safe seat. That is how the Jews are still going astray today.

### **V. 21. At that time the Lord will visit the high knighthood (militiam coeli).**

22 This passage has been explained in many ways; most understand it by the devils. I leave others their opinion, but do not depart from what it is about here, namely the desolation of the synagogue. For "the high knighthood" and "the kings of the earth" he calls the Jewish people, who alone had the service of GOD, and fought for GOD. Accordingly, he threatens that the time will come when the high knighthood and the kings of the earth, that is, the priesthood and the worldly regiment, which were appointed by God, will finally perish. But he uses these magnificent names, "high knighthood" and "kings of the earth", to punish the presumption and arrogance of the Jewish people, who were puffed up by the opinion that they were righteous and had the true service of God, and despised all the threats of the prophets. For they, having the name that they were the high knighthood, did not want to be punished, nor to suffer anything, as we see today with the papists, who boast that they are the church and have the fathers for themselves.

1) Wittenberger: "Das kein stercke helffe."



**V. 22: That they may be gathered together in a little tree.**

(23) The saying is ambiguous, and can be taken both from the dead and from the living. I would rather understand it of the dead, that the opinion is this: All will be gathered together as in a bundle, and will be kept for the future judgment, where he will punish and judge the wickedness of all at the same time. For this reason he adds, "After a long time." When it is taken from the living, the opinion will be this, that the Jews today will be gathered into one bundle, that is, into one and the same faithlessness and unbelief, and will be kept for judgment 2c.

**V. 23. And the moon will be ashamed.**

(24) When Christ shall reign through the preaching of the apostles (for these are "the elders"), then both the sun and the moon shall be darkened unto the ungodly remnant of the Jews, that is, they shall be in so much gloom and sadness, pain and anguish, that they shall not be able to see.

that even this light of heaven will be unpleasant to them. For this is how it is with distressed souls: everything that comes before them seems to them to be sad and distressed. This attitude (affectum) of a sad and in many ways troubled mind is described here by the prophet.

(25) Now this is an excellent passage, which testifies that God does not suffer presumption. For even though the worship of this people was instituted by God Himself, and all of their deeds were divine deeds, they still acted because they were therefore hopeful, and thought that they were therefore safe from all danger. So also today the papacy, with its so great crimes and manifest sins, nevertheless believes that it will also be safe from God under the name of the church. Therefore they lose the matter and keep only the empty name. 1)

1) In the Latin editions, the remark to v. 2 of the following chapter was inserted by mistake. Like the old translator, we put it in the correct place.

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## The twenty-fifth chapter.

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The content is the same as that of the previous chapter, except that here he describes the devastation in different words and with different images. He begins with thanksgiving in the person of those who are left from the devastation.

**V. i. Your taking from the old (cogitationes antiquas).**

(2) "Miracles" and "foreknowledge" are the promises and prophecies that happened to the fathers of the future kingdom of Christ and of redemption from death and sin. Therefore, he rejoices that they have been so abundantly filled through Christ, after the gospel has been preached and the Holy Spirit has been given.

is that we now know where the heart should look and what it should believe.

**V. 2. for you make the city a heap of stones (Quia posuisti civitatem in tumultum).**

3 This is the other part of the thanksgiving, because of the damage done [to the obdurate Jerusalem. There seems to have been an oversight here on the part of the scribe [in the Vulgate] in that he wrote tumultum for the word cumulum. For it must be given thus: Posuisti civitatem in cumulum seu acervum lapidum, "for you make the city a heap of stones."

**The solid city.**

4 Thus he calls Jerusalem because of the presumption on the temple, on the law, and on the service of God.

### The Strangers Palace.

5 He calls them "strangers" because of unbelief. Thus Pliny says, lib. 5, cap. 14, Jerusalem was the most famous of all the cities in the Orient. The Jews must be very blinded and stubborn who do not heed such a clear text.

#### V. 3. Therefore honor you.

(6) Hitherto a small and stiff-necked people worshipped thee in the corner of the land of Judah; in their place thou shalt have a great and mighty people, all the Gentiles who honor thee.

7 And this passage must be noted, because it clearly says that the worship of the New Testament does not consist in sacrifices, not in the edification of churches, not in masses, but in the praise and fear of God, because among the Gentiles the sacrifice of praise will be offered, and God will be feared, so that hypocrisy is excluded. For the fear of God is the right worship of God, and does not stand in garments or other outward splendor, but depends on the heart.

#### For thou art the strength of the lowly, the strength of the poor in tribulation.

8.° ) He calls the people [v. 3.] "a mighty nation" in regard to the number and the multitude of them; but in regard to their disposition, and their heart, and their position in life (fortunam), they are "few".

(9) Now this is a lovely description of Christ, what kind of God He is and what kind of people or kingdom He has, as He describes Himself, Matt. 11:28: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. That his kingdom is a kingdom for the poor, who are to be comforted, for the afflicted and the despised in the world, whom the world calls heretics and puts under ban, who, because they are burdened with the hatred of the world, also feel sin and an evil conscience. About such

Christ is a king of people, as he says elsewhere (Luc. 4, 18.): "He sent me to preach the gospel to the poor." He is a king of the poor, to whom the poor and the weary can approach with confidence, because he says that he alone is their king. On the other hand, those who are powerful, rich, holy, and unaware of sin, this poor king is frightening to such people, as he says in Ps. 2:10 ff: "Let yourselves therefore be instructed, O kings" 2c.

#### A refuge from the storm, a shade from the heat.

(10) You are the confidence of those who are tossed to and fro by storms and tempests, that is, who suffer persecution for the sake of the Word of God, who are pressed by sin and their own flesh and Satan. In all this danger we have no other refuge than Christ. If we run to Him, we have a sure refuge against all attacks of all evils. Thus he says Matth. 7, 24. 25. full of the wise man who builds his house on a rock.

#### When the tyrants rage (spiritus enim robustorum).

This must be connected with the next preceding words: "You are a refuge from the storm, a shadow from the heat, when the spirit (that is, the raging) of the tyrants (add: "breaks in" or "rages against them"), like a storm against a wall. This is an apt image. In the tribulation and thunderstorm we cannot judge that help and salvation are so near. For we judge according to the sensation that is set in sadness and unrest by the present trouble, and does not see the future salvation. Here, indeed, we feel that we are a weak fence that cannot withstand the raging torrent that rushes in with impetuosity. Thus, this image presents the condition of a Christian and believer who is in tribulation.

12. so I am, as it were, a weak fence, which is set against the pope and the emperor, who are, as it were, the riverbed of the elbe.

o) Instead of §§8-12, the 1532 edition brings only the following: "Come to me, all you who labor"; "He has sent me to preach the gospel to the poor" 2c., are excellent consolations.

These would sweep us away in an instant if Christ allowed them to. For they are a hundred times stronger and more powerful than we are. They know this, and that is why they rely on their power, strength and attacks against us. Christians, on the other hand, know that they are powerless. How is it, then, that they can do nothing, and harm neither with their power, nor with their strength, nor with their attacks, since they alone urge and desire it? Certainly, if you consult reason, it will soon despair and say that he who is superior in strength and power will have the upper hand. But Isaiah says the opposite, namely, that the poor man has an insurmountable strength beside him and a safe refuge against all storms, because he looks with certain faith to Christ and says: You are my strength. This confidence then overcomes all the power and authority of the world and Satan. Therefore, one must learn that salvation and help are closest when they seem to be farthest away.

V. 5. sicut aestus in siti. p)

13 Translate thus: "You humble the stranger's impetuosity, like the heat in an arid place. The heat in the shadow of the cloud will spoil the vine of the tyrants." He calls "shadow of the cloud" (umbram nubis) what we call in German "Mehlthau", namely the harmful dew that falls during the day, by which the seeds are burned, and the leaves on trees and vines wither and perish. He thus implies that the tyrants would perish by themselves. Thus the synagogue and the whole Jewish people, thus the rule of the Romans has been eradicated. But the church overcame through suffering, and continues to this day; not that she took up arms against her persecutors, but she allowed herself to be killed, and through her destruction she overcame.

14. since god stopped the adversaries

and took away from them the people who were sent to administer the commonwealths (for when these are gone, the kingdoms must necessarily fall, however powerful they may be), it means that the tyrants will be dried up by the heat, if he does not give fertile rain, but the shadow of the cloud, "a harmful flour dew". This is how Italy and Hungary have been spoiled in our time, and it seems that Germany will be the same. And no community has ever perished through lack of goods or forces, but through lack of wise men and lack of fertile rain. And Christians overcome by commanding the matter to him who judges rightly.

15 But it is emphatically said that he calls them a vine of the strong (palmitem fortium), because they blossom in such a way that they give the greatest hope of future fruit. But what happens? When they are least careful of all, they perish by heat and flour. For the wicked their plots fail; because they are very sure and bloodthirsty, they do not bring their days to the half [Ps. 55:24]. Thus we see now that our adversaries flourish, and make the certain hope that they will destroy us; but it shall come to pass that they themselves shall perish, but we shall remain. God will drop a dusting of flour into their vineyards. So this is our comfort, that they will not get where they are thinking with their plots; indeed, they will not even reach half of their thoughts, but will perish in the midst of their plots. The text will not deceive us. The same will happen to the Turk and all the enemies of the Church of Christ.

**V. 6 And the LORD of hosts shall make a fat banquet in this mountain for all the people.**

16) Of the slaughter of the wicked he says, "The LORD will make a feast in this mountain," that is, he will gather all the people to Jerusalem; there he will cause them to be slaughtered by the Romans. "The fat" are the rich; for the marrow signifies all that is very tender. Thus "the marrow of the wheat" means as much as the best wheat.

p) These words are interpreted in the 1532 edition like this: The Christep will conquer, not by resisting, but by suffering. For he says that the Lord himself will dry them up. This drying up happens when he ceases to bless. - Then follows 16.

### From wine in which there is no yeast.

17 [Instead of Vindemiae defaecatae in the Vulgate] translate: faecium expressarum [of pressed out yeasts], that is, he will thus destroy them, so that not even the yeasts will remain.

### V. 7. 8. and he will put away the covering on this mountain (Et devorabitur in monte isto facies singulorum involutorum).

18. so translate instead of: Et praecipitabit [etc, in the Vulgate].

19 That is, he will destroy the covering with which all are covered. But he calls "the covering" (faciem involutorum) death and sin, with which all men are covered. For death is, as it were, a covering before God, with which the whole world is covered. This covering will be taken away by the godly on Mount Zion, that is, in the Church. For this is the fruit and effect of the gospel, that it quickeneth the dead, and taketh away death. Thus says the prophet: "The godless Jews will be slain, but the faithful will be preserved, though they are covered with many evils.

20. for Christ has overcome death, that it has no right over believers. Thus he says in Hosea Cap. 13, 14: "Death, I will be thy death; hell, I will be thy pestilence." For with Christians there is a continual devouring of death, and the kingdom of Christ is nothing other than a continual devouring of death and hell. For just as the pestilence is continually devouring the powers of the body, so Christ is continually devouring death and sin in His own. But this happens when we believe the word. For as much as the knowledge of the word and of Christ increases, so much life increases; but as life increases, so death and sin decrease.

21 But he expressly adds that it takes place "on this mountain", that is, in the church and in this bodily life. For justification and eternal life begins in this life and is completed after the death of this flesh. Thus Paul says [Rom. 8, 24.]: "We are blessed, but in hope," but he calls it an outward

Appearance (kaeiom) to indicate that it will be easy for him to destroy death.

### And the Lord will wipe away the tears from all faces.

(22) Christians are afflicted with endless tribulations, which are as it were covers with which death wraps us, and so that it keeps us. But he says, "The Lord will remove these covers.

### And will lift up the reproach of his people.

23. for there is nothing more despised than Christians. For they are always as a curse of the world, and a sweep-offering of all men, as Paul says [1 Cor. 4:13.],<sup>q</sup>) and the world believes that by them heaven and earth are defiled and stained; but if they were taken out of the way, they would be cleansed and atoned for. For this is the meaning of the Greek word *χαιάματα*. Thus Christ says

Ps. 22:7: "I am a worm and not a man." This is therefore the name of a Christian, let him suffer this outwardly from men, or inwardly from the devil and his conscience. Where these covers are not there, namely death, sin and shame, the ministry of Christ will be in vain. This, therefore, is an excellent description of Christ, that he is such a king, who swallows up sins, death, imprisonment, and shame, and whatever other such covers there are.

### V. 9. At that time it will be said, "Behold, this is our God.

This is the glory of the Christians and the only worship of the New Testament, which he distinguishes from the old worship, which consisted of many sacrifices. But the worship of the New Testament is believing, trusting, hoping in God for the sake of Christ and through Him. Now these words are of great emphasis. For no one believes but he who is in the cross and tribulation. And these alone bring the sacrifice of praise to God, now that they are freed from distress and feel the benefits of God.

From here to the end of the paragraph, the 1532 edition has only the words: This covering Christ will also take away.

### **V. 10. The hand of the Lord rests on this mountain.**

The power and authority of God will remain with the church because He saves it and makes it joyful. But at the time when she is in tribulation, the opposite is in view. For it seems as if she is oppressed by the hand of the devil.

#### **But Moab will be crushed under him.**

26. this is an interchange of words (metonymia.). "Moab" is set for the un

believing synagogue that does not convert. This will be "crushed," that is, it will be the most despised, it will be trampled underfoot all over the world.

### **V. 11. 13. And he will spread out his hands in the midst of them.**

(27) As a swimmer presses the waters, so the Lord will press and persecute the Jews, and they shall turn whithersoever they will. For he hereby indicates that after they have lost their worship and their kingdom, they will be scattered throughout the world.

## **The twenty-sixth chapter.**

So far, he has described the desolation of the synagogue and the Jewish kingdom. Therefore, the song that follows here cannot be understood from the earthly Jerusalem, but it must be taken from the church.

### **V. 1. a solid city.**

We now have a completely different city, in which is the priesthood and the kingdom of Christ. Its walls have salvation and victory, even against the gates of hell.

### **V. 2. Open the gates.**

3 This is a description of the citizens; the church is open to all who want to enter. But these are "the righteous people" by keeping the faith, or by keeping the faithful promises (*quae servat fidelia*), that is, the promises and the covenant, and by believing the word.

### **V. 3. You always receive peace.**

(4) He says of the head and king of this city that he will keep peace everywhere; outwardly against the world, the flesh and Satan; inwardly against the conscience, so that we may be at peace in our minds. This is not by our doing, but by the mercy of Him who promised it before. And this peace is not kept in any other way than through hope, which is to be noted.

is to be reckoned with. For he who does not rely on Christ will never be at rest. But to rely on Christ is difficult because the flesh is always looking for something on which it can safely rely; and it cannot rely on such things as are not seen. But the prophet reminds us that it is in vain to try to do so, because this peace lies solely in the fact that we hope in Christ. So it will happen that we will have peace with God and man. For since we are in one and the same body and have the same head, namely Christ, we are equal among ourselves and have no opportunity for disagreement.

(5) This must be often urged in sermons, that men may know how peace is among brethren, not by equality of morals or of dress, as foolish men think at this time, but by the equality of hope and confidence which we have through Christ, and which is common to all alike. But as Christ is One, so also is One hope and One faith.

### **V. 4. Therefore rely on the Lord forever.**

6 Do not fall away in temptations; hope always. God does not get tired or weary.

to help you; only do not grow weary and tired of hoping in him and calling upon him.

This is a very necessary reminder. For Satan has been practiced from the beginning of the world and has become even more cunning through daily practice. If he cannot overcome us by the greatness of the temptations, he seeks to overpower us by stopping us until he tires us. Often, therefore, he does not allow those who would gladly die to be killed, so that he may overcome them by overpowering them, if he cannot overcome them by force and cunning. And this is the supreme wickedness of Satan; to overcome it, we must strengthen our hearts with this and other passages of Scripture, so that just as he does not tire of assailing us, so we may not tire of persevering in prayer and hope until we obtain the victory. "For GOD the LORD (says the prophet here) is a rock forever." "He that is in us is greater than he that is in the world" [1 John 4:4]. As much cunning is there, so much strength is here. Therefore hope, and do not grow weary 2c.

#### **V. 5: And he bowed down them that dwell on high.**

(8) This is against presumption, as the foregoing is against despair. For this is the constant contrast until the end of the chapter, that the wicked perish, but the godly are preserved. But this is to increase the fear of God in our hearts, so that we will not be presumptuous about any gift of God. For since the city of Jerusalem, which was very fortified and founded and built on the Word of God, has been so destroyed that there are not even certain traces of where it stood, God shows us how He cannot suffer any presumption. "He calls Jerusalem "the high city.

#### **V. 6. that it will be trampled underfoot.**

9 This is the description of a city in ruins, as if to say, Your walls and ramparts will be leveled to the earth, so that a pedestrian can walk over them.

#### **V. 7. But the way of the righteous is evil.**

10 These are promises of the preservation of the true doctrine. That is, the godly are well, they have a good conscience; they remain in the simplicity of faith and word, as also Paul says Gal. 6, 16: "As many as walk according to this rule, upon them be peace."

#### **V. 8. in the way of your right.**

(11) Because we use the word diligently, we abide in the true doctrine and hope. For here he indicates the way in which they can remain in the true doctrine, namely, if they handle the word diligently. Just as it is said in the Proverbs of Solomon [Cap. 29, 18.], "When the prophecy is out, the people become wild and desolate," that is, when the word ceases, there follow mobs and heretics who make the people wild and desolate. Therefore I exhort you often to pray diligently against this temptation, by which one becomes weary of the word and disgusted with it. In this temptation are those who, puffed up by the conceit of knowledge, think they understand the word sufficiently, and become sure and puffed up, as we see in the Sacramentans and Anabaptists, who have quickly become masters, have fallen asleep to the word as a known thing, and have invented new opinions, by which they have fallen both from faith and from love.

This is how it is with those who quickly become doctors and masters in one year. But it is a terrible case. For as soon as we are sick and tired of the word, either the death of the soul itself is there, or the gates of death and the cause of death. Therefore the prophet saith, "We wait for thee, O Lord, in the way of thy right hand." For righteous shepherds of souls in the church keep their people by the word. Further, it is emphatically spoken, "We wait for thee." As if to say, Though we see thee not, yet have we the word alone on which we rely. We go along in confidence and hope, which we nourish by the way of thy right 2c.

### **The heart's desire is for your name and your memory.<sup>r)</sup>**

(13) "The desire of the heart" is what he calls the fervent love (*disiderium*) that comes from the bottom of the heart and from the innermost inclination (*affectu*) that there is a desire in us, not for our name, but for the benefits that God has done for us, that we remember them and by remembering them awaken us to thanksgiving. The remembrance of the name of the Lord in the Law was that he had brought them out of Egypt. Today, in the New Testament, the memory and name of the Lord is that he did not spare his own Son, but gave him for us all. We praise this memory and this blessing not only in sermons and with our tongues, but out of our hearts, because we believe that Christ is our wisdom, our righteousness, our sanctification and resurrection [1 Cor. 1:30], so that we place our trust not in our works, but in Christ's merit. This is the most sweet remembrance of the benefits of Christ, which is not in thought (*speculativa*), as the monks invent it, but in outward boasting, which is done by the public preaching of the word, which we practice daily, as Paul also exhorts: "Let the word of Christ dwell among you richly" [Col. 3:16].

### **V. 9. For this with my spirit 2c.**

14 He expresses the ardent inclination, in contrast to the morose chatterers, in whom there is not a spark of serious inclination, as we see in Erasmus. When he deals with the Holy Scriptures, he brings forth nothing but a sack full of empty words, teaches and says nothing out of a movement of the heart. There are many such people today, who, since there is not a drop of true heart movement in them, nevertheless want to be judges of our and all theological matters. If they were to fight against Satan, they would only then find out what kind of theologians they are.

<sup>r)</sup> Instead of ? 13, the following is found in the 1532 edition: "Gedächtniß" means the preaching of the benefits of Christ. And he also says: "to your name", but not: to our name.

(15) Therefore I command you, dear fathers and brethren, this text, that ye beware of the disgust and surfeiting of the word, lest ye be like them which were disgusted with the manna in the wilderness. For the word of God is food; he who eats it hungers for it even more. Therefore the word of God shall be abundant among us, but we shall not be full of it. But we have the most certain promises and comforts that the word will not go without fruit if it is diligently pursued. Therefore, let us be all the more diligent and fervent in our pursuit of it, and let us not give place to the disgust with which Satan accuses us.

### **For where your justice is done in the land, the inhabitants of the earth learn righteousness.**

(16) This is a glorious passage of the outward preaching of the word, that it should not return without fruit. He calls it "rights" because the gospel condemns all men's works and deeds, and offers only Christ's merits, on which we are to rely. If these rights are not there, people are deceived, and they learn ungodliness under the appearance of righteousness. Therefore, where the word is not, there is not righteousness. Consequently, the whole papacy is pure unrighteousness, because it persecutes the Word of God.

### **V. 10. But even though the wicked are offered grace, 1) they do not learn righteousness.**

This is a reply to an objection. Although the wicked is offered grace through the word, he does not learn righteousness. For this is the meaning in Hebrew. But against this vexation the foregoing saying shall comfort us, that though we see no, or very little, progress of the word, yet we may not cease to teach it. Because of this, since the wicked are not converted, one should not refrain from the duty of teaching it. For there are always some who desire to be under-

<sup>1></sup> In the complete editions: Missi-sntnr; but in the 1532 edition and in the Vulgate: Llisersumur. - In the Jena: impiorum instead of iruxio.

to be judged. Yes, even if nothing else is achieved, the place is claimed that Satan cannot teach and spread his poison among the people. Thus, the fault is not in the teaching, but in the people, that not all are converted. This is what the Holy Spirit says beforehand, so that we do not get angry and therefore refrain from teaching. For this challenge is very burdensome to godly teachers, that they see that the word is so despised.

**But they only do evil in the right country. <sup>s)</sup>**

18 [Instead of: In terra sanctorum iniqua gessit in the Vulgate] the Hebrew has: The wicked sins in the right country, that is, in the country which sees what is right among those who are right, who deviate neither to the left nor to the right, who walk in the right way, and neither put their trust in their works nor despair because of their sins. For this is rightness. Nevertheless the wicked is not corrected, he does not cease from his unrighteousness, but he makes much trouble for those who walk rightly, and hinders the word. But this passage comforts us against the calumnies of our adversaries. Seeing that many among us live in very great licentiousness, they reproach us: Behold, these are the evangelicals. To these Christ answers here, saying that it is true that the Church has her enemies, both internal and external. The external ones are the tyrants and the whole papacy; the internal ones are the false brethren. These we must suffer, who only do evil in the right country. For this reason, however, the errors of these people are not to be attributed to the church.

(19) The church is well when it has such internal enemies, just as the body is well when it casts out filth, and is no less healthy because it has filth of excrement and sweat in it. So is

s) Instead of §§ 18 and 19, the 1532 edition contains the following: Just as in the human body there is filth, so also in the church there are godless people, who plague the tyrants and false brothers. The eyes have their filth, likewise the ears. So among the teachers and listeners of the church there must be some evil ones.

The church, too, among the ungodly, and this is the glory in the church, that it can cast out this filth, just as the human body could not cast out these superfluous things and filth if it were not healthy. Just as it would be the greatest foolishness to condemn a beautiful virgin because she has excrement and other impurities in her body, so also our adversaries commit the greatest foolishness by reproaching us with the faults of our false brethren. The eyes with which we see have their impurity; the ears also with which we hear have their filth: so also in the church are some wicked, both teachers and disciples; but therefore the whole body is not condemned.

**For they do not see the glory of the Lord.**

God has given the highest goods to His Church: Christ His Son, the faith that overcomes all danger, true good works, the Holy Spirit, the understanding of the Scriptures, the peace of conscience 2c. But these high goods are hidden, and the glory of the Lord is hidden under poverty, under shame, under weaknesses and other evils, with which the church, oppressed by Satan and the world, lies on the ground. The wicked, then, look only at this outward appearance, and because they have unclean eyes, they see nothing but that which is unclean. But they do not see the goods of which I have spoken. This is just as if one did not want to look at the face of a man, but only at the shameful parts of the body. Because of a small oversight, they immediately cry out: Behold, these are the fruits of the gospel which they teach. But they do not see that through the gospel they are freed from the tyranny of the pope, from purgatory, from auricular confession, and from innumerable other burdens. Much less do they see the forgiveness of sins, the peace of conscience, the certain hope of eternal life, the victory over death and over all adversity 2c.

**V. 11: Lord, your hand is lifted up; they do not see it.**

In the midst of these weaknesses and tribulations of the church, your hand is lifted up,



because Christians are daily justified in sins, live in death, are praised in shame and are glorious. The wicked do not see this, because they judge only by outward appearances and by filth. But we see the hand of the Lord lifted up, which they consider to be oppressed. Thus, when they burned John Hus, they did not see the exalted hand of the Lord.

**But when they see it, they will be put to shame.**

(22) When they see the exalted hand, that they cannot suppress the church gathered from the Gentiles, they will be zealous about it until they perish. <sup>1)</sup> So it was not seen that the hand of Christ was lifted up when he hung on the cross; not even then, when Christians were being killed everywhere. But when, contrary to all the expectations of the wicked, the crucified Christ and the slain martyrs were praised more and more every day, and the church increased by the accession of the Gentiles, they saw the outstretched hand of the Lord. But they saw it not for their edification, but for their consternation, just as today some princes are especially angry and furious because they see that our doctrine cannot be suppressed by all their attacks and forces.

**For this you will consume them with fire, that you may consume your enemies.**

23 [Instead of: Ignis hostes tuos devoret in the Vulgate] the Hebrew has: You will consume them with the fire of your enemies, that is, with such fire, so that you tend to consume your enemies. He borrowed this figure from Moses, by which the extreme desolation is indicated, since, as in a conflagration, nothing but ashes remain. We still see this punishment in the Jews today, and we will see the same in our princes in the future. The word will remain, and we will also remain at the same time, if they kill us right away. Just as it happened to John Hus, whose name and memory remain in the congregation of the righteous. There-

against his adversaries name has perished at the same time with them.

**V. 12. But to us, O Lord, you will make peace.**

24. because the church has all that it has from Christ, and all that it does is by the effect of Christ, and because the strength, wisdom, righteousness 2c. that it has is Christ's, therefore it will stand securely for eternity. Again, because the adversary's righteousness, power, works 2c. come from their own powers, therefore they will perish.

**V. 13. Other lords rule over us than you.**

Here he describes the outward appearance and the repugnance (stercus) of the church, namely that it, pressed to the ground by the world, lies down, does not rule, does not judge, but must rule over itself and be judged, according to the saying [Gen. 25:23]: "The greater will serve the lesser"; likewise: "In the world you are afraid" 2c. [John 16:33.]

**But we remember you and your name alone.**

(26) Though we are so afflicted according to the outward man, yet thou art our Lord, and triumphest in us. Therefore we are not without the Lord, even though it seems from outward appearance that we have been rejected by you. But we rise up against this outward appearance by the remembrance of thy name, praising thee, glorifying thee, and doing thy word. For this means "the remembrance".

**V. 14. The dead do not remain alive.**

27. instead of the present tense in the Vulgate, vivant, the future tense must be read: non vivent [they will not live]. We, who are oppressed, remember your name, and although it seems that we are given over to death, we take comfort in knowing that the enemies who rule over us will die and not remain alive, that is, they will not have the hope of life in death that we have.

<sup>1)</sup> From here to §24 (sxel.) the edition of 1532 has only the words: We see this punishment still on the Jews.

### The deceased do not rise (**Gigantes non resurgent.** 1)

28 The word *gigas* sometimes means a physician, sometimes one who has departed from this world and died, as here, sometimes also a giant. What the meaning of this is, I do not know, unless the Hebrews, according to the figure of speech of antiphrasis, also call a giant a dead man. Here, however, he calls those dead who are still alive. But it must be understood both from the present death of the wicked and from the future judgment, because the wicked, even though they are still alive, are dead; just as the Christians, though they are already dead, are alive.

### V. 15. But you, Lord, continue among the Gentiles.

29. since the Jews would not believe, you turned to the Gentiles, among whom you spread your word and your kingdom. Thus the enemies of the word will perish, but the word of the Lord endures forever [Isa. 40:8]. Further, this verse should be translated thus: *Adjecisti genti, Domine, adjecisti genti; glorificatus es, et prolongasti usque ad fines terrae,*<sup>3</sup>) means, your name is taught and preached everywhere, even in the uttermost parts of the world.

### You always lead on among the Gentiles (**In dulsiisti genti, Domine.**)

30 Translate: "You continue among the Gentiles", that is, you increase your church by the addition of the Gentiles after the unbelieving synagogue has been rejected. So your glory spreads through the gospel to the ends of the earth. The meaning is therefore this: The enemies of the gospel perish, but the word of the Lord remains forever [Is. 40, 8].

### V. 16. Lord, when there is tribulation, one seeks you.

He still continues to set the godly and the godless against each other. The gospel is spread to the uttermost parts of the earth, though all princes and kings oppose it, but the spreading is done in weakness. For both the teachers and the disciples of it are pressed with the holy cross, which is thy discipline, by which thou teachest and keepest thy own in their duty. This discipline is as necessary to the spirit as food and drink are to the body. For without affliction the word cannot prove its power. And just as iron becomes bright through use, so also a Christian is instructed and helped through trials, as it is said in Proverbs, "The rod 4) makes pious children."

32. but he adds an excellent doctrine: in chastening, he says (that is, "when you chasten them"), "they cry out fearfully" (*in 5 disciplina clamor murmuris est*), "there is a fearful crying." They do not cry out, they do not act piteously, as the wicked are wont to do in adversity, but they utter inexpressible sighs, which come forth through the mouth as a murmur, as the summoners are wont to murmur. Paul aims at this passage in the eighth chapter to the Romans [v. 26.]: "The Spirit represents us with inexpressible groaning." For a Christian in his affliction should not weep, nor run to and fro, nor act piteously, nor become fainthearted, nor blaspheme, nor despair, but sigh to the Lord with patience. So today we have no other remedy against the princes and bishops who are our ruthlessness than this anxious sighing.

### V. 17. 18. Like a pregnant woman.

33 Christ also uses this simile in John [Cap. 16, 21]. But with it the extreme danger is indicated, since there is no means nor way to escape. For the mother is forced to submit to the danger of death, because the child wants to be born. But this parable contains a great consolation, because a Christian

4) In the original: "rods", for which we have put "the rod".

5) in missing in dev Wittenberger.

1) In the Vulgate: *rsurZant*; again the present tense instead of the future tense.

2) Cf. Walch, St. Louis edition, vol. XVIII, 1722, note.

3) In the Vulgate: *In drdsisti Zsnti, Oornins, indrdsisti Miiti; num^uid Aloritucutus es? slonMSti OMN68 terminos terras.*

is saved by birth, and does not perish in birth. Thus every tribulation is a birth, by which the new man is born, and the old dies. For faith and the reputation of the word increase in such trials, so that whether prison, or sword, or pestilence, or death, be at hand, thou mayest say: Behold, I am now in birth. Here I must stand firm, and wait upon God, and endure the pains of childbirth until I give birth. It is a work of great faith that one endures here; but nevertheless there is no other way to get through. What the Latin translator has given here: *Peperimus spiritum salutis*, should be translated thus: *Et angimur, ut vix spiritum trahere possimus* [And we are frightened, so that we can hardly get breath].

### **We cannot help the country yet.**

(34) Though we strive anxiously, we do nothing to the wicked, neither by preaching, nor by threatening, nor by enduring all evil; they remain blinded in their minds and hearts.

### **V. 19. But your dead will live.**

35 As Paul says in 2 Cor. 6:9, "As those who are dying, behold, we live." When Christians are thought to be dying, they are living. Christ says [John 16:33.], "In me ye have peace, but in the world ye fear." For Christians are like sheep for slaughter [Rom. 8:36.], destined to die, let death follow, or let it not follow. But our consolation is that we will live when we have died, so that it is a general saying, which also includes the special saying of the last judgment.

### **Wake up.**

This is a promise for Christians in this life. You, who are exposed to death, do not become dull. "Glory to you who sit in the dust," that is, who are considered dead by the wicked.

### **For your thane is a thau of the green field.**

The giants will perish, but the Christians will live, and they will live without any human work, just as the dew falls from above without any human work. Moreover, the blood of the Christians is, as it were, the dew with which the church is moistened and by which the tyrants are conquered.

### **V. 20. Go, my people.**

38 This is the same as what is written in the 4th Psalm, v. 5: "If you are angry, do not sin"; that is, endure the hand of the Lord and suffer. There is still a moment to be done, and help will come. Do not be miserable, and do not run to and fro; restrain yourself, and keep yourself upright by the word. "Go into your chamber," there pray and contemplate God's word. "Hide thyself a little moment." Anger is not (as it seems to you when you follow your sensation and reason) everlasting, but it lasts only a moment. Do thou but endure, and suffer. Thus Peter says of Christ [1. Ep. 2, 23.] that he did not smell himself, but brought his cause home to him who judges rightly.

39) These are the most emphatic promises and consolations, and truly words of life, by which we are lifted up in tribulation, so that we believe that it is not the wrath of God when we suffer tribulation, and that the tribulation will not last forever, but only for a moment, as Christ also calls the time of tribulation "a little" in the Gospel [John 16:16].

### **V. 21. For behold, the LORD.**

40. Your enemies will suffer punishment, for their blood will not be hidden 2c. He alludes to the story of Abel [Gen. 4, 10]. Thus they dug up the earth on which John Hus was burned a cubit deep; nevertheless, his memory could not be hidden, but it is still famous today in the congregation of the saints.

## The twenty-seventh chapter.

In this chapter he indicates that at the time of Christ's future the Lord will strike the Egyptians, Assyrians and Jews, and all the other kingdoms of the world, by the sword of the Romans, so that peace may be established in the whole world and the gospel may be spread safely through the apostles into all countries. After that he comes back to his church.

### V. 1. with his hard sword.

2. so he calls the Romans, who are also called "iron" by Daniel [Dan. 2, 40.].

### Leviathan.

The scriptures figuratively call the world a sea, and the princes of the world great fishes. Thus Ezekiel [Cap. 29, 3.] calls the king in Egypt the dragon in the river. So Isaiah here calls both the Egyptian and the Assyrian, a "Leviathan," that is, a whale-fish, of which the one had his kingdom on the Euphrates, the other on the Nile River. "Leviathan, who is a crooked serpent," he calls a calm and quiet kingdom. "But Leviathan, which is a straight serpent," he calls a warlike kingdom. And thus he has summed up all the kingdoms, as if to say: both those kingdoms which are always at war and those which are quiet will all be conquered by the Romans through war, so that peace may thus be procured for the Gospel. For "whale" or "dragon" he has put instead of the plural, as if he wanted to say: All dominions, kingdoms and princes that exist only somewhere.

### V. 2. At that time they will sing of the vineyard of the best wine.

When these kings will be subjugated, then they will sing of the chosen vineyard, that is, of the holy church, which he opposes to the vineyard, of which it was said above in the fifth chapter 4 ff]. was said above.

1) Wittenberger: Hniu instead of: Hui.

### V. 3. I, the Lord, keep him.

5 These are excellent promises. The church, he says, will have this glory, that Moses and hired servants will no longer be its guardians, but the Lord himself will be guardian, shepherd, high priest, master and father, as Christ says: "One is your master and father", Matth. 23, 9. 10. For Christ alone sustains his church through the word and his spirit, as it says in the letter to the Ephesians Cap. 1,<sup>2</sup>) 22. 23. that he is the head and the church his body. Where this head is not, where there is another guardian of this vineyard, there must necessarily be heresies.

### And wet him soon.

(6) I will quickly moisten it, so that it will not become dry, so that it will not be weakened by the manifold temptations of Satan and the persecutions of the world, and also by the burden of sins and the dangers of death. These cause thirst; therefore it is necessary that he be moistened. So he promises: "I will be present with comfort for the fainthearted, and I will be so close that not even a leaf will fall. So Christ does both: he plants his church; after it is planted, when it has to suffer something, he also supports it and comforts it. But it is sweet to believe in Christ. For he that believeth hath all these promises.

### I will guard him day and night.

7 This is: I am unwearied in the preservation of my church. For by day I seek her, lest in good days she be presumptuous and luxuriant; and by night, lest in adversity she despair. Thus with Paul he made night out of day, when he sent Satan's angel to him, who smote him with fists [2 Cor. 12:7].

u) Instead of § 5, the 1532 edition says: No longer Moses and hired servants, but the Lord will be master, father, bishop, king, priest 2c.

2) In the Latin editions:

4.

#### V. 4. God is not angry with me.

8 This is a golden promise by which he affirms the previous one. *Indignatio non est mihi*, "I know of no wrath." For how can he who died for us be angry with us? Therefore, although he appears to be angry, it is not true that he is angry. Thus Satan's angel is sent upon Paul; but this is not wrath, for Christ himself saith [2 Cor. 12:9], "Be thou content with my grace." Thus a father chastises his son when he has sinned; but this is not wrath, although it seems to be wrath. Therefore, the care of the vineyard requires God to let such a semblance of wrath come at times, so that the vineyard will not be spoiled by riotousness; but it is not wrath. This is an apt text "to be written on all tribulations." I know of no wrath, I cannot wrath. But that he seems to be angry, that is the guarding of the vineyard, that thou perish not, and be safe 2c. This word that denies God's wrath (*haec negativa*) is a golden one.

#### Oh, that I would get with the hedges and thorns! (*Quis dabit me spinam?*)

9 This he says against our thoughts, which the flesh and Satan blow in during temptations. For then we are wont to do so: we interpret his protection as wrath, his chastening as anger. Therefore he punishes us, saying, "Do not let it occur to you that I am thorns and hedges, that I am at war with you, that I want to kick you to the ground and set you on fire. Satan blows these thoughts into your head, which are against faith and ungodly. Therefore banish them from your heart, and beware of Satan, who is disguising himself in my image, that I should appear to be fire and thorns, who am a comforter and a redeemer. But these promises must be held fast in the time of temptation, that he shall not be a thorn, but that his name shall be, "The bruised reed shall he not break." 2c. [Isa. 42:3.]

#### So I wanted to tear under them.

The Latin text is not properly divided here, because it must be so: Who wants me

To make a thorn and a hedge in the battle? that I might tread it [the vineyard] to the ground and set it on fire?

011 But as he said before that he was not a thorn, so here also he says that he is not a tramp, and that he is not angry with his vineyard, as it seems when he plagues it. As if he wanted to say: These are false interpreters who say that I tear and tread down my vineyard. These are golden consolations, that he saith, He giveth us not such thoughts, but is offended by the same. This must be learned in order to comfort the brethren with it, so that they do not give room to Satan, who enters such ungodly thoughts and makes thorns and hedges out of him who builds and waters his vineyard. They must be reminded of this passage, that God says here in clear words: Do you think that I will be a thorn in the battle? I know of no wrath 2c.

#### V. 5. He will keep me by my strength (*Quis tenebit fortitudinem meam?*).

12. Who is he who will prevent me from building my vineyard and protect it from the violence of tyrants? Thus we see that Christ is offended by these thoughts, which turn Him from a Savior and brother into our judge and enemy. "It grieves the man greatly that he should be thought otherwise than a gracious GOD."

#### And will bring me peace.

(13) Let no one resist me, lest I protect and comfort my church, which will have peace even in strife; it will have comfort even in tribulations. There will be peace in the church even in the midst of war; the consciences will be secure even in the midst of sins and perils. For I will still be a king of peace, though all oppose.

#### V. 6. that they fill the ground with fruit.

The more tribulations my church has to endure, the more it grows. Translate like this: The time will come when Jacob will take root, and Israel will bear fruit, and fill the ground with fruit 2c.

**V. 7. Yet he is not beaten as his enemies beat him.**

y)

15. The Church is also struck by God, but not in the way its enemies would strike it. For this would make God a thorn and a hedge. But He smites, not as one who smites, but as one who heals, as a lover, as a father and friend. But this striking is healing, as it is said in Proverbs [Cap. 27, 6.], "The blows of the lover are better than the kisses of the hater." Likewise [Sir. 30, 1.], "He that loveth his child keepeth it always under the rod," just as the physician applies the more bitter medicines to dangerous diseases. If a fool came to the sick person and said, "Behold, what a bitter potion this is, the physician wants to kill you; why does he not give you wine?" 2c., would it not be the greatest folly to believe such a fool and throw away the medicine?

16 Satan and our flesh do the same when God sends us tribulation. For there he gives us the thought: Behold, God throws you into prison, he puts you in danger of your life; certainly he hates you, he is angry with you; for if he did not hate you, he would not let this happen. Thus Satan turns the rod of the Father into a hangman's rope, and the healing medicine into the most dangerous poison. But it is unbelievable what a thousandfold artist he is in inventing such thoughts. Therefore, it is very difficult to make a distinction in the tribulation between the one who kills and the one who chastises in a loving way. That is why Christ comforts us in this passage that even though he killed, he still killed in the manner and with the heart of a life-director. Satan does the opposite. The expression: *Iuxta plagam percutientis* is to be taken actively, that is, as an enemy is wont to strike.

**V. 8. But with moderation you judge them (In mensura contra mensuram).**

17 The meaning according to the Hebrew is this: With moderation you judge them, and let them go, v) These words are interpreted (instead of in the 15 and 16) in the edition of 1532 so: God prods his church kindly, that he may help it, not that he may destroy it, as the enemies are wont to strike.

after you have afflicted them with your harsh east wind. But here he describes the way and the heart with which God chastises His church, namely that He chastises them in such a way that He lets them go in time. This the enemies do not do, but they say: "Clean off, clean off, down to the ground" [Ps. 137, 7]. But what is the fruit of this chastening? This he now adds.

**V. 9. Therefore the sin of Jacob will cease. w)**

18 The cross, he says, serves to exercise the forgiveness of sins, that is, to kill the remnants of sin. For if God did not at times exercise us in the cross, we would surely and easily be perverted by Satan. Thus the epistle to the Hebrews [Cap. 12, 5. ff.] teaches us what the cross is good for. For God would not lift a finger to chastise us if he did not see to our benefit.

(19) This passage may be diligently noted by those who are to comfort the afflicted, first, that it is the chastening of a father, and secondly, that it is an idle chastening, not a cruel one, or after the manner of an enemy. Third, that it is also useful and necessary to atone for sin. For if we were not chastened at times, 1) we would become secure, fall into presumption, and perish in our sins. But when Satan and the world and our conscience press us, we are driven to the true exercises of faith, that we call upon God and expect help from Him. But this is a great comfort, that we know,

w) Instead of §§ 18 and 19, the edition of 1532 says: 'Here the prophet treats the whole doctrine of the tribulations diligently and extensively. For hitherto he has described the mind of him who chastises, and the manner of the chastisement. Now he will also describe the benefit and the necessity. The cross, he says, belongs to the forgiveness of sins, that is, to put to death what is left of sins. For if God did not exercise us at times in the cross, we would be safe and easily overthrown by Satan. Paul also says that his stake was useful to him, so that he would not exalt himself [2 Cor. 12:7]. Thus the cross is not only useful, but also necessary.

1) In the Wittenberg, the Jena and the Erlangen: ouKtiAuremnr, intsckurn. That the comma should be placed only after interäum is proven by the first redaction below.

Christ seeks this through the cross, that you may believe and call on him more and more, so that the Spirit and grace may be increased in you. Therefore Paul says that his stake in the flesh had this benefit for him, so that he would not exaggerate [2 Cor. 12:7]. For this is the only means God uses to eradicate all sin.

### **In that he makes all the stones of the altar.**

(20) God's chastisement causes all the stones of the altar to be crushed, that is, He removes all idolatry. But the highest idolatry is presumption and confidence in our powers. This grows when we are secure; but when we are chastened, it falls away. And it is this that he says: Sin is atoned for through the cross.

But this is a theological doctrine, the implication of which the flesh cannot comprehend. Therefore, it seems to be somewhat obscure. He says: Your sins will be taken away, and your altars will be torn down by this chastisement. For he indicates that God most hates the trust and presumption of our heart in other things. For this is the idol of our heart, which is rejected in the first commandment; this is the source of all sin, just as the source of all holiness and righteousness is the first commandment, which holds fear and trust in the true God. Where these are not, there is necessarily ignorance and contempt of God, that the heart fears where there is nothing to fear, and relies on lies where there is nothing to believe (*ubi non est fides* - where there is no faith and belief). With this false confidence all prophets have to contend. For it is the origin of all evil. For from where do heretics arise? Of course, because they put their trust in their wisdom. Whence do tyrants arise? Because they have confidence in their power. Whence come saints of works? Because they put confidence in their works. So when the prophet says that sin will be atoned for by the chastening of the Lord, he cites this reliance on ungodly worship as the greatest and most noble sin, from which all other sins spring.

(22) Furthermore, the service or worship of the altars and groves came from the inward idolatry of the heart. For the Jews were not such fools that they worshipped wood and stones for God, but this was their opinion that this service was pleasing to God. This opinion was the idol they "worshipped," namely, that God would be propitiated with such works as they themselves had chosen without a certain word. And this is the ungodly trust that all prophets reject, and that necessarily follows the self-chosen worship that we ourselves begin without God's word. Otherwise, why start them? Thus, no one would become a monk if he did not follow this idol of his heart and worship it: God approves of monasticism 2c. But this is an obvious idolatry, because one puts his trust in something other than that in which GOD has commanded that one should put his trust. And this follows quite clearly from the first commandment, where it is commanded that we should put our trust in GOD. The monastic state, however, is not God, nor is it commanded by God; consequently, the trust that is placed in the monastic state is ungodly and predatory of God.

Furthermore, we must not think that we are completely free from this plague. For it is an error that is innate in our flesh. We experience it in ourselves that we trust more easily in our works than in the promises of God. But there are few who recognize this wickedness of the human heart. At least, no one recognizes it perfectly except God. Therefore, we are driven by His chastening to abandon the idolatry of false trust. For the chastisement and the sensation of punishment make us seek true faith, that is, to call upon God, and thus both exercise our faith and grow in faith. This means that all the stones of the altar will be reduced to ashes only when all trust and presumption in one's own strength is removed. For to raise up stones is the fruit of an apostate heart, and one that trusts in itself.

(24) Therefore, the Christian life does not consist in making more and more fast days and other such vain things, but in increasing trust in God and decreasing trust in oneself, so that one is no longer afraid either of death or of the devil. To this end, he says, I seek to bring it with my chastisement. But he does not call any idol by name, so that he may summarize all inward idolatry. And this teaching has put all prophets, including us today, in danger of death.

#### **V. 10. For the strong city must become lonely.**

(25) This is a contrast. The godly are killed by the cross, and are saved; but the wicked flee from the cross, and continue in their presumption, therefore they will perish utterly. The fact that he says "the strong city" refers to the confidence of the Jews, who relied on their temple and worship and were secure against all dangers. As if he wanted to say: They may be confident as much as they want, but it is certain that they must perish, because they do not rely on the Lord, but on their lies. Just as now the papists everywhere boast that the church will not perish completely, even if it was in danger for a while.

#### **That calves graze and rest there.**

He describes the future desolation and loneliness. If someone wants to give a secret interpretation, it is this: it is common that in the places where one did not want to give sustenance to the saints, then the devil and ungodly teachers are found.

nourished. So it will happen that they will be burned like chaff.

#### **V. 11. Their branches will break from drought.**

27 [Instead of: In siccitate messis illius etc. in the Vulgate] must be translated thus: Their branches will break with drought. The women will come and burn them. But this picture means the useless doing of the unbelieving Jews. And this is the punishment of presumption, by which the presumptuous are not corrected; but they interpret it as a martyr's suffering, and become still more angry and obstinate, as they also interpret the good deeds as rewards. But we see that it is the same with the papists. They are engaged in the most laborious works, and yet produce nothing but chaff destined for eternal fire. But they do not believe that.

#### **V. 12. At that time the Lord will cry 2c.**

28) Those who are hardened despise the word and perish; nevertheless, those who remain will be gathered from all places through the preaching of the apostles. For the gospel will go from the Euphrates to Egypt.

#### **V. 13. At that time a great trumpet will be blown.**

The trumpet is the gospel, which will not stand still between these two rivers, but will also be spread further, so that the others will be gathered to the church. For it was necessary that he add this comfort. For it was hard spoken that all this people were rejected.

## **The twenty-eighth chapter.**

Here is a great confusion in the order, because he describes what should follow last, first, as the prophets usually do. For I understand the first part of this chapter from the kingdom

Israel, which Judah despised out of arrogance. Therefore he proclaims to Israel that it will be miserably devastated by Salmanasser and Sanherib, the kings of Assyria. Those who want to understand it from Judah (which is more appropriate to



seems to be),<sup>x</sup>) who take the word Ephraim for Judah by interchanging the names (metonymy).

2. "The splendid crown of the drunkards" he calls either the kingdom of Israel or Judah to indicate the confidence and presumption of wealth, power, holiness, wisdom 2c.

### **V. 1. Above a fat valley.**

3 Thus he calls Samaria, which lay in a very fertile valley. Therefore, the kingdom of Israel was called the kingdom of Samaria.

### **V. 2. 3. Behold, a strong and mighty one from the Lord.**

This means the king of Assyria. But he uses such parables here, by which he gives to understand that the power of the enemies will be so great that they would not be able to resist it or to endure it.

### **V. 4. like the ripening before summer.**

5. Israel will then be like a fruit that has ripened before summer, and which perishes while it is still hanging on the branch. This is an apt image, that the wicked perish in the midst of their attacks, when they already promise themselves victory, and do not bring their days to the half [Ps. 55, 24.]. That is why in the Psalms they are compared to the grass that grows on the roofs [Ps. 129, 6.]. And elsewhere [Ps. 58, 10.], "Before your thorns are ripe." For it means that the thorns were burned before they had come to the strength to prick. Such passages of Scripture contain a great comfort that the storm of the wicked will be destroyed in the midst of their efforts, since they least believe it, but, drunk with the happy progress of their affairs, flourish and boast. The cause is that the wicked are puffed up by success; but being puffed up, they fall and perish.

### **V. 5. At that time the LORD of hosts will be.**

6. it seems that this piece could be related more properly to the kingdom of Judah, so that the opinion is this: if Judah is so devastated

<sup>x</sup>) This parenthesis is missing in the 1532 edition.

and be led to Babylon, the rest will be preserved and brought back, as I have said that the foregoing can also be understood of Judah, if one wants to take Ephraim for Judah, which was a crown, that is, a glorious kingdom, and therefore presumptuous and arrogant, by interchanging the names. The head of this empire was Jerusalem, which lay on a mountain and had fertile valleys toward the sea. Although this opinion is more appropriate, the other seems to be more simple, as I have said, that we take the foregoing to refer to the kingdom of Israel. Therefore I understand also this of the rest from Israel, which went over to the tribe Juda, as one reads in the books of the kings. But the reader may judge about it himself, since both views are good.

### **V. 6. and a spirit of justice to him who sits in judgment.**

7 That is, they shall receive from the Lord Himself the spirit of judgment, that they may judge aright, and do their office, even as they drew drunkenness out of that crown before, that they did neither speak nor do anything aright.

### **Those from the dispute come back to the Thor.**

8 That is, those who come back to peace after the war is over, if one wants to take it from Judah. But if one wants to take it from Israel, the opinion is also clear, because under Hezekiah many were brought back to the tribe of Judah.

### **V. 7. To this end, these have also become great from wine 2c.**

9 We must take this from the kingdom of Judah. But these, says he, who hear the so great calamity of the Ephraimites, do not become better thereby, they do not let the example move them 2c. but they sin likewise. But this is an excellent virtue of the hypocrites, that they ridicule God's word, and despise both the threats and the promises of God.

### **For both priests and prophets.**

(10) This is spiritual drunkenness, that they are drunk with ungodly opinions, in.

education and trust in their righteousness, wisdom 2c. This must necessarily happen with those who do not have the Word. For the Word teaches how to make one's steps firm, "that one may know what he is doing," that he may know what is right and what is not right. And this is our sobriety, that we may say: This pleases God. But those who do not have the word of God are drunk, that is, uncertain. They have a good opinion, to be sure. Perhaps, they say, this will please God. So they waver in their steps and cannot make their consciences certain. But both in all faculties and especially in theology, joyfulness or certainty is necessary. But this is based on the word alone. Therefore those who do not have the word are like a drunken peasant. It must be noted, however, that he calls those drunkards who were rightfully called to the true ministry of preaching.

### V. 8 For all the tables are full of spitting.

(11) This is a good image, that all that is taught apart from the word is spit, and that those who do not teach the word purely do not speak but spit. The "table" means the pulpit, or the place from which one teaches.

### V. 9: Whom shall he teach to know?

t2. All are drunk, he says. Therefore, there is no place for the word of God except among the "weaned", that is, among the simple-minded and the afflicted, from whom God has withdrawn His comfort for a short time. Thus says Christ [Matth. 11, 5.]: To the poor the gospel is preached. y) For the gospel is learned only by the afflicted and the needy, from whom the milk has been withdrawn, and who are bitten by the thorns of conscience. And this is the reason that, since the word is spread throughout the whole world, there are still very few who truly accept it, because the majority are drunkards, that is, who let themselves be hindered by foreign opinions, so that they cannot accept the word of God. Because it is a word of life

y) From here to §14 (sxd.), the 1532 edition has only the following: The foreigners all have a disgust at the word, despise and laugh at it.

and grace, it has no place except among those who feel death and are pressed by the wrath of God. It is a word of hope, therefore it belongs to those who wrestle with despair. It is a word of strength, therefore it belongs to the weak and to those who are overwhelmed with all kinds of evils.

Therefore, no one is surprised that the heretics and tyrants rage and rage so much against us. For the reason is obvious: they are drunkards and not weaned; they do not feel the sins and the wrath of God. That is why they cannot grasp this word.

(14) Wisdom and knowledge are thus distinguished from one another. Wisdom is faith in Christ himself, and the knowledge of the truth. Knowledge, however, is that judgment or knowledge which flows from faith, and judges what agrees with faith and what does not. 2c.

### V. 10 For (they say): Give, give.

(15) This is the word of the wicked, who mock and scoff at the prophet who teaches the commandments of God, the promises which require faith, and the cross which requires patience and waiting. For this is the order of all the prophets in teaching, which we also had today. First the law is taught, which commands; then the promises of Christ are added, who has sufficed the law for us; then also of eternal life, of righteousness 2c. Because these promises, as long as we are in this flesh, cannot be fully grasped, but must be expected in faith, and our flesh always fights against faith, and prefers to use what is its, that is, the present help: Therefore frequent encouragements to faith and consolations are necessary, so that we do not succumb, so that we do not fall away from faith, that we will certainly obtain that which is promised, if we only persevere, and wait in certain hope for righteousness, life 2c. life. So that all our doctrine is in these two pieces, in the preaching of the

In the teaching of the law, which teaches good works, and in the preaching of the gospel, which teaches faith. The third part is that in both kinds of teaching, consolations must often be interspersed against the cross that all the godly must necessarily bear.

016 But the wicked laugh at this, and despise it. Give here, give there, they say; wait here, wait there. As if to say, 1) You can teach nothing else but that we should do this and that, and refer us, I know not, to what promises we should expect. It is better to follow the world, which lives as it wills, and has certain protection and help on which it can rely 2c. Just as it is said now: The Lutherans know nothing else to teach but faith and the catechism. But when we comfort the afflicted that they will be saved in a little while, they also laugh at this. Here a little, there a little, they say, "It is called a modicum [little], for nothing at all comes of it." As if they wanted to say: 2) You teach indeed of a little, that temptation will not last long, but will be moderate; but one sees no end. This part of your teaching is also void. For the flesh cannot persuade itself that the time of the cross is a short time; but, because it judges only according to its carnal sense, with disregard of the word, it thinks that the temptation is eternal. Therefore it resists and resorts to carnal help, and will not take hold of the doctrine of faith, which is not in feeling, but apart from all feeling, only in waiting.

(17) But this passage fortifies us against the scandal of the cross. For when the wicked hear the doctrine of faith, and yet see that the pious are in evil, they conclude from this experience that this doctrine is void. But we are to learn that godliness always has the cross and tribulation as companions. This is what our bishops in the papacy would have learned, if they had conducted their office with teaching and serious concern for the churches.

But now, though they teach nothing, but are idle, and do other things, they have good peace and abundance of all things. On the other hand, those who teach the gospel have hardly any food to eat. For the devil hates the word, therefore he seeks to destroy it by hunger. Therefore, one needs this consolation: "Wait, God will help over a little one" 2c.

### **V. 11. Well, he will speak once with mocking lips and with a different tongue. 3)**

The Latin translator has [instead of: "with mocking lips"]: in loquela labii etc.. Hereby he threatens the scoffers: One day I will teach through the apostles the word of the gospel, wherewith I will mock all your righteousness and the law; yea, I will utterly abolish the same, and accept in your stead the Gentiles, which shall believe me, and be my people; that ye may be offended, and be lost for ever.

(19) Note here the name by which the wicked call the gospel. For they call it a strange tongue, and a mocking doctrine; when the fault is not in the gospel, but in themselves. But to us it is a word of life; to them it is a word of death and vexation 2c.

### **V. 12. So you have peace.**

20 This is the preaching of the promises, grace and faith, which he called above a doctrine of perseverance. This alone makes the conscience calm and secure, because it presents Christ to us and gives him to us with all his merits, with his righteousness, holiness 2c. Those who do not want to hear this, will hear as punishment such teachers who preach to them of all trouble and vexation, as follows:

### **V. 13. Therefore the word of the Lord shall become even so unto them.**

021 They have laughed at the preaching of the law, and at the promises, and at the consolations: therefore it shall be a punishment unto them, that they shall be punished.

3) Instead of ioguetrnr in the editions, it will read (according to both the Vulgate and the Hebrew) loyuetur.

1) Erlanger: dient statt: diennt.

2) Here also the Wittenberg has dient instead of diennt. In the Jena one, just as before, the abbreviation "H. d." is here.

They burden themselves with the law, and they mate with their works, that they dream and invent promises for themselves, and that they comfort one another. But all this in vain. So now we see this punishment in the Jews, that they indeed experience these words: "Give, give" 2c. For in vain do they mate themselves with their works, in vain do they wait for the Messiah, in vain do they comfort themselves that they will yet be redeemed. So now their waiting is mocked in earnest.

(22) It is the same with our adversaries. For they ridicule us because we only teach faith and insist on it. But what happens? They themselves are forced to teach faith as well. And they teach faith, but a false faith, according to which they believe the lies of the monks and the statutes of men. Dear, who is mocking the other here? For we remain in the true faith, which is based on the rock, Christ. They also remain in the faith, but in the false faith, which is built on the sand, on self-chosen worship and on their works. Thus in the schools of the papists nothing is taught but: Give, give, works, works! This is their punishment, because they ridicule Christ, who communicates his gifts to us. Therefore they rightly expect a false Christ who is nowhere, who looks upon their works and approves of them 2c. These are terrifying threats, the examples of which we still see today in the Jews; and yet there are few who accept the word of God with reverence and believe it.

#### **That they go there.**

(23) These are terrible threats against the presumptuous and hardened, although those who are such people do not think that they are concerned because they are blinded. The first is, "that they go," namely, in the imaginary, false, and fictitious word. For those who do not want to, believe the lies.

#### **And fall back.**

24. Their walk is not an increase, but a "falling away" from one error into another. For just as Christ did his work

works in his own so that they grow from day to day in the knowledge of God and in faith, there is no rest in the kingdom of Satan, but they fall completely blinded from one error into the other. I have heard of the most learned Jews who, when they had been convicted by me through clear sayings of the Scriptures, stubbornly said: they wanted to stay with their rabbis.

25 Thus, once one has strayed from the faith, there is no means or hope of getting back on the right path, but the case follows "that they fall back. This is exactly what we have seen in the kingdom of the pope. Since he first fell from the purity of faith, the monastic rules and monasticism soon followed. After that, other errors were gradually made, so that the monks sold their merits and put themselves in Christ's place, or rather became Christ himself. Finally, the godless nature got so far out of hand that even the monk's habit was ascribed the power to make blessed. This was followed by the godless devotion of the saints, who worshipped St. George, St. Anne and others whom they did not know were in heaven. This is a more than Egyptian darkness, into which reason falls when it has once deviated from the right path of faith and from the word of God. Therefore, we should fear God and call upon Him to keep us by His word, and rather make us poor and let us fall into tribulation, only that we do not fall away from His word. If we lose this, we fall into all kinds of error, as the devil would have it. But this should be inculcated in the sermons in order to instill fear in the secure souls.

#### **That they break.**

(26) They shall be broken in two ways, both in body and soul. The breaking of the heart is that in all their doings they have more and more a troubled conscience. Now the more they fall on their righteousness, the farther they are from certainty and joyfulness (*πληροφορία*). The breaking of the body is that, although they have an abundance of wealth, they still have the-

They do not enjoy the same things, but rather wear themselves out with much fasting and watchfulness, and without any cause deprive themselves of the use of God's creatures, as Paul Col. 2:23 says: "Who do not give glory to the flesh for its need. Instead, they think that holiness consists in a dirty dress and a strict way of life. But God has given the use of creatures to be enjoyed, as the 145th Psalm, v. 16, says: "You open Your hand and fill everything that lives with delight," that is, "with full delight, so that one may have pleasure in it. For it does not displease God that the body should have its need. He only forbids sinful pleasure, but not the use of the creature.

(27) This is a misery above all misery, that ungodliness and superstition are deprived of both things. From within, the benefits of grace and a happy conscience; but from without, the use of creatures and the kindness of the benevolent Creator. Thus, even today, the Jews live very badly on the outside, and they have no peace on the inside either. Thus, the spirits of the Jews have first fallen from the truth of the sacrament of the altar, then also of baptism; and yet they still have no peace in it. And at the same time they reintroduce the sad and austere way of life in which they place the highest degree of holiness.

### **That they become entangled.**

28.<sup>z</sup> ) Like the birds on the glue rods of the birdmakers. But it is an exceedingly wretched thing that, after they have fallen from one error into another, there is no one to set them right again, but they have some vain hopes and wretched promises, in which they are so entangled that they cannot unwind themselves again. Do not despair, they say, for you are on the path of truth; but that you are in such a bad way is due to temptations by which you are being tested 2c. Thus the monks have said: The more

z) Instead of U 28 and 29, the 1532 edition contains Folgmdes: They will become so entangled in error that they cannot be brought back to the right path, just as the Jews are exceedingly stubborn.

obedience has of its own, the smaller it is. Again, the smaller he is in and of himself, the greater he is. By such enticements the poor souls are entangled, so that they persist in such brokenness.

(29) And this is the reason why the wicked will not be reformed. Because they interpret the punishment as a cross, and the good deed as a merit. Such a very tender bird's glue and soft rope to catch the foolish has been the well-known and very ungodly saying of Thomas, that the observance of the rules of the order and the monastic life is a second baptism. Thus, the monks who were caught by this opinion were nothing but Anabaptists.

### **That they are caught.**

(30) That they, thus ensnared, may be imprisoned for obedience to the devil. The scoffers of the divine word have to wait for this punishment.

### **V. 14. Hear therefore the word of the Lord.**

He will warn them beforehand so that they will not be ensnared and perish. But there is an emphasis in the names he gives them. He calls them "scoffers" because they arrogantly despise the word of God and God Himself with His wisdom and justice. But they do this out of presumption and certainty. But he calls them "rulers" to indicate that they exercise tyranny over the people with the law and the statutes of men.

### **V. 15 For you say, "We have made a covenant with death.**

This is a description of the certainty that always accompanies godlessness. The reason of this certainty is the highest stubbornness, which we see today both in the Jews and in the Papists. For if they did not imagine that they would be safe from death and hell, they would not defend their own so stubbornly. But everything is to be taken in imitation, in the person of the godless, who say: We are safe from all danger 2c.

33 Thus we see that the monks walk and talk confidently in this opinion: If I keep my rule, it is impossible that

I will be lost. For every ungodly man is good to his sect. Therefore, those who are the most holy sometimes mistrust their merits and works, but they never mistrust their way of life and rule, but certainly promise themselves eternal life, and do not look at all, neither to Christ, nor to faith, nor to love. What is this but to say with the surest heart, "We have made a covenant with death"? In this way, even the secure Jews base themselves on the statutes of their ancestors.

### **For we have made lies our refuge.**

The prophet and the Holy Spirit call the child by his right rain (scapham, scapham), that is, the lie is the refuge of the wicked. But the wicked hold that these are not lies, but the strongest rocks and mountains. Thus, the subordinate clause (minor) of the theological conclusion (syllogismi) always remains the real point (χρη- νόμεινο"), about which one argues, since one agrees because of the upper clause (de majore). For on both sides we set this upper clause: the heretics shall be damned. But because of the subordinate clause the dispute arises that we say: you are heretics; "you have made falsehood your hope 2c. Therefore, we must stand firm here in the judgment of Scripture. For those truly put their hope in falsehood, who invent for themselves the idol of their own righteousness, and take some certain works on which they may rely in the judgment of God.

### **V. 16. Behold, I lay a foundation in Zion.**

35 Before he threatens the godless despisers with their destruction, he comforts and strengthens the pious. He says: I will send Christ, who will be a cornerstone, whose righteousness and merit alone will be valid. Others who rely on their own righteousness and not on this cornerstone shall be damned and perish. <sup>a)</sup> But since the prophet says: "I am laying a foundation stone", I will

a) In the edition of 1532 is inserted here: Christ is the foundation and head of the church, who holds the whole building.

At the same time, he indicates that consciences will be sure and certain that they are justified by the righteousness of this stone, so that it will instruct us in the certainty of faith that we are completely certain and have an unmistakable foundation. But at the same time he indicates that this foundation stone will be built upon, that the foundation stone will not be laid as idle and in vain, but will be prepared to be built upon. As if he wanted to say: I will make Christ the head of the church, which will be fruitful; many will gather to him and believe in him. He himself will carry the whole building that will be built on it.

### **A proven stone.**

(36) I would rather translate it "hasty trying stone" ([lapidem] probatorem), so that it would be understood that Christ is such a stone, after whose form all others are to be tested, so that we also may be made like Him through the cross; as it says in Rom. 8:29. For this is to be truly proved, if one endures in the cross, before which the world has an abhorrence. Therefore we all want to have the stone, but we do not want it as a touchstone. We do not want to be polished, to be cleansed from avarice, envy, trust in our own righteousness, and the rest of our faults. This opinion is far more emphatic than reading, "a tried (probatum) stone," though the other opinion is also true, as it is said in the second chapter [v. 18.] and in the fourth [v. 15.] of the epistle to the Hebrews, "We have such a high priest, who is tempted in every way. "2c.

### **A cornerstone.**

37 Paul explains this clearly in the second chapter to the Ephesians, v. 20 ff. and to the Colossians Cap. 2, 7. For it includes at the same time the profession of the Gentiles. For Christ has joined two walls together [Eph. 2, 14.), and made Jews and Gentiles into one church.

### **A delicious cornerstone.**

38) In the world Christ is despised, but in the hearts of believers he is the most chosen stone, which is the most precious thing that the godly have.

**Who is well founded (In fundamento fundatum).**

39. who is so firm that he stands firm against the gates of hell and against all the threats of all enemies. Therefore, he who believes in Christ has a foundation that will not be moved for eternity. Therefore he is safe and fears nothing, no matter how great the dangers may be, because of this cornerstone, which is well founded. This is a great comfort, that we know that he who believes has such a foundation that cannot be overturned by any force of the world.

**He who believes does not flee.**

40 He describes the power of faith in comparison with the ungodly. An evil conscience, as it is with unbelievers, flies, and cannot stand still, but flies before the least terror, and before a rushing leaf, and if it could break through the walls, it would do so, as is witnessed by the speech of the ungodly, which Christ adduces [Luc. 23, 30.], "Fall upon us, ye mountains!" 2c. But he who bases himself on this stone "does not flinch," he does not tremble, he does not run away, but remains standing. For he knows that Christ is Lord over death, and over life, and over sin 2c. This is the power of faith, which is based on Christ, not on us; therefore he does not let us fall, but sustains us in all dangers.

(41) On the other hand, those who rely on works cannot stand even in the lightest of evils. Thus he who believes condemns all works by the word, because they cannot establish the conscience in the judgment of God. For the words, "He who believes," are to be taken exclusively to exclude those who do not believe, as if to say, "He who deals in works is a slave.

**V. 17. And I will make justice the guide.**

(42) This is a threat against the wicked who reject this stone. I will judge, he says, but with moderation; I will not destroy the wicked with the holy without distinction. But the measure and the guide of my judgment will be this cornerstone, Chri

stus. Those who do not believe in this I will destroy; the rest I will preserve. This is how the righteousness of faith alone exists and is preserved.

**Thus, the hail will drive away the false refuge.**

(43) These are excellent exhortations, by which we are deterred from trusting in our own righteousness. For what good is it for a man to toil for twenty years in fasting, vigils and other labors for the sake of righteousness, as I did in the monastery? For if one binds all the toil and all these works into one bundle, they will help nothing toward blessedness, but "the hail will drive them away." But only the trust in mercy out of grace for nothing will remain immovable. Thus he destroys here from the foundation all monasteries and all works, since he ascribes to faith alone that it will stand still. But the flesh does not believe this, except in temptations and danger; but then it despairs.

**V. 18 And when a flood comes along.**

44. he magnifies calamity, whether he may persuade them, and draw them away from presumption to their own righteousness. He says: Misfortune may come from wherever it wants, but it will overtake you unawares, because you are not founded on the cornerstone 2c. These are threatening promises, which seem to be impossible to the wicked, when they are well, therefore they do not allow themselves to be reformed, as we see today with the papists; they think it is not possible that they should fall. But where was their bravery in the revolt of the peasants? There was not a single priest or monk, not a single bishop, powerful as he was, who had a shred of heart. None of them prayed at that time, no one believed, no one dared to punish the people for the public sin of sedition, but they were fearful and offered to do whatever the peasants ordered them to do. Thus, a minor uprising put an end to their otherwise insolent courage. We have experienced and seen that. Nowadays, they are insolent again, because they have no other reason to be so.

are in danger. But when a challenge will come upon them, we will again experience what the prophet threatens here: "When a flood comes, it will tread them down and take them away."

45 But we are to learn that a Christian must be most valiant in danger, and when the cause seems lost. For fools, when they have arms and power, are bold and brave; but when this protection is lost, they despair. Christians, however, are commanded to be steadfast and hopeful in danger, but to fear and not exalt themselves when all is well.

**V. 19: If it comes in the morning, it comes in the morning.**

46 He means that you must always be exposed to misfortune, and yet never be aware of it, no matter when it comes. "In the morning" can be taken according to a common image for quickly, so that "in the morning" means as much as before you expect it. So also I take the figurative speech "of the day," that is, at a time when everything is going well; and "of the night," at an inopportune time. The cause is this, because the righteousness of our flesh, when it judges, cannot suffer God; for it is not sufficient in the sight of God.

47. Those who anxiously toil with their works cause themselves much trouble, for they can hardly be brought back to grace. But in dealing with works, the soul or conscience does nothing but practice distrust of God, and the more it strives, the stronger habitum (habit) it acquires in distrust of God and trust in its own works. A whore, however, never does this. Because she lives in public shameful deeds, she always has a heart wounded by her sins. She also has no merits or good works to rely on. But she is saved even more easily than any saint, as Christ also says [Matth. 21, 31.], because the latter is prevented by his works from having any desire for grace. Therefore, I believe the German saying to be true, that more souls go to heaven from the gallows than from the churchyard. For those

have not been so exercised as to put distrust in the goodness of Christ.

(48) Therefore, we must first and foremost strive to learn to trust in the goodness of God, which He has shown us in Christ, His Son, whom He gave to death for our sins. Otherwise, a habit and inclination to mistrust God will develop, which will subsequently be insurmountable. Therefore, one must always insist on the doctrine of faith, and make a distinction between works and faith, that in works only the glory of God and the benefit of the brethren, and nothing else is to be considered. For otherwise it will happen that chastening will find us completely unprepared. It is faith alone, however, that keeps us straight and upright in judgment.

**For only the challenge teaches to remember the word (Vexatio dat intellectum).**

As long as people enjoy peace and security, they despise and neglect the word. But when the challenge comes, they only believe that what they were reminded of before by the word is true. Thus, even the godly do not feel the power and fruit of the word, except in temptation.

**V. 20. For the bed is so narrow.**

According to the German proverb, "One must stretch oneself, after which the ceiling is. The bed cannot occupy more than one. Jerome's opinion appeals to me, but it is faded, in that he draws it to the marriage state, and understands from an adulteress, who should not accept the adulterer, that the opinion is this: Christ is the bridegroom, who wants to have confidence in his mercy. He cannot suffer the adulterer, that is, trust in my own works and in my righteousness. Therefore, one must necessarily give way to the other. For the conscience is narrow, and both cannot lie with each other at the same time. The ceiling cannot hold both Christ and free will. One of the two must necessarily freeze and fall out of bed. I approve of this opinion of Jerome, but it seems a little too far from the text.



to go away. Because the prophet is talking here about hearing the word and about the profession.

Therefore, I understand it, "the bed is [so narrow, and the cover so] short": Therefore, the hearing of the word wants to be either alone, or not there at all. Therefore you have to pull your thighs and feet together, so that you can be in bed and covered. But the bed is the very affliction and cross that draws the limbs together so that they do not freeze; it does not let us wander about in peace and security, whereby we fall from the faith. Furthermore, I like this opinion because it fits with what precedes and follows. For he spoke of the punishment of the ungodly. Now the godly also suffer tribulation. But this is the difference, that the godly are kept in faith and word through the tribulations, so that they do not stray into their doings. The wicked do not. Therefore the opinion is: The tribulation or the cross is just like a short bed, in which one must pull the body together, if one does not want to freeze; that is, one must remain only with the hearing of the word and follow it. Affliction, however, keeps us in a short bed, as it were, and does not allow us to digress into our doings.

#### **V. 21 For the LORD will make himself known, as in mount Prazim.**

He continues with threats. The Lord is forced to hold court because you do not believe. His actual office is to do good and to preserve. <sup>b)</sup> But our flesh is such a mischief that it abuses the whole creature and the goodness of God. Therefore, God is compelled to make us blessed through foolishness, since we abuse His wisdom and goodness, according to which He gives peace, happiness, progress and all good things. Therefore he is compelled to make the bed more narrow, that he may preserve us by punishments and inflictions of evils. Thus he sent Christ and the word of salvation to his people. That was his real work. But because they are his

b) From here to the end of the paragraph, the 1532 edition has only the following: But if we abuse his benefits, he is compelled to keep us in check by punishments. Thus he does 2c.

word mocked, he sent such people who were weary, foolish and poor, who felt the narrowness of the bed. The others, who wanted to stay in their vastness, he left. Thus he does a foreign work, punishes and condemns, so that the others are preserved. Thus we see that the Jews are cast out, and we Gentiles are accepted.

53) "Mount Prazim" is called a mountain of division or separation, because David divided his enemies there, 1) 1 Chron. 15, 11. Thus the church is a mountain of division, where Jesus Christ stands. But the Jews are repelled by him, therefore they separate themselves from the church. But Christ is compelled to do this strange work, that he might condemn the righteousness of the law, lest the righteousness of the Gentiles, that is, the righteousness of faith without works of the law, should be destroyed.

Thus we read of the Valley of Gideon in the Book of Joshua [Cap. 10, 10. ff.], where the enemies were struck by hail and thunderstorms from heaven. This hail is the gospel, which punishes the world for sin, and announces judgment and eternal death to those who do not believe in this stone 2c.

55) Furthermore, it should be noted here that the word, which is otherwise a word of salvation and life, is to them a hail and a word of destruction and death, not through the fault of the word, but because of the faithlessness of the wicked, since it is not sent by God that we should perish, but that we should believe and be saved. Therefore, this word ["that he might do his work in another way"] has a secret apology of Christ in it. As if the prophet wanted to say: It is not your work that these people are killed, and the word is not the cause of it. Why

1) We think that the scribe erred in the words: *quod ibi David dir6inxtu8 68t a 8uis kostivus*, and that it should be read: *quod ibi David dirsmnit dostss 8UO8 sweil David dort seine Feinde zertrenntes*. For also in the parallel passage 2 Sam. 5, 20. it reads in the Latin translation attributed to Luther: *V6nit erZo David in Dual Dra9irn, st p6reu88it 608 ivi 6t dixit: DiviM Dorninus inirivos insos eorarn rn6 6to.* (Walch, old ed., vol. XIV, 511), almost identical with the Vulgate and our German Bible.

Are then most of them corrupted by the word? I do not do this, he says; my true office is to make blessed and alive. But I am compelled to do this separate work also, for I cannot preserve or enlighten my own unless those blinded ones perish who want to rely on their righteousness. Because I have come to justify my own through true righteousness, which is obtained through faith in my death, I am forced to condemn the righteousness that comes from my own works. However, this is not my own work, but someone else's. But this passage contains a very rich consolation, that Christ is nothing other than a beatific agent 2c.

#### V. 22. **So stop your mocking.**

(56) Do not take the gospel and the word for a fairy tale; otherwise your bonds will become even stronger and you will be entangled in greater error, so that you will become unfit for all good works [Titus 1:16], just as the one who is bound is unfit for all works. For he threatens them with extreme blindness if they do not repent.

#### **For I have a spoilage and taxes 2c. (Consummationem et abbreviationem etc.)**

57 He wants to persuade the wicked to accept the gospel by threats, because of which the destruction seems to be a total destruction, so small is the number of believers. The Lord, he says, has determined a total destruction, which, however, will be cut short in order to preserve the remnant of the godly.

#### V. 23 **Take heed and hear my voice.**

The whole of the following text is a consolation for those who would see this destruction of the people. This consolation was necessary because of the miserable appearance of the perishing people, who alone had the name of the people of God in the whole world. For since the destruction of the Jewish people was at the door, it seemed to the apostles as if the whole nation had perished.

should be debated. Therefore, in three chapters of the Epistle to the Romans, namely in the 9th, 10th and 11th chapters, Paul takes great pains to resolve this point. For it was certain that this people was God's people, to whom all the promises of Christ, of the Church, of the Kingdom of God 2c. belonged. Moreover, it had a worship service that was instituted by God Himself and other things that Paul mentions in Rom. 9, 4. 5. But now it was an exceedingly great distress that this people should be rejected, and in their place the Gentiles should be accepted, who lived without law and without all righteousness. And indeed, if Paul and the apostles had not resolved this point, we would not have been able to resolve it. For this case of the people seems to go against all the promises of God, so that reason cannot conclude otherwise than that either Christ did not come, or that God is a liar; both of which are blasphemous and quite wrong.

(59) When the prophet wants to treat this lesson, he first calls the attention of the listeners, then he answers: although God causes destruction, he has not rejected his people. In the same way Paul also answers [Rom. 11, 1. f.]: "God has not cast off His people," he says, "for I am also an Israelite." This is a marvelous conclusion before reason: I, with a few, am not cast out, consequently the whole people is not cast out either.

But the present form of the church also teaches us that we must believe that this conclusion, although weak before reason, is nevertheless consistent and true. For the papists today also attack us on this ground of proof. Because they are in office and have the administration of the sacraments, they want to be the church. This is their strongest argument against us, in which the flesh is completely drowned. Do you think, they say, that you few people are the church, since we, who are so many, so great, so powerful, sit in office? So now we answer simply, as Paul answered the Jews: Ye may be much or great; if ye believe not on Christ, and put your trust in the righteousness of Christ, we care not. For it is not because of this that you are

the church, because you are in the church office. For it is written that the abomination may stand in the holy place, and that the Antichrist shall sit in the temple of God. Therefore, the church is tested according to your faith in Christ, and not according to the office or the crowd. This test is the touchstone and the most certain rule 2c.

61 Since the prophet wants to explain how the Lord will destroy and control, he uses a very beautiful parable. A plowed field seems to be desolate in appearance. This is the destruction, that he rejects the synagogue and calls the Gentiles. But now the field is not desolated, but prepared, so that the fruits grow the better. In this way the people are destroyed, that the rest may be saved, not that the whole people may be destroyed, as it seems from the appearance. The grass of the field, that is, the righteousness of works, which was in that people, is cut down by the gospel, that is, condemned, and said to be unrighteousness, that the true and perfect righteousness, which is faith in Christ, may grow the more abundantly 2c.

**V. 24, 25: Does a husbandman plow his field for seed forever?**

The plowing is not done because the husbandman wanted nothing else than to plow all the time, but it is done so that one can sow. And this is "the control" of the plowing. Otherwise there would be nothing but ruin and desolation. In this way the Lord will plow when he rejects the majority of the people, so that the grass that was in the field before, that is, the righteousness of works, will be uprooted. For the gospel turns back all this pasture, and condemns it as unrighteousness. But he cuts them off for this reason, and condemns them, that a new nation may be sown, and a new righteousness come forth. For the various kinds of seed sown in different places are the various gifts, and the various fruits.

(63) Therefore, one must learn this way, that God, if He wants to increase, must first destroy.

tears and devastates. For so he does another's work, that he may do his work. He does the same thing to each one of us in particular. For God crucifies our flesh with the plow, that is, with the cross, through the preaching of the law, through contrition, through terror of conscience and death. The flesh feels this destruction and judges that it will be an everlasting destruction. Taxes, however, can grasp it most severely, because then, when it is thus torn with the plow, God wants to prepare it to accept the righteousness of Christ through faith, upon which various fruits of love and good works, finally also blessedness and eternal life shall follow. [Although at the time of the cross there is hardly a spark of faith left, the heart must nevertheless be raised by such scriptural passages, so that it is said: the Lord will certainly do a tax, the suffering will not be perpetual.

### **V. 26. So also their God chastises them.**

This is the final purpose of the destruction. That the people may be instructed in righteousness, not that they may perish completely.

#### **And teach them.**

Their God will do it, and no one else. If he did not plow and cut in this way, he would sow in vain. That is why he now cuts and tears, so that the seed may come forth. That is why he discards most of the people, so that the rest and the multitude of the Gentiles may be brought in. Each one must learn this for himself in particular, that we accept prison, the cross and other evils as a reason for life, freedom and glory. Thus, when a godly man is buried, it seems to be a rending; but there is nothing less in view than that the body should rise incorruptible and in glory, and yet it will happen. It is quite different with human righteousness and hypocrisy; it grows and grows after the first appearance; finally it becomes disgraceful and perishes. Therefore the Lord instructs by right, that is,

he plows, he kills, he condemns, that he may teach, that according to his works he seems to hate you, but is, that he may sow seed, vetches, wheat, and each according to his attitude he loves you exceedingly. For by according to its order, and according to the measure the condemnation of our righteousness, and by the according to which the spirit of faith is measured out. tribulations, we are prepared to become acceptable food to God, as by threshing one seeks bread, and not the spoilage of barley.

### V. 27. 28. For the vetches are not threshed with harrows.

This simile is somewhat obscure because of the way of threshing, which is unknown to us. The meaning, however, is easy. With the threshing it is intended that one gets bread, not that the grains are trampled. This is how God seeks the blessedness of the others when he sends destruction upon the wicked. As if he wanted to say: Pay attention to the threshing. If I were a sheaf of wheat lying on the threshing floor, and my lord came and had me trampled by the hooves of the oxen, and destroyed by the harrows and the wheels of the wagons, then I would despair. This is the destruction that seems to be without taxes. So he consoles me, saying, "The purpose of threshing is not to destroy the grain, although it may seem so, but to gather the grain and keep it in the threshing floor, while the chaff is burned.

67 Therefore trampling is to be distinguished from threshing, and destruction from taxation. For when he condemns the people with his justice, saying, Ye are all guilty of eternal death; this is threshing. But in our eyes it seems to be utter ruin. Against these thoughts he comforts us. He saith, All the people shall not perish; neither shalt thou perish. "Only the chaff shall perish." Only the chaff will perish; but you cast be kept on the threshing floor 2c. So every thresher is an image of God when he chastises. But the grain is an image of you, who cast chastened. Now learn from this similitude in which spirit God chastises you.

68 These are excellent consolations in the cross, which strike the heart all the more because they are so clear and known to all. Without a doubt, Paul was very concerned about this passage, because he himself had no small effort to clear the way for the rejection of the synagogue. And the saints could not have raised themselves up in any other way than by these consolations of the prophet that this rejection would take place in order to separate the chaff from the wheat, so that the ungodly would perish, but the godly would be rescued.

### V. 29. This is also done by the LORD of hosts.

This is a wonderful and immeasurable wisdom, which reason never reaches, because God deals with us in such a way that He seems to hate us according to the work, but loves us most fervently according to the will 2c. In Hebrew, the meaning differs a little from the Latin translation. [Thus, according to the Hebrew, it says: "The Lord has taken a wonderful counsel, and has procured a happy outcome; so that the wise counsel and the success are connected with each other. As if to say: The Lord is wonderful in his counsels, by which he condemns our works and our righteousness. But he condemns them in such a way that it has a happy outcome, that in this way it comes to the making 1) of bread, and not to total destruction, as it has the appearance.

1) We have followed the reading of the Wittenberg edition: aä taetioLsru. The Jena and Erlangen editions offer: kraetiousiu.

# The twenty-ninth chapter.

## V. 1. Woe to Ariel, Ariel!

Just as he described the taxation at the end of the previous chapter and comforted the godly, so he describes here the complete destruction and threatens the godless with the sword of the Romans, just like Christ in the 24th chapter of Matthew, who also seems to have taken some words from this. However, at the end he returns to the promise of the Gospel.

(2) But he calls Jerusalem "Ariel," that is, a lion of God, and "the camp of David," to indicate their presumption. For therefore they were secure, and despised the threats of the prophets, because the kingdom was promised to David and his seed, and because their temporal government and priesthood were instituted by God. But the promises of God shall fall to those who are of a broken heart, not to the hopeful in whom God has an abomination.

### You hold seasons.

3.<sup>c</sup> ) The most prominent cause of the Jews' presumption was this, that they kept feasts, and daily services, new moons and seasons appointed by God. Under this pretext they were puffed up against the gospel. That is why the prophet ridiculed them. Well," he says, "continue bravely with sacrifices! It will happen that you will perish together with your sacrifices. Thus he abolishes the whole law and all the practices of the law in which the Jews put their trust.

## V. 2. and shall be a right Ariel unto me.

This is a right lion of God, against whom I will argue through the Romans. Before, he set it active, a lion of God who overcomes by God; but now he sets it passive, who has been overcome by God.

c) Instead of § 3, the 1532 edition says: Your annual sacrifices will not help you. For he abolishes the whole Mosaic service.

that is. As if he wanted to say: Because my Ariel, and my saints and devotees do not want to believe the preaching of the gospel, but fear the apostles and my servants, I will again make them afraid and sad. But he looks at the contrast: Now they are bold, insolent and presumptuous; but then they will be full of sorrow, and will be destroyed.

This can also be applied to our times. The pabst with his appendage is Ariel. He has a proud name. He does not call himself a sheep of God, but a lion, because he has a lion's strength, and possesses the kingdoms of the world along with his own. Therefore he believes that he wants to break through, because he carries the name of the church, with which he is hopeful against God and Christ, and misses that he is insurmountable, while he is possessed by devilish and not by divine power together with his own. Therefore he says: You will be my Ariel, in a suffering way, whom God will fear, tear and destroy. This will certainly happen, according to the prophecies of Daniel, and **the** revelation of St. John.

## V. 3. 4. You shall speak out of the earth.

6.<sup>d</sup> ) This is a description of the distress that was to follow the destruction of the city and that still continues among the Jews today. As if he wanted to say: You boast now as if your voices were God's voices; you speak as if God had commanded you; but it will happen that this priesthood, which has raised its mouth to heaven, will hardly murmur unpleasantly from the earth, that is, that the divine power to teach will be changed into an earthly one, and after the word of God is taken from them, they will be plagued with human statutes.

7 But this is an important text. For so it goes with all who hear the word of the

d) Instead of §§ 6-8, the 1532 edition has the following: The word of God shall be taken away, that thou teach nothing but statutes of men. This is what we obviously see in the Jews today, that they only murmur in the corners.

If they do not want to accept the truth, they will later, as punishment for their contempt of the Word, accept lies and human statutes, which are truly earthly teachings. Thus, even today we see the Jews toiling away with very miserable and petty works, which are nothing but inventions and statutes of men. This is the deserved punishment that follows the contempt of the Word.

### **That your voice be like a magician's.**

8. it is exactly what he said above [Cap. 28, 11 sf: Ye shall be deprived of the word, and shall teach according to that which the belly, as your teacher, shall bring in unto you, even according to carnal doctrine. For this is a general rule, that those who have once forsaken the Word, thereafter all follow that which human reason prescribes. "Sorcerers" he calls those who speak out of their heads. Even today the Jews are like this, deprived of the teaching authority. The gospel, however, is publicly proclaimed, while they murmur carnal, foolish and vain doctrines in corners. This very severe punishment, which we still see today in the wretched Jews, should remind us to act the word with greater care and diligence.

### **V. 5. And the multitude that scatter thee shall be as a thin dust.**

9. your enemies will be like the sand of the sea.

### **And that is suddenly to happen soon.**

10. when they will say: It is peace, and are in the midst of the flowering of their presumption, then shall the Romans break in. For because the wicked believeth not, therefore all calamities suddenly overtake him. For the wicked is always full of hope in the promises, and without fear of calamity. Therefore, it cannot happen other than that misfortune finds him unprepared and so corrupts him.

### **V. 6 For you will be visited by the LORD of hosts.**

This is a summa, as it were. You will be showered with all kinds of storms and misfortunes.

### **V. 7. But like a night vision in a dream.**

(12) He also threatens the Romans that they will perish because they are not moderate in their anger, but also rage against Zion, that is, the godly. They will perish, he says, like a dream. But this is a comfort to the godly, to whom it seemed as if the Roman Empire would last forever and rage against the church. He says, "It will not last forever, but will pass away like a dream. For just as parents, when they have chastised their child, throw the rod into the fire, so God throws away the wicked as a chastisement rod after he has used them, and corrupts them.

### **V. 8. for as a hungry man dreams.**

This is a parable full of consolation. The Romans and all the adversaries of the church are hungry and thirsty. They thirst for the blood of the godly, and make believe that they can overcome them, even that they have already overcome them. But they only dream and perish themselves.

14 Furthermore, this likeness also comforts us today against our adversaries, who are hungry enemies and seek to devour us. But according to the flesh, it appears that they really do so. For the flesh cannot judge otherwise, seeing that blood is shed daily by the ungodly, that many godly are killed daily. What else can the flesh conclude here but that the enemies are watching, devouring and devouring the church? And yet a Christian, against this outward appearance, should think that all this power of the Romans is like a hungry and thirsty man who sleeps, who thinks in his dreams that he eats and drinks; but in fact he does not eat and drink, but hungers and thirsts. This is a good simile for comfort. Thus the Romans, after they had shed the blood of an infinite number of the martyrs, 1) thought they had destroyed the kingdom of Christ. What was this opinion but an empty dream, since we see that still up to these lines so-

1) Jenaer and Erlanger: Naduissut; Wittenberger: tiunssisnt.

Christ and the Christians have remained, but the Roman Empire has fallen.

(15) This must also be done against the pope and against all other temptations. All the teeth of Satan, all the raging and all the efforts of the papists, by which they seek to oppress us, are a dream in the sight of God, with which they not only accomplish nothing, but are also splendidly deceived. From the outward appearance it seems as if they were devastating and tearing down; but it is only an empty imagination, and a deceitful face, according to which they make themselves think more that they are doing it than that they are really doing it. Thus they think they want to devour the church. But what they do is not devouring, but dreaming of devouring. They will know this one day when they wake up, either at the hour of death, or at the time of the visitation, or at the last day. So you will see after ten years that the princes and bishops, who are now raging so much against the word of God, will be destroyed, but the gospel and the confessors of the gospel will have remained unharmed.

16 Thus it was thought of Muenzer before the world, when he went along thinking that he wanted to suppress the pope and the Lutherans at the same time, so that he alone would rule, that his teaching alone would be praised, that he would put this into practice. But the outcome has shown that he did all this in a dream, not waking but sleeping. Thus the Sacramentans and Anabaptists have visions and dream in their sleep; they do not see the true word, the true kingdom of Christ. But they imagine that the pope will perish at the same time as Luther, but that their doctrine will remain, and that Germany, France, Italy, and the whole world in general will accept it with great applause. This is a dream in which they make believe that they eat and drink. But what will happen? When they awake, the sacraments will remain whole and in their value, just as they have remained since the time of the apostles; but they will perish.

(17) It is an excellent similitude. For imagine a man who is asleep, how great is the power of deception then. For he who lies in a deep sleep cannot

realize that he is being deceived by the dream. He thinks that the thing really happened. Therefore, when he dreams that he has found a treasure, he rejoices over it, and is glad, as over a thing that has happened in earnest, and he cannot get beyond these dream images, but judges that the thing he has seen is true. So it is with everyone who is deceived by any opinion of the flesh; just as all heretics who are deceived by images which they see, as it were, in dreams, cannot think otherwise than that they have the most constant truth. Therefore Jude in his epistle [v. 8.] baptizes them with a very appropriate name, calling those dreamers who follow carnal wisdom. For however wise they are according to the world and according to reason, yet in divine things and in the matter of religion they are nothing but dreamers, who can make no distinction between an empty imagination and a true thing, between a dream and a real thing, but say according to these their empty dream images: Bread and wine are not the body. This is a certain thing and the truth itself, as they wrote, but that it is nothing but a dream, they do not see.

(18) Thus this parable contains a general consolation for all those who are in tribulation, and it pictures our adversaries that they will pass away in a short time, like a dream, and that they will wear themselves out with such suggestions, which are nothing but imaginations. For in thinking that they devour and swallow, they themselves are devoured and swallowed. But this must be taken in the spirit. For after the outward appearance the opposite is before the eyes.

#### V. 9. solidified.

19 Here is a new lesson about the blindness and desolation of the Jews, that they become so hardened that they rage against Christ to the point of frenzy. It seems that Paul had drawn this passage from the last chapter of the Acts of the Apostles. He uses frightening words. First, "hardened," as if you were "stunned," so that it seems as if deaf people are being told a fairy tale when Christ is preached to you. Secondly:

"Be blinded," that you may not see with hatred and malice. Third, become drunk, that is, completely drowned in your opinions and actions. Fourth: "Stagger," that is, teach inconstant things that cannot make conscience certain.

(20) Here someone might ask: Why does he command such things? I answer: It is not a commandment, but a bitter permission, and as it were an imprecation, which comes from the displeasure of the heart. Since you do not want to accept the word, go on as blind men in your actions 2c.

#### **V. 10. For the Lord has given you a spirit of hard sleep.**

21 He says, "The Lord has poured into you"; not that the Lord Himself teaches in such a way, but He allows it to happen when He withdraws His Spirit, which they would not accept. So also he says, "He hath closed your eyes." For when the light (which they reject) is taken away, darkness must remain. So that it may be understood, God does not blind by effect [evil] (effective), but by taking away [good] (privative).

#### **Your prophets and princes.**

22 These are terrifying threats that neither in the secular government nor in the priesthood is there anyone who is not involved in errors and lies.

23 Likewise, as we see, it is the same today. For the Lord has given them a spirit of hard sleep, so that, say what you will against them, it is said as to stones and wood. The best bishops and theologians among them have drowned in error. These are followed by the princes, the nobility and the rabble, and they are all blind. But by this passage the ground of proof is dissolved, on which they lean most, reproaching us: Thinkest thou then that so many popes, bishops, and princes err, and that thou alone knowest the truth? The Prophet answers: Yes, they all err, because GOD has poured into them a spirit of deceit. For He does not look at the multitude, or the strength, or the wisdom of men.

#### **V. 11, 12. That also all (prophets) will be visions.**

(24) All the visions, that is, the prophecy, of which ye boast, shall be as a sealed book; that is, by your ungodliness ye shall cause yourselves to shut up all the holy scriptures; as we see in the Jews today. Although they have the clearest scriptures about the future of Christ, by which they must confess that Christ has come, and although they see that a good part of the people in the whole world follow this faith, they alone do not accept it and do not believe that he has come. Thus the book remains closed to them, so that they cannot understand it. Not that the fault lies with the holy scripture, that it is dark, but with the readers, who bring blind eyes with them.

(25) What is clearer today than that Christ is our righteousness, and not our works? and yet the adversaries fight most fiercely against this doctrine. The fault is not in the doctrine, but in the eyes of those who cannot and will not recognize it. For they have closed eyes, and snore, and are frozen like the drunken, that they cannot see the revealed truth. There is nothing brighter than the sun, and yet the blind see no better, for the fault of their eyes. Christ also says, "The light has come into the world," but because of this the world does not see it, because it loves darkness more than light [John 3:19]. Thus this passage applies not only to the Jews, but also to our times, for our consolation, and so that we may learn to treat your words of God with greater reverence, lest we also be afflicted with such blindness. The fact that there is no teacher in all universities today who could correctly interpret a few chapters of Paul, a few Psalms, is due to their eyes, not to the Scriptures. For they are deceived by dream images 2c.

#### **V. 13. Therefore this people draw near to me with their mouths.**

26. because ye are hypocrites, I will cleave unto these your outward works, and unto this



Do not turn away from the appearance of holiness. You rather mock me than revere me. Therefore I will mock you again.

27 But notice how much he attributes to the hypocrites that they draw near to God. They have a zeal, and are earnestly intent on the service of God. Likewise, they honor God. However, because the heart is without faith, therefore he rejects and condemns their greatest service to God.

(28) So today the papacy wants to be closest to God, and we admit it, as far as the ministry is concerned; yes, we also hear this from them, that they teach that Christ suffered for us. If one looks here at the lips and at the mouth, they teach quite the same as we do. But if I go further, and thus conclude, If Christ suffered for us, why then will I make myself blessed by my works? here they begin to depart from us, and to show publicly that they teach only with their lips that Christ suffered for us, but mean something else in their hearts. For if they were truly of this opinion from the heart, they would not expect righteousness from works.

29. This passage thus serves us so that when they condemn us as heretics and say that they are God's people, we can admit to them that they are God's people and closest to God, but, as the prophet says here, with the mouth and with the lips; for the rest, with the hearts they are very far from God. This is to keep us from hypocrisy. For this is how the wicked are wont to boast: God's word, God's word, God, God, the church, the church 2c. With this pretense Satan deceives the unwary. For since he cannot deceive otherwise than by the appearance of godliness, therefore he also imitates the speeches and works of the godly in his limbs, as the Germans say in Proverbs, "In GOD'S name all calamity lifts itself up."

(30) But when the prophet says, "They honor me," he speaks according to the opinion of the wicked. For they do not honor the true God, but the idol of their heart. For they make a strange opinion of GOD; as, a monk who thinks that GOD looks at his robe and at his vows, but at the ge

He does not see Christ crucified. But such a God is nowhere; therefore he does not honor and serve God, but the idol of his heart, and his opinion, which he has made of God without God's word. But this is the true religion and the true service of God, that Mari knows that God is such a God, who wants to make blessed in vain and by grace, for the sake of Christ; but because the wicked use the name and the word of God falsely, therefore he says that they honor him, but only with the tongue 2c.

### **And fear me according to man's command.**

31. Their fear of me comes from human commandments and human statutes. Fearing God among the Hebrews is as much as honoring God (Deum colere) among the Latins, and the fear of God is the same as worship or godliness. Therefore he says: The service and the religion which they practice against me has completely turned into human statutes. They honor me and approach me in such a way that they prefer the teachings of men to the words of God, and esteem the observations of the statutes of men higher than those of the true service of God.

But it is a completely golden text for us. In the papacy they were stricter about the commandments of men than about the ten commandments. Fornication, adultery, death, and theft were sins, but there were whole seas of indulgences in which these commandments were wiped out and drowned. But if you either did not let yourself be blessed or did not have a candle in the mass, these were such sins that could not be forgiven, against which there was no indulgence. Thus, with them one has the greatest patience with the contempt of the commandments of God, and shows the greatest severity in observing their own commandments.

The same thing happened in the monasteries. Since in them pride, hatred, idleness, lechery 2c. prevailed in the highest degree, they were nevertheless considered the least sins. But going out of the cell 1) without Schepler, transgressing the forty-day fast 2c., that was a sin that could not be forgiven.

1) Erlanger: [sllam instead of: esUarn.

could be given. Thus the Jews killed Christ, who were full of unbelief, pride and envy; but to go to Pilate Hans, likewise to eat with unwashed hands, was the highest sin among them [Math. 15, 2].

34. But should not such things move God to anger and punishment? What householder would endure such disobedience and mockery of his commandment if he told his servant to prepare the table, and in the meantime he would go idle and refrain from doing so, or take great pains to prevent a spider from making its web, or otherwise undertake to do something else? Would he not have the most just cause to be angry with the servant and to give him blows, seeing that he not only omitted his command but also mocked it, as if it were more important to remove the spider's web than to prepare the table? And God should nevertheless endure such negligence, disobedience and mockery from us, His creatures? to whom He has done much good?

(35) Therefore, this passage teaches and comforts us against the Pabstics, that we do not do as they do, but rather turn around and esteem the commandments of God higher than the commandments of men, as they esteem their statutes of men higher than the word of God. This is what Paul said [2 Thess. 2, 4.], that the Antichrist exalts himself above God and all worship; not that he ascends to heaven, but that he rules over the consciences by his statutes, as we have learned. For the terror of the pope was so great that even I would have been more offended by a single word spoken against the pope than if someone had spoken against all the commandments of God.

(36) As has already been shown above (7 ff.), it is always the case that once one has departed from the word of God, one's heart soon falls into the statutes of men. For there can be no middle road, but men are governed either by truth or by imagination. Therefore, the godly honor God in truth, but the godless honor God in appearance and according to their delusion.

This delusion gives rise to various worship services, through which they hope to please God.

This is by far the most serious and harmful thing, that the wicked are more afraid of their false worship than the godly are of their true worship. There, even the smallest things torment and frighten the consciences, as those have experienced who have followed the monastic life with seriousness. Therefore, this is the noblest fruit of ungodly worship and of the statutes of men, that they give the consciences an empty terror where there is nothing to fear; as the 53rd Psalm, v. 6, says: "There they fear, where there is nothing to fear." On the other hand, where one should fear, in the transgression of the commandments of God, there is the greatest carelessness and the greatest contempt. Thus, through the statutes of men, one despises the true God, and on the other hand has the highest reverence for his invented God.

#### V. 14. **That the wisdom of his wise men might perish.**

"Wisdom" is the knowledge of God and religion. "Mind" is the judgment that we see what is at odds with religion and with divine service. If one takes away these two pieces, what will remain but lies, falsities and idolatries? as we see in the Pabstism, which is actually described here. For they boast of their own wisdom, when in fact wisdom has been taken away from them. They press upon us with the prestige of the church. They honor God only with the tongue; but of faith and truth they know nothing. Thus they also kill the flesh outwardly with fasting, while this should be done with prayer and faith. Therefore, every godless person is a fool when he is the wisest; and he is stupid when he is the most understanding.

#### V. 15: **Woe to those who want to be hidden from the Lord.**

(39) Hitherto he has spoken of blindness and of the punishment of ungodliness; now he adds this also, that they defend these errors and lies. He says: "They want to

be hidden, and speak: Who beholdeth us?" For they think they want to be safe under the appearance of religion and righteousness, even with God.

40. This is also what our adversaries say today when we threaten them with judgment: After the Lutheran GOt I ask nothing, if he is also not favorable to me. Therefore, this passage is a gloss on the words of the 14th Psalm, v. 1.: "The wicked say in their heart, There is no GOt," namely, whom the godly preach and teach; and on the words in the 10th Psalm, v. 11.: "GOt has forgotten, he has hidden his face, he will never see it." This is the real title of the wicked, that where the true God is, speaks, works, there, they say, he is not. On the other hand, where they themselves speak and work, they say: Here is God. This supreme impropriety moves the prophet to the terrifying exclamation:

### **V. 16. 17. How are you so wrong?**

41 This is a severe punishment of the hypocrites, who are secure in the confidence of their works. No work says to its master, "You did not make me," and you say this to me. So he threatens to take the kingdom of God from them and give it to the Gentiles who bring forth its fruits, Matth. 21, 43. And elsewhere [Deut. 32, 21. 1: "I will provoke them in that which is not a people" 2c.

42. "Lebanon," that is, Jerusalem, which has the priesthood and the kingdom, which are like trees, shall become a field, and the field,<sup>e</sup>) that is, the Gentiles shall be accepted as God's people instead of the Jews.

### **V. 18 For at that time the deaf will hear.**

The kingdom of God and the preaching of the gospel is snatched from the Jews and spread among the sinners, the Gentiles; the gospel is preached to the poor, who recognize that they are blind and deaf 2c.

### **V. 19. The poor among men will rejoice in the Holy One of Israel.**

(44) This is a very good saying, wherewith he takes pleasure in all our works and in all our doings.

e) The 1532 edition continues here like this: that is, the people of the Gospel become a Lebanon.

For this reason we have peace and joy in Christ, because the peace that is sought through us is weak, but the peace that is sought through Christ is strong, as he himself says [John 16:33]: "In me you have peace, but in the world you are in fear. Now when we are pressed either with sin, or with despair, or with some outward evil, let us look to Christ, and comfort ourselves with the hope of the promises which he has given to the godly. But no one does this but the afflicted, who recognize their blindness and foolishness. Thus the prophet rejects in one word all that in which men can put their trust apart from Christ, but especially spiritual things.

### **V. 20. When the tyrants have an end.**

When this happens, there will be an end to "tyrants" of consciences everywhere, who weigh down consciences with the statutes of men. There will also be an end to the godless despisers, and "those who watch for trouble," that is, the righteousness of works.

46 But with the word "watch" he emphasizes the zeal of the saints of works. For the children of this world are much wiser and more ardent in their pretensions than the godly are in theirs. Thus no teacher is so diligent in sowing the truth as the heretics and originators of sects are in spreading their errors. In the same way, in worldly matters, no one is as diligent in his office as a miser is in collecting money. This is a figurative expression, that he calls the righteousness of works "toil" (iniquitatem); for it makes consciences sad, depressed, and restless.

### **V. 21: Who make people sin by preaching.**

(47) By treating the word of God ungodly and declaring it in an ungodly way, they thereby fortify and defend their righteousness against true righteousness. "In the gate," that is, in public.

The saints are not the only ones in the ministry. There is also an emphasis in the word "reproach," because they attach false accusations to the saints, by which they seek to make their doctrine suspect among the hearers, just as they call us heretics and rebels today, and kill under this name, while, according to their own public testimony, both are false.

### **Departure by lies (frustra) from the righteous.**

(48) One must get used to such expressions of the Holy Spirit. For the Holy Spirit calls him righteous whom the world calls a heretic. Likewise, the Holy Spirit calls the teachings of the ungodly, which they call the word of God and the holy doctrine of religion, spit. Therefore, it is not only useful but also necessary to diligently search for and treat such contradictions in the holy Scriptures.

(49) In the same way, the little word "without cause" (frustra) is to be taken. For the wicked do not say that they hate us without a cause, but they say that they have the greatest causes. Thus Christ says Ps. 69:5, "They hate me without a cause." Caiphas, however, did not want to hate Him without a cause, but he had the greatest cause, namely that the people should not believe in Him [Joh. 11, 48.]. But that cause, which is the greatest in the sight of the world, is "without cause" in the sight of God.

### **V. 22. Dam says the Lord.**

50 When the ungodly teachers are so cast out that the freedom of the gospel is heard everywhere, then the fruit of the word will follow. The poor will rejoice and hope in the Lord. But he does not add in vain, "The Lord who redeemed Abraham." As if to say, The ungodly teachers have hitherto taught another God, that is, an idol of their heart. Just as we see that a monk makes up for himself a god who walks in a cap and is shorn, that is, a god who approves of the cap and the plate. According to this image of his heart, he then sets himself up with the outward work 2c.

### **Jacob shall not be put to shame again.**

This is a fine contrast. Until now, my people were ashamed and sad under the godless teachers, they were not improved with their works righteousness, because where Christ's righteousness is not there, the hearts there must be disgraced. But now that not our righteousness but Christ's righteousness and merit are preached, hearts are lifted up. Rom. 5:1: "Now then we have been justified by faith, and have peace with God." For the prophet speaks of trust, so that we may stand before God and not be put to shame.

### **V. 23. For when they see their children, they will sanctify my name.**

52 He calls the believers "works of his hands" because no one comes to Christ unless the Father draws him [Joh. 6, 44]. These sanctify his name, not their name, they give thanks for the benefits of God, they praise the grace that was shown to the world through Christ. "And will sanctify the Holy One in Jacob, and fear the God of Israel," for by "the Holy One in Jacob" he secretly points to Christ, in whom the seed of Abraham, that is, the faithful are sanctified.

### **V. 24: For those who have an erroneous spirit will take understanding.**

(53) Not only the deceived people will be converted, but also a part of those who deceived them and persecuted the word. This is how Paul was converted. "And the babblers shall be taught," that is, who are quick (prompti) to teach, which is common to all ungodly teachers. But for this reason he calls them babblers, because they speak of nothing but low, earthly, useless, uncertain things, out of their own heads, not out of God's words. Thus, the prophet broadly describes this teaching of the church, which was gathered by the gospel.

## The thirtieth chapter.

### V. 1. 2. Woe to the apostate children.

Here begins a new speech. For the prophet comes again to the people and to their times, exhorting them to faith and to the fear of God. For Sanherib king of Assyria drew near to them, who had led away the ten tribes of Israel. The princes of Judah (for Isaiah speaks only of the princes, not of the king), who were in great terror, took refuge in the help of Egypt and abandoned all hope in the help of God, as the flesh is wont to do. Therefore, in this chapter, the prophet first denounces the unbelief of the princes and the people and threatens them that this help will be of no use to them. Then he tries to bring them back to faith through promises, and to strengthen the hearts of the godly, he describes the miserable defeat of the king of Assyria, as in the tenth chapter above, v. 5 ff. He remains mostly with this subject until the 38th chapter.

### Woe to the apostates.

(2) Thus he punishes the king's counselors and princes, because they are apostates both from God and from their king, who seek foreign help, so that they provoke God to anger all the more. What the Latin translation has given: *Ordiremini telam*, of which the meaning according to the Hebrew is approximately: "You seek protection without my spirit."

### V. 3 For Pharaoh's strength shall be a reproach to you.

3.<sup>f</sup>) This is the saying from the mouth of the Lord, whom they did not ask: Because you rely on men and not on God, that is, on lies and not on truth, it will happen that you will be put to shame, according to the saying [Proverbs 29:25 Vulg.

f) Instead of H8 3-6, the 1532 edition has only the following: This is to be a general saying: whoever relies on men will fall and perish.

will fall." Likewise [Ps. 146, 3.]: "Do not rely on princes; they are men, they cannot help." These sayings are explained by daily experience that those who rely on human help fall most shamefully. That is why the saying arose among the courtiers: the favor of princes is like April weather, that is, very unstable. For at that time the sunshine promises a lasting summer, but rain and hail soon follow. The wicked have experienced this themselves with their damage, and confess that it is true. So if one had to rely on men, one would have to rely most on princes, who are the most powerful and have an abundance of goods. Since those who surpass others in power and wealth are deceiving, how much less should one put one's trust in those who are not so powerful and not so rich!

4 Thus it is a common saying that trusting in men is vain and false. But no one believes it but he who has experienced it. That is where such speeches come from: What, or whom, is to be believed? The world is full of infidelity, and the like. But who is to blame? Certainly on you, who are warned in the first commandment that you should not rely on any man, and yet you do. Therefore your hope deceives you rightly. Yes, men sometimes gladly do their duty and help those who are in need; but they are prevented by God, so that others may learn that the saying of the prophet is true: "He who relies on men will fall." For a man either will not, or cannot, or does not know how to help; therefore one should not rely on men, but on God, who knows, wills, and can save in danger, be it as great as it may. But because our adversaries neither want nor are able to do this, we see how often and how finely they have become a mockery in these years.

5 Furthermore, a distinction must be made here. A Christian should believe of his neighbor that he will be a good shepherd of souls, a good prince, a good teacher, and yet he should not take this for granted as if he could not be deceived, but he should add this condition: Lord, if you will assist him, he will be such; if you will not assist him, I will not trust him a hair's breadth. Thus, if a prince entrusts an office to someone, let him believe that he will administer it duly, if God will give it; otherwise not. This means not to put one's hope and trust in man, but in God and divine help.

006 Now when the prophet seeth that the princes of Hezekiah seek the help of men, he proclaimeth beforehand that they shall be put to shame. For so it came to pass, as the books of Chronicles testify, that Sanherib went out against the king of Egypt, and drove him back into Egypt.

#### V. 4. 5. Their princes must have been at Zoan.

Zoan is a city in Egypt and was a royal residence. Tanis<sup>1</sup>) but is read nowhere else. I think it is the same as Zoan, and had another name in another language, just as Belgrade and "Greek-Weissenburg" 2) is the same city 2c. He says: You have sent your envoys to the king of Egypt, but you will achieve nothing.

#### V. 6. This is the burden over the animals that go toward the south.

8. the word "burden" must be taken, as above [Cap. 19, 1. 21, 1.], as a prophecy of future misfortune. For the prophet extends his prophecy with threats. For he sees camels and other animals standing ready, which should bring gifts to the king of Egypt. Therefore he prophesies against these animals and their leaders that they would not be able to do anything.

9. calls "the land of gloom and anguish".

1) In the Septuagint and Vulgate, lanis is placed instead of "zoan" at this point.

2) In the text: which in the first edition gabe is translated by "Greek-Weissenburg".

he Indaea, which the king of Assyria approached.

10. He says, "Since there are lions and lionesses." This is a very fierce sermon of punishment. The way out of Judea to Egypt is a great wilderness, and this contains a great multitude of all kinds of wild beasts, serpents, lions 2c. Therefore, the prophet alludes to this way. He says: "Quite rightly do you messengers, together with your animals, which you lead laden with gifts, make your way through the desert of serpents and lions. For you yourselves are the terrible lions and poisonous serpents, who infect my people with the hope of human help, so that they turn away from the faith and leave their God and take refuge in human help. Furthermore, the saying can be given like this: Onus jumentorum ad austrum euntium, inter quae sunt, in terra angustiae et necessitatis, leo et leaena, basiliscus et draco volans. Portant super humeros jumentorum etc. [This is the burden of the beasts that go toward the south, among which are, in the land of anguish and distress, the lion and the lioness, the basilisk and the flying dragon. They lead on the back of the beasts of burden" 2c.]

#### V. 7. Rahab will sit quietly by (Superbia tantum est, quiesce).

11. Jerome has put a generic name [s8uporbi] instead of a proper name [Rahab], but it must be translated: "Rahab will sit quietly by it." "Rahab," however, is Egypt, as it is written in the 87th Psalm, v. 4. "I will cause Rahab and Babylon to preach." It has the name of hopefulness and presumption. As if he wanted to say: Rahab, from whose help you expect glorious things, will deceive you and will not be able to help you.

#### V. 8 Go therefore, and write it before them on a tablet.

Now he adds a sign to his prophecy, as he did above in chapter 8 [v. 11 ff]. For he has scolded them so far for taking refuge from God in the help of men. This very thing, he commands, is now to be written publicly on a tablet, so that they have no opportunity to excuse themselves. The writing on the tablet is as follows:

**V. 9. for they are a disobedient people.**

13. instead of: *Populus enim ad iracundiam provocans etc.* translate thus: "For they are a disobedient people, and lying children, who will not hear the law of the Lord" 2c. This is a severe punishment. As if to say: they should honor GOD, but they irritate Him; they should confess GOD, but they deny Him. They do not want to hear God's word, but they want to hear what pleases them. So also now the papists say that they want to be instructed, but so, if one would say what they themselves approve, as follows. For this passage contains a mean description of all the ungodly.

**V. 10. But say to the seers: You shall not see.**

14 He calls the prophets "seers" and "see" the word of God. Here it must be noted that the Holy Spirit calls right that which those call heretical, and calls deception and error that which those call truth. "Preach us deceit," that is, man's help; "and see not the right doctrine," that is, do not tell us much of the faith and fear of God. "Preach unto us softly," that is, what is well pleasing to us. For the flesh rejects the word of faith, because it kills the presumption and the attempts of presumption. Therefore, it takes offense at the word of GOD.

**V. 11. Let the saint in Israel stop with us.**

(15) Tell us about the king of Egypt, who has chariots and horses. This pleases us better than if you tell us much about the faith in God, who sits here with us in darkness and does not pay attention to us. Just as nowadays the princes, when they hear the Gospel spoken, start laughing loudly and say: "What are you talking about the Gospel? Be silent, your gospel is packing itself away from us.

**V. 12-14. Therefore the Holy One speaks to Israel.**

16. he threatens them with the punishment that follows all the wicked, that they will perish suddenly. This "vice", he speaks, that is, the

Doctrine of presumption on human powers, will be "like a crack in a wall," which will bring about the fall, shattering you all suddenly and unexpectedly. This is an exceedingly puffing simile.

**V. 15. By being still and hoping you would be strong.**

(17) He seeks to move the hearts of his hearers in various ways, by exhortation, by threats, and by promises, so that he may draw them away from hope and trust in human help. Therefore, this is an excellent promise, that we should expect divine help in hope, and refrain from our attempts, then we would certainly be preserved. As if to say: If there is a troubling thing that could trouble you, see to it that you do not sin, either by despair or by presumption of human help, but be still and expect salvation, and you will surely be saved. But this way of overcoming and being saved, our reason does not understand that we can overcome by' being quiet. Therefore, the Holy Spirit is needed to awaken in us faith in the word of the divine promise, that we may be still and hope, and let the wicked rage and rage against us. But before God should leave those who are so quiet and hope, he would snatch them out by his angels. But this expectation of divine help is certain death for reason. And it is precisely in this promise that the true death of the flesh is required. Thus faith moves in the midst of the death of the flesh and of reason, and makes alive 2c.

18 There are many examples of this saying throughout the holy scriptures, but our present experience also gives ample testimony that the best and most certain means of overcoming all evil is to be quiet and secure, and to leave everything to God. For what else has been the cause that for so many years we have enjoyed a constant peace in the midst of such great raging and tumult of the world and the princes? It is not our actions that have brought us this peace and this security, but rather

To be quiet and hope, as the prophet says here, is that we in simple faith have committed ourselves and our cause to God, and with persistent prayer (for these weapons alone we have against Satan) protect ourselves. However, even before these times, there were many glorious examples of this saying.

19 For some years ago there was a bishop of Magdeburg, a count of Beichlingen, 1) who had been forcibly drawn to the diocese by the cathedral chapter. It happened by chance that the Duke of Saxony prepared for war against him because of some disagreements. When the bishop learned of this, he, 2) like one who lies in a deep sleep, made no countermeasures to the war, in order to expel force with force, but he took care of his churches, often found himself in them, improved their errors, read and prayed diligently, as if there were no war to worry about from anywhere. However, a spy from the Duke of Saxony was at the bishop's court when the news arrived that the Duke of Saxony had already started the campaign. Thereupon the bishop said: "It has good ways; I will take care of my churches, but God will fight for me. The spy caught this word and brought it to the Duke of Saxony. Thereupon the campaign was immediately stopped by the laudable duke, and the soldiers were dismissed. For he replied that he was much too weak to fight against someone who had God as his ally in battle. In this way, the hope for divine help does not fall into disgrace.

(20) And this is true not only in matters of religion, but also in secular matters. For this is how it tends to happen in general, that hasty actions come to grief; on the other hand, those things go well which are approached fearfully and with reason. That is why the Romans praise Fabius, the procrastinator,

1) Count Frederick of Beichlingen (cf. Walch, St. Louis ed. vol. V, 1204 f.). In the Latin editions: LiefiliūMn, in the one of 1532: VieUinZen. The former county of Beichlingen is located in the Thuringian district of the province of Saxony. The Counts of Beichlingen died out in 1567.

2) In Latin here is the so-called Inūnitivus ūistorieus.

Luther's Works, "d. VI.

who made up for the bad things by procrastinating. For the presumption of our powers always puts us to shame. Therefore it is well said: Patience overcomes all things (Patens terit omnia virtus); and Paul says [Rom. 12:21.], "Overcome evil with good." The world sees such an outcome, but it does not see the cause, which only the Holy Scriptures show us.

21 Furthermore, the cause of this promise lies in the first commandment, where God promises that He will be a protector of the godly 3) and again that He will punish the wicked. It is therefore impossible that the godly should not be preserved and that the wicked should not perish. For the word of God cannot fail. Only in this is it provided of us, that we cannot expect the moment of time when we shall be preserved, and the ungodly punished. For God is long-suffering and does not punish quickly. But the slower He begins to punish, the longer He continues with the punishment, once He has begun. Because human nature becomes impatient with this delay, the heart must be raised with such scriptures, and souls must be accustomed to endure all hardships in the hope of future redemption. Just as Christ also reminds us when he says Luc. 21, 19: "Take hold of your souls with patience" 2c. For the wicked cannot endure, and it is certainly true, as they say, *Malum destruit se ipsum* [evil destroys itself].

(22) Therefore, we must be quiet and leave everything in the hands of God. After that we should also hope for the future redemption, and in fact experience that hope does not make us ashamed, but our adversaries will be ashamed, who have undertaken to defend an ungodly cause against Christ in an ungodly way.

**V. 16, 17: For your thousands will flee from the rebuke of one.**

(23) One enemy shall make your lousy fugitive, and ye shall all be scattered, and there shall not be left any of your host.

3) Erlanger: xriorurn instead of xiorum; a misprint.



than a flag. For here he calls a mast in figurative speech a pole on which the flag hangs.

(24) This is the cause of victory, that God takes away the heart of those who are overcome, and makes the conquerors brave. But a fearful army is nothing but a heap led to the slaughter, and they are more painted than living men of war, whose hands are lukewarm and whose sword is blunt.

#### **V. 18. Therefore the Lord waits.**

(25) He now comes back to the promises, whether he might withdraw them from the presumption of human powers. As if to say, "The Lord is still delaying, so that he will not deliver you to destruction as you think; he is still waiting for you; therefore desist from your plans and hope. This is an excellent passage.

#### **And has set out that he may have mercy on you.**

026 He showeth his patience marvelously. For you provoke him by your distrust to destroy you; but he is exceedingly patient to spare you, and to have mercy on you, if only you would expect it, and would not prescribe the time and manner of helping him.

#### **For the Lord is a God of judgment.**

27. he chastens with judgment and moderation, that is, moderately and with benefit, he does not corrupt altogether; therefore expect counsel from him.

#### **Blessed are all those who wait for him.**

28. Here the service of God is described, that those are true priests who wait on the Lord. For this is the highest religion of the first commandment, to fear God in good days and to trust Him in adversity. The wicked, however, cannot do this, but because they are without faith, they determine the way and the time to help him, how and by whom and when they want to be saved. Because the flesh wants to hear, see and grasp the help with its hands. Therefore, it takes refuge in its own strength and in its own actions, and does not want to expect help from God. Therefore it becomes

disgraced, and despairs in the danger. Thus this passage contains an exhortation and encouragement to faith; just as it is finely said in Proverbs: "All will be well who can but endure it.

#### **V. 19. For the people of Zion will dwell at Jerusalem.**

29 These are excellent promises with which he tells King Hezekiah and the godly not to despair. First, he promises a gracious and kind God; second, that Jerusalem and its citizens would be safe; third, that the crops would be good, that they would not suffer hunger or thirst in the siege; fourth, even the word of God, by which they would be established, would be taught 2c. They will hear the word of him who reminds them, reciting after them, he says; just as shepherds go after the flock of sheep, so your teachers will go after you, teaching you the right way 2c.

#### **V.20. And the Lord will give you bread in tribulation.**

30 Instead of: Et dabit tibi Dominus panem artum, translate: "The Lord will give you bread in tribulation, and water in anguish." For he promises that he will give blessing against the arrogance of the enemy.

#### **For he will no longer let your teacher flee away.**

31. You will have prophets who will teach you the firm and constant word of promise. For he indicates by the word "flee away" such people who teach inconstant and uncertain things.

#### **V. 21: And your ears will hear the word spoken behind you:**

The most simple opinion is that the prophet has in mind a shepherd who walks behind his flock and blows on the flute. As if he wanted to say: You will have very faithful shepherds who will help you and will fix their eyes on you 2c., so as to indicate the care of a shepherd for the souls of his disciples.

### **This is the way they go.**

These teachers will take care to keep you on the right road of God's commandments, so that you do not stray into the statutes of men or into your own conceit. But it is a very sweet promise that we shall have many such teachers as Isaiah to teach us what to do. Under the pope, everything was in the greatest confusion; no one knew for sure whether his status (*vitae genus*) was pleasing to God. But now, by God's grace, the authorities can say of their office: "This is the way in which I should go. So a father, a mother, a pupil, a teacher 2c. can say: This is the way in which I should walk. Thus the words "this is the way" refer to teaching; but the word "walk in the same" belongs to exhortation. Thus a preacher is to be a dialectician who teaches, and an orator who exhorts.

### **V. 22. And you will profane your silvered idols.**

(34) After this, saith he, it shall come to pass, that ye shall be purged from all idolatry. For when one has heard the true doctrine, all confidence in works and all idolatry falls away and perishes. But here he indicates the certainty of faith, that the true doctrine makes people so certain that they can with a clear conscience condemn that which they previously approved and considered the highest worship. So nowadays we throw away the caps after we have recognized the true doctrine of the religion in which we previously placed the highest trust of blessedness. Thus the annual feast days (*anniversaria*), the masses, and other ungodly services have fallen, and lie quite low, just as the prophet here says of the Jews of his time that they would throw away their oversilvered idols and the golden garments of their images; not that they hoped as if their wooden or silver images were capable of anything, but because they thought that this service was pleasing to God.

35 But there is an emphasis in the words, "your silvered idols, and the golden garments of your images. As if he wanted to say, "Why do you boast so much about your idols?

Idols? What are they but your works and your powers? But to forsake your Creator and trust in your own work is the greatest foolishness and the greatest impiety. Just as there is nothing more foolish than to make a god out of gold, which serves all: so it is also the greatest folly to put one's trust in other works that are ours, such as fasting, putting on a cap 2c. For this cannot be denied, that these are our works, because they would not be done if we would not have it so, and because our will is lord and regent over all these works. And yet there has been such a great blindness that neither we have seen this, nor the papists now see it; but that which properly belongs to the fear of God and to faith, they ascribe to a godless monk's cap, and to a badly kept fast, namely, that they are true services of God.

(36) But where the righteousness of faith has taken hold of the heart, it works this, that our righteousness becomes a filth to us, and this it does with great certainty. Apart from this righteousness of faith, it is impossible not to be taken in by superstition and false worship. For it has a very great appearance, which blinds the eyes of the simple, while true faith goes along simply without any appearance, believing in God and serving the neighbor, as we see in Christ, who went along most simply, without any makeup, since in him was the highest faith and the highest love.

(37) Therefore the prophet has a secret interpretation in mind when he says: "You will desecrate the golden garments of your images. As if he wanted to say: That covering under which superstition is hidden, and that appearance, the pure preaching of the Word will take away and lift. For ungodliness would do no harm if it did not have such an appearance. Just as we see nowadays in the enthusiasts, who put this on us, that our religion has no appearance at all. Therefore they take on a gloomy appearance, wear bad clothes, live lonely (*soli*) 2c. In sum, they put all the human

The people of the world are not willing to accept the obligations of religion under the pretext of religion, so that they may be offered for sale to the mob under the pretense of sanctity and darken our minds. Therefore, a great certainty of faith is required that one can reject and repudiate this. Thus, Muenzer also wanted to eradicate all appearance of piety, but he himself invented other new appearances, and yet he thievishly gained the name of godliness through this appearance among the simple.

**V. 23-25. And there will be on all the great mountains.**

If you believe God the Lord, you will be showered with blessings. "On the mountains", where otherwise there is the greatest barrenness, there will be the greatest fruitfulness "when the towers", that is, the princes of the Assyrians, "will fall". It must have been a great faith with the king Hezekiah, who believed this prophecy, since everything was already full of the enemy war army, and Jerusalem was beset with a very hard siege.

39 This passage, however, prevents us from being offended by divine promises, which are always very tasteless in appearance and completely at odds with the facts. For this reason, reason is offended by them, and considers them to be utterly vain baptisms. Thus we see that the sacramentarians also measure the divine promises and the word of God according to reason. Therefore, they necessarily defend their opinion against the clear words of Scripture. But such passages of Scripture are well to be remembered, in which the promises thus conflict with the thing itself. So also, when we die, the promise says: You will live 2c.

**V. 26. And the moon's light will be like the sun's light.**

40) He makes the joy great, according to the sense of the blessed, 1) who have suddenly been delivered from apparent death. For, as we have shown before, to the sorrowful heart all things seem sad.

against the merry all to be merry and laugh. Therefore he says: Hezekiah and others, freed from the siege, when they will see the defeat of the enemies, will rejoice so much that the light of the sun and the moon, with all too great joy, will seem to them far more pleasant and lovely than before. They will think that all creatures would be happy and laughing at the same time 2c. For this picture must be interpreted according to how the godly are to be understood.

**V. 27. 28. Behold, the name of the Lord comes from afar.**

(41) After the prophet has comforted the godly, and tried to turn away the wicked from the presumption of human powers by many reasons, he now passes from his people to the Assyrians and threatens them with destruction. He says: The Assyrian is coming; our God is also coming full of wrath against him. But he says that the LORD comes from afar, so that he may express the attitude of those who wait for the hand of the LORD. For it seems as if God is delaying His help and is looking late at us. But it is a great description, which required the highest danger of the godly, so that they would rise up against the impending terror. But if anyone could believe that God was thus ["like a consuming fire"] kindled against our enemies, he would be safe from all danger.

**V. 29. There you will sing.**

After the towers have fallen, you will go through the city with joy, singing and giving thanks.

**V. 30-32. And the LORD will sound his glorious voice.**

Now he describes the way they will be killed and slain. The Lord will destroy the Assyrian with thunder and lightning. The thunder he calls "the voice of the LORD", "timbrels and harps".

**V. 33. For the pit is prepared from yesterday.**

44. this place one has declared of the hell, and it also goes on when one is given to the home.

interpretation. But it seems to me that one must understand it historically. He calls "the pit" (XXX) the slaughter and sacrifice that was prepared for the Assyrians, which they could not escape, so that the opinion is this: The Lord will destroy the Assyrians.

Assyrians slaughter, he will prepare a burnt offering, for which "fire and wood" are prepared. Only the blowing is left, by which it is to be lighted, that is, the lightning. For it alludes to the fall of Sodom.

## The Thirty-First Chapter.

The content of this chapter is the same as the previous one. For the prophet admonishes his own in various ways, both by threats and by promises, so that he may draw them away from trusting in human protection and help. It is clear, however, that the prophet preached many sermons of this content. To us, who are out of danger, he seems to repeat the same thing ad nauseam. But the godly hearts cannot be satisfied with the word of God in the evil hour of temptation, nothing is too much.

### V. 1. and do not consider themselves holy in Israel.

2 He shows the sin against the first commandment. As if to say: What is this perverse nature that you put your trust in horses and chariots and not in your Creator? because they seek other saviors besides God.

### V. 2. But he is wise.

You take me and my God for fools, but you will feel that he is most wise. Thus, we too are accused by the papists as heretics and rebels. Therefore, according to the example of the prophet, we can say that the time will come when we will be all too orthodox and peaceable for the papists. But this will not be believed until it happens.

### Against the Help of the Evildoers.

4. the help is to be taken in a suffering way (passive), which the Jews, who are evildoers, seek.

### V. 3. For Egypt is man, and not God.

Here one must notice the conclusion that the inference of the Holy Spirit teaches us. It is man; therefore it should not be relied upon; therefore it cannot help. Likewise, it is flesh; therefore it should not be relied upon; therefore it cannot help. For it must be applied to all cases of life, and to all doings, and to all works, to all attempts and human help, which are undertaken without the fear of God. The prophet uses this saying against the violence of the world and human powers. What are the kings and princes of Egypt on whom you rely? They are men. What are their horses? They are flesh. So I can say to a monk: What is your righteousness that you rely on? What are the masses? What is fasting? These are human and carnal things which the prophet condemns here, which are to serve man but not to rule in such a way that men rely on them. Accordingly, this whole passage is an exhortation to the first commandment.

### That the helper may grovel, and he who is helped may fall 2c.

Both the helper and the one being helped will fall.

(7) It is to be wondered at that, since there are so many hard sermons in the holy Scriptures against this presumption, and daily experience also warns against it, yet nothing is done. The human heart is so accustomed, even born, to vain confidence and idolatry. If someone

When a man looks at the world, he will see that there is nothing but a perpetual fall of all generations and classes of men. For they all rely on flesh. Now he adds the promise of victory, that he may draw them from human strength.

#### **V. 4. as a lion roars over his prey.**

8. in order to raise up the weak, the Lord compares himself to a lion, which, when it has got a prey, roars, and does not turn to the crowd or to the cry of the shepherds. You, he says, are my prey, which the Assyrians will not snatch from me.

#### **V. 5. as the birds do with wings.**

9 This is a glorious promise. By "the bird with his wings" he means a hen spreading her wings to protect her young.

#### **V. 6. Turn back.**

10 Namely, from carnal trust to the Lord, who promises this. For this is what he says: "Return, you who have greatly departed," namely from God to trust in man.

#### **V. 7. 8. His young team will become interest-bearing.**

11 I believe that this is to be taken literally. They want to rule over you, but they will be defeated and overcome. I will deal with them in such a way "that they shall be glad to remain peasants", who now promise themselves the kingdom over you.

#### **V. 9. and their rock.**

12 That is, the princes of Assyria with their king Sanherib.

#### **Who has fire to Zion.**

(13) I take it from the household, that God dwells in Jerusalem, and there is a householder, and there has a hearth, as a citizen. This is a lovely image, which serves for the uplifting of the hearts. He also said this without an image in Numbers 35:34: "Defile not the land wherein ye dwell, wherein I also dwell among you: for I am the LORD that dwelleth among the children of Israel."

## **The Thirty-Second Chapter.**

(1) I consider that the former part of this chapter must be connected with the preceding words, that the opinion is this: Though the king of Assyria rages against Judah, yet, notwithstanding his raging and blustering, the kingdom shall remain and endure, and that in the highest flourishing, quite otherwise than Sanherib thinks. A king will reign in righteousness, he says; I will give the righteous king to Hezekiah, and others after him. But one must pay attention to the order here, that he first gives a righteous head; from the same also follow righteous princes and other limbs in the worldly regiment.

#### **V. 2. That every man shall be as one preserved from the wind.**

2 Here note the excellent praise of the authorities, that they are like a wall that shields from the violence of the winds and the rain. Likewise, that it is "like a brook in a dry place, and like the shadow of a great rock. Consider these parables diligently, and you will see what a glorious thing it is about the authorities, that they are rightly called by Christ *εὐεργέται* [benefactors] 1). have been named [Luc. 22, 25.]<sup>9</sup> For the

1) In our Bible it is translated by "gracious lords."

g) From here to § 9 (exet.) is found in the edition of 1532: But all this will seem greater if you consider all the circumstances. For if it is the office of the authorities to honor good works and punish evil ones, they must necessarily provoke Satan with all his members against them. But to stand firm in this and not to become fainthearted is a divine power. They therefore wear crowns, as conquerors of all evils, of Satan and of the world.

The office of authority is that it is "for vengeance on the wicked and for praise to the pious" [1 Petr. 2, 14.], that is, that it is, as it were, a protection against the devil and all of his limbs, who think of nothing else but sedition, theft, adultery, death 2c. Against these winds, against these storms and tempests, God has established the authorities in the world.

(3) If the princes observed this, they would be blissful; but they do not, except for the godly who fear God. Thus they are to be called gods on earth, heroes and saviors of the people. The others, who use the sword and the power they have against God and their neighbor, and only think of how they want to disturb the common people and plague the people, are like a madman who has a sword in his hand. But a righteous authority is full of mercy and good works, therefore it also arouses Satan with all his limbs against it.

#### **Like the streams of water in the arid place.**

4 This is a very lovely image, that the authorities are, as it were, a fountain in the dry place, and to him who suffers thirst, because by their protection they control all adversity, and refresh the oppressed.

#### **Like the shadow of a big rock in the dry land.**

(5) It is not only a cooling, but also an umbrella against heat, for it is a hard evil to suffer heat without shade. But he calls a good authority a rock, and a firm mountain, which is immovable, and giveth constant shade, and cannot be bribed by gifts or entreaties not to execute justice and judgment.

(6) But what a great virtue it is to practice this, you can explain at length according to the secondary circumstances. For if the authorities undertake to behave as they are described here, they stir up hell against themselves with all the devils, with their entire citizenship or principality. In this great apparent danger, she has very few loyal friends. The rest of the crowd hates her, even those who are close to her either through blood friendship, or kinship, or

service are closest to her. Here, she is deceived by the dissimulated services of friends, by the cunning plots of adversaries, by flattery, by slander, and by a thousand other arts by which they seek to harm her.

Whoever, as a single man, can stand against so many adversaries, against so many deceptions and flatteries, must be a pious man who will often think that he alone bears the burden and stands as a single man against all his own. If he is now fainthearted, he will throw away his shield and flee, and full of anger say: Let whoever wants to rule, he does not want it. It is such a miserable thing to be a ruler that they would have to be moved by impatience and the evil nature of the matter to let down all courage if they were not upheld by God.

For this reason, he portrays the authorities as a rock with a stony heart that cannot be moved by pleading, threats or flattery. Just as that woman of David said, 2 Sam. 14, 17: "My lord the king is like an angel of God, that he may hear good and evil." For she confesses that there were people who spoke evil of him, the most happy and praiseworthy king, and others who spoke good of him; however, he did not turn to all this, but broke through, as it were, with closed eyes, and did what was right. This requires not only immense courage, but also great wisdom and patience, because everyone who rules is, as it were, a target at which Satan and the world aim all their arrows. Therefore, whoever accepts an office of authority, let him take courage, not from his own strength, but let him pray with bended knees, like Solomon, that God Himself will rule. Therefore, it is rightly said: Regiment shows what kind of man a person is, and godly kings wear crowns, as conquerors of all evil.

#### **V. 3 And the eyes of those who see will not be blinded.**

9. there will also be godly teachers and disciples. And here behold, that good authorities

The Roman Empire served the religion and the Gospel so that it could be spread further. Thus, in the time of the apostles, the Roman Empire served the Gospel, so that people had the opportunity and time to know God.

#### **The ears of the listeners will pay attention.**

10 This is a promise that the word of God will not be taught in vain.

#### **V. 4. And the careless will learn prudence.**

When the word of God is taught purely and loudly, the evil teachers are eradicated. And the preaching of the Gospel is always followed by the improvement of the ungodly teaching and ungodly life that preceded it. "Careless ones" (praecipites corde) he calls those who are quick to teach, which is the common error of false apostles. "Those who stammer with their tongues" are the useless teachers, who, although they do not know how to teach, nevertheless teach, as the whole papacy does. Thus, Thomas and the Summists wrote nothing but their tribal tales. But nowadays there are people "who speak finished and pure.

#### **V. 5. 6. No longer will a fool be called a prince.**

12) There follows also an improvement in the secular regiment. "A fool shall no more be called a prince," that is, those who preside over others evil, whether in the secular regiment or in the office of the word, shall have their dominion taken from them.

#### **V. 7: For the miser's rule is vain harm.**

13 [What is given in Latin: Fraudulenti vasa pessima sunt, we translate:] Avari marsupium malignum est, that is, he does no one good, he seeks only his own; that it is, as it were, a proverb by which he describes a wicked authority, whether secular or spiritual. For both benefit no one by seeking only what is theirs and being stingy. A wicked teacher misuses his science, his judgment, his knowledge of languages and other gifts he has only for his own benefit. This is also the way those do it who work in the courts of the

Princes are. The following resolution is, as it were, an explanation of this. For just as he described above [v. 2 ff.] the benefit of a good authority, so here he also describes an evil authority that does not do its office, whether in the church or in the secular government, but does harm under the best of appearances, as the examples in the courts of princes and in the church teach.

#### **If he is to speak the poor man's right.**

14 This is ambiguous. The first opinion, which seems to me to fit best, is this: When he should speak to comfort or protect the poor, he uses lies to deceive him. But the other is this: The poor man speaks right, but he is oppressed by the tyrant 2c. I do not follow this opinion.

#### **V. 8. But the princes will have princely thoughts.**

This is the opposite of the preceding, and means: he has noble (liberal) thoughts, how he may create benefit and advantage for all. For he knows that he was appointed for this purpose, so that he might be of more use than to sit on top, so that he might serve rather than rule. And he remains with such thoughts. For what the Latin interpreter has given: Super duces stabit, that reads according to the Hebrew: Perseverat in liberalitate [he persists in the nobility of mind].

#### **V. 9. Arise, you proud women.**

16 Here begins a new main part. As if he wanted to say: Everything is fine now: Religion and the worldly government have been restored. But our ingratitude and security will make us fall again into the old ungodliness in time, and heap wrath and punishment upon us until this kingdom is utterly destroyed. And this also happened after Christ's suffering, after the gospel was spread by the apostles. For he points not to the Babylonian captivity alone, but to all other calamities until the future of Christ, who will pour out his Spirit into the hearts of the faithful 2c. "Women" he calls the secure cities and commonwealths, according to a common figure of speech.

**V. 10: It is a matter of year and day.**

17. he indicates the future desolation by the Chaldeans, in which he includes all other calamities except Christ.

**V. 11. It is present undressing.**

(18) This is coming upon you, that ye shall be stripped of the kingdom, and of the peace of the world, and of all your possessions, 2c., and be made bare, that is, miserably desolate, and be girded about, that is, with sackcloth.

**V. 12-14. People will complain about the fields.**

19. he declares the nakedness. As if he wanted to say: All this will become a desert, that there will be no one to cultivate it.

**That the towers and fortresses become eternal caves.**

20 This is a clear passage that the word "eternal" means an indefinite time, not eternity. For eternity, that is, for a long time.

**V. 15 Until such time as the Spirit from on high is poured out on us.**

21. by our ingratitude we will deserve that this city and the whole kingdom be destroyed until the end of all calamity, Christ, comes and his spirit is poured out on us, namely on the day of Pentecost, Apost. 2, 1. ff. Others draw the word "until then" to Cyrus; but I understand the rest of this chapter to be about the kingdom of Christ.

**So then the desert will become a field (in car-melo), and the field will be counted for a forest.**

(22) The wilderness, that is, the remnant of the Jews and the Gentiles, will be like a field well cultivated. They will bear very abundant fruit in the faith of Christ. And "the field" (carmel = the orchard), that is, the synagogue, which now flourishes, will be made a forest and desolate.

**V. 16-18. And the fruit of righteousness will be peace (et erit opus justitiae pax).**

This is a well-known Hebrew expression: Triticum est opus agri, that is, the field brings forth wheat, that thus "work" (opus) is put for "fruit." But here he speaks of the work of faith, the peace of the conscience; like Rom. 5, 1: "Therefore having been justified by faith, we have peace" 2c. This was not fulfilled under Cyrus after the Babylonian captivity, therefore I have been compelled to refer it to the times of the gospel.

24 But there is an emphasis on the pronoun: "my people". For he thereby indicates that it will be a new people. But he makes a threefold assurance against a threefold terror: that the law requires of us a righteousness which we cannot perform; then sin bites us; finally death corrupts and kills us. Against these things he promises us a threefold security.

**V. 19. But hail will be down the forest.**

25 He calls Jerusalem a "forest" because it was built of wood from the forest of Lebanon. But he calls it descensionem saltus or a sloping forest because of its location, for it was sloping toward midnight. As if to say: There will be a terror of consciences in the unbelieving Jerusalem, which is sloping, and by its position indicates its future ruin and fall.

**V. 20: Blessed are you who sow.**

The synagogue spurned the gospel. Therefore "well unto you," O apostles, "which sow in every place," that is, preach the word everywhere. "By the waters," that is, among all peoples, as you let the feet of oxen and asses go out to pasture (for by the waters are fertile oers, and fit for pasture), that is, you teach, practice, instruct both the perfect teachers and the weak and imperfect disciples.



## The Thirty-Third Chapter.

### V. 1. But woe to you, you destroyer!

1 He now returns to his subject, namely the Assyrians; and to comfort his own, he prophesies to the Assyrians their future defeat. Woe unto thee, thou destroyer, who art not destroyed! Thus, I think, it must be translated, so that he may secretly have his aim on the speeches of those who frightened the people with the fear of the Assyrians. As if he wanted to say: I know well that the king of Assyria is a disturber and has not been disturbed by anyone yet. But it is nothing that you frighten the weak with these speeches.

### When you have completed the disturbing.

This is an excellent and quite theological passage, that God saves His own when they seem to be completely lost, and that He then disturbs the wicked when they think they already have the victory in their hands. Therefore, in the 9th Psalm, v. 10 [Vulg.], he is called "a helper in due time." Therefore the godly hope where there is nothing to hope for, and believe when all is lost, and so are saved. For they know that if one stretches the bow too much, it breaks, and if one has risen to the highest, he falls back again. But the wicked have no measure in stretching the bow, that is, they are sure, and do not think that any danger lies ahead of them. Therefore they go on raising their hopes higher and higher; and when these are in the best bloom, they are destroyed, and the bow jumps together with the string, and leaves the wicked in his presumption. Furthermore, this should serve as an example for us to maintain faith in perils and hardships. This is how the pope began to fall at the Costnitz Council, when he had risen to the highest.

### V. 2. Lord, have mercy on us.

3. after the prophet has strengthened the people through his preaching, he also prays. Because through these two pieces, the word and the prayer,

we contend, and entertain faith. For the word sustains faith, and prayer overcomes and triumphs even against the psorts of hell. For God cannot abandon the faithful, especially when they pray.

### Be her arm early.

4 This is my people who are so fearful. The prayer is short, but powerful; just as the sermon, which he sent before, is short, but exceedingly fierce. For that he adds "early" expresses the fervor of the one praying. For when the heart is fearful, and faith is in distress, and when no outcome appears, then all delay is too long. Therefore, "early" means as much as quick.

(5) Furthermore, the prayer must be such that there is nothing in it of merit or human power, but only the divine mercy is invoked. The impending distress was so great, and yet he does not need many words, but sighs constantly in his heart. The washers in prayer only make much effort with the mouth, but the heart knows nothing of it, and it is only an effort of the body. Such a prayer Christ rejects as a useless one.

### V. 3. Let the nations flee from the great tumult (a voce angeli).

(6) To the prayer he attached a promise and a prophecy of future salvation. As if to say, "Why are you afraid of the king of Assyria? He may have a great multitude, but he will flee at the voice of a single angel, and will leave you in peace. "The voice" he calls the thunder by which the Assyrians were struck and put to flight.

### V. 4. How to gather up the locusts.

7 Let us take a likeness of our small flying animals (avicularis). The king of Assyria gnaws and corrupts everything with

His army, like the locusts; and it shall come to pass, that he shall be driven out of one another suddenly, and shall be scattered, as the sparrows are scattered out of the threshingfloor. But what the Latin translator has given: *Velat cum fossae plene*, etc., should be translated thus, "As the beetles are scattered when they are attacked."

#### V. 5. 6. **The Lord is exalted.**

8. the reason why such a mighty king will perish is this: Because, saith he, the LORD is a citizen in Zion 2c. He has given us his word, therefore all things are full of judgment and righteousness. For with those who believe this word (as at least some must necessarily believe) is dominion, salvation, wisdom, prudence and the fear of the Lord. By these weapons Sanherib will be overcome.

(9) Now this is emphatically spoken, that he saith, In thy time. As if he were mocking the Assyrians: these gifts are within these walls which you have shut in by siege. These will put thee to flight and scatter thy men of war.

#### V. 7. **Behold, their messengers.**

(10) This is a refutation of those rumors which the unbelievers spread, with which they frightened the simple-minded people. For the following words are to be taken in imitation.

#### V. 8 **The paths are desolate.**

11. as if to say: everything is occupied by the weapons of the Assyrians, there is nowhere safe to go.

#### **It does not hold good faith.**

12 That is, the enemy keeps no terms of peace, neither faith nor loyalty, but devastates everything with fire and sword.

#### **He does not respect people.**

That is, he does everything with force and weapons. He gives no ear to the pleas of the supplicants 2c. All circumstances make the despair greater.

14 But "messengers of peace" is what he mockingly calls those who, in comforting the people

sten, and diminish the powers of Sanherib, increasing the terror, and bringing the people to despair by their sad message.

15 These are excellent examples that should comfort us in the temptations of Satan, when he snatches away all hope and trust in divine mercy, and presents God to us as a wrathful one. But it is clear from this what a great faith must have been in Isaiah, which was able to stand up against these despairing speeches with the words.

#### V. 9. **Lebanon stands shamefully hewn.**

Some follow here the secret interpretation; I take it as a confusion of the names for Jerusalem itself; as if the messengers wanted to say with their bad news, which made the Assyrians power great: 1)) It seems to me as if I saw Jerusalem, which is like Lebanon and Saron 2c., laid in ashes by the Assyrians.

#### V. 10. **Now I will make up my mind.**

(17) This passage is very theological and useful in all temptations, whether of death or other dangers. For it contains a description of the victory against Satan. For when we see that with us is the highest despair, and with the adversaries hope, then come the arrows of Satan, who pours oil on the fire, and blows on it to press us and tread us under foot. "God has forsaken him, pursue after him and seize him" [Ps. 71:11].

18 Accordingly, this passage comforts us that we learn that Satan falls when he most fiercely opposes us and stands at the top of the wheel. We have seen examples of this in Muenzer and in the peasants, whose defiance was so great that they did not want to enter into any contracts or agree to any conditions. But what happens? They have suddenly been overthrown and are lying low. Therefore, we are to learn that this is God's way, that He lets the devil rise so high that he cannot rise any higher. When this has happened, only then does he speak, as follows: Now I will

1) The Erlanger has here wrong interpungirt: quasi Uieant: ÜXuneii etc.

Now I will rise wonderfully. That is why the godly hope most persistently when they are beset by the most certain despair.

### V. 11. 12. You get pregnant with straw.

This is arrogance against arrogance, and presumption against presumption, as also in the second Psalm [v. 1 ff.], where in the first three verses the highest despair is indicated, since it is said: the nations, the kings, the princes, the heathen, in sum, the whole world rages against Christ; and yet he immediately adds: "He who dwells in heaven laughs at them. And so he answers scornfully to the greatest threats. The prophet does the same thing here. He says: "You messengers are with child along with the Asfyrians; you want nothing but the destruction of the city of Jerusalem and to give birth to your glorious triumphs. But you will give birth to stubble, which the fire will consume. For the likeness is taken from fearful hearts, which, as the poet [Horace] says, want to give birth to mountains, and after great effort give birth to a mouse.

(20) But it is a good consolation to raise us up in the midst of death, and in the midst of the battle against all the Turks and the Teusel. For every wicked man, when he rages most fiercely, gives birth to stubble. Thus Absalom let himself think that he wanted to take the whole kingdom, he was indeed a very swollen belly, but he gave birth to "misfortune and a miss", as it says in the 7th Psalm, v. 15. "He did a miss."

### Fire will consume you with your courage.

21 Translate: "Fire will consume you with your courage. As if to say, "What is it that you are so puffed up about and pregnant with? Certainly it is stubble that is prepared for fire. But it is exceedingly his images that he calls being pregnant, being puffed up in his courage, and relying on his strength. If one asks the Assyrian for the cause of this, it is that he has many men of war and an abundance of all military equipment. But what are these things? If one consults the flesh

If the Jewish people are not drawn, they are insurmountable weapons that will bring certain destruction and devastation to the Jewish empire. But the faith considers it as stubble, which a single spark consumes and burns. It alludes to the thunder and lightning with which God destroyed the Assyrians and drove them into flight.

(22) Thus, if we believe God and call upon Him, our adversaries are truly stubble and chaff, regardless of how great and powerful they are, and even if they were so great and powerful that, in comparison with them, we seemed to be chaff and stubble, but they seemed to be immovable rocks and mountains, like the Caucasus. And yet, against this power, we can surely boast that so many angry princes, so many weapons and steeds are stubble, and if they also accomplish something, that this is also stubble, however much they are puffed up and promise themselves a certain victory.

(23) It is therefore a glorious comfort to the godly that Sanherib will perish and Jerusalem will remain unharmed. And especially is this image to be noted, that he says: Sanherib with his army are stubble, as if I would call the Turkish army in the siege before Vienna stubble. And this faith overcame and defeated the Assyrian army; but we should also apply it to our own trials. If someone is oppressed by poverty, he feels that it rages like a man in armor. But faith in the Lord Jesus Christ feels that it is not a man in armor, but stubble. Thus sin is like the great Goliath, and assails the conscience with all its might. But if you believe in the Lord Jesus, who died for you, you will feel that sin is lighter and weaker than stubble.

(24) In this way, consciences must be raised so that no storm is so great that, when it is overcome by faith, one does not feel that it is only stubble. Thus it is said in the second Psalm, v. 4, that the raging of the whole world against Christ does nothing but move God to laughter. But here we feel

We must recognize the weakness of our faith, which cannot believe this in such a way that it thinks that all the heads in a great army of war are individual straws which a little breeze can move. Thus he opposes this to each other, as faith looks at a thing, and as it falls into the eyes. Thus I consider the pope and our angry neighbors to be stubble and straws. For they are not to be considered tyrants, but weak straws and stubble. Therefore, this passage contains an excellent example of faith.

### **V. 13. Hear therefore, ye that are afar off.**

The prophet continues to comfort his own and to refute the wicked who increase the fear of the people through sad rumors. Here, too, he cites the speeches of the wicked:

### **V. 14. Who is among us that may dwell by a consuming fire? 2c.**

26 As if to say, "It will happen that Jerusalem will be set on fire by the Assyrians, who will be able to stay there? The prophet and the Holy Spirit answer, "The godly will remain, and they will remain in the highest happiness and in the abundance of all things. But you, the wicked, together with the enemies, the Assyrians, will perish at the same time. But the prophet shows by such sermons, although with concealed words, what<sup>h</sup>) some courtiers of the king have taught against him, in order to put the people into unrest and to frighten them. For this is what reason is wont to do: it measures the forces and the armaments on both sides. But this shall not be done by the godly, but they shall believe that the adversaries are pregnant with stubble.

27 Note the saying, "The sinners of Zion are terrified; trembling has come to the hypocrites." For this kind of people are the most secure in good days; again, in adversity, the most despondent.

### **V. 15. He who walks in righteousness.**

28 This is a description of the godly. "He who walks in righteousness" is,

h) In the 1532 edition: "that".

in faith, by which we receive mercy or forgiveness of sins from God, and in turn are merciful to others. He who is such a one will remain unharmed even if he were alone among a hundred thousand Assyrians. Therefore, be just and holy, serve God in faith, and do good to your neighbor; then you will be safe from all danger.

### **V. 16: He certainly has his water (Aquae ejus fideles erunt).**

29. fideles, that is, certainly, that will not deceive, will not cease, will not lack. These are apt promises, as that in the 37th Psalm, v. 25. is, "I have never seen the righteous forsaken, nor his seed go after bread."

### **V. 17. You will see the land expanded.**

30 That is, your eyes will not only see the city freed from the siege, but also everything outside the city safe from the enemies. These are excellent promises for the faithful, in which he imagines that things will look quite different from what they saw, and by which he promises something quite different from what the messengers had promised, whose unbelief had brought them the siege and the other hardships of the war.

### **V. 18. That your heart will be greatly astonished.**

That is, you will tremble before the majesty of the king, and you will be amazed at such great and sudden happiness, because in one night the siege will be lifted and everything will be restored to its former state.

### **Now where are the scribes?**

This word [literatus] seems to mean such a man who has experience in laws as those who are in the courts, who are counselors to the princes. When the king of Assyria is defeated, you will say, "Where are his councilors and chancellors now?"

### **Where are the councilors?**

33 I take ponderator for a pension master, who is appointed over the pensions and takes care of the [royal] treasury.

### Where are the chancellors?

I understand by doctor parvulorum a chancellor who writes the orders and settles the cases 2c. As if he wanted to say: All scholars, mighty men, wise men, whom Sanherib has with him, will be put to flight and perish.

#### V. 19. The people of deep speech.

35 Thus he calls the Assyrians, as foreigners (barbaros), who used a language other than Hebrew.

#### V. 20. 21. Look, Zion.

He continues with the promises of the future deliverance, and compares Jerusalem to a permanent "tabernacle. What he says about the streams or "moats" is to be taken figuratively and not historically; and the prophet himself explains the image, and says what kind of moats they are, namely "the LORD our judge" 2c.

#### Which nails shall never again be pulled out.

37 He still remains in the picture, because the huts are used to be fastened with nails. Therefore the opinion is this: Jerusalem will remain as a fortified and stable tabernacle until Christ.

### V. 22. For the LORD is our judge.

38 Here he explains the moat with which Jerusalem is fortified, namely the LORD as judge and teacher and protector.

#### V. 23. Let them tighten their ropes, yet they will not hold.

39 For greater comfort, he makes a comparison, comparing the tabernacle of Jerusalem to the tents of the Assyrians. As if he wanted to say: The Assyrians also have tents that are fastened, but their nails and ropes are not strong and firm enough, therefore they will fall over the heap. A "pole tree" he calls the one on which the flag hangs. You will flee from it so full of fear that you will not have room nor heart to put out the field signs or flags, but one will flee out here, the other out there.

#### Then much delicious plunder will be distributed.

40. After the Assyrians are put to flight by God Himself, they will leave you very great spoils.

#### V. 24. The people will have forgiveness of sins.

41 Because the godly people have a gracious God, their sins will be forgiven and they will receive a very happy and very rich victory.

## The Thirty-Fourth Chapter.

1 The two following chapters are understood by different people in different ways. Most of the commentators refer them to the last day. I leave others to their opinion, but hold that the prophet is speaking of the final desolation of the synagogue, when the kingdom and priesthood of this people will be transferred from the church established by the apostles. For since in the preceding chapter he makes glorious promises of the tabernacle, which was to be firm and eternal, and of the impregnable walls of Jeru-

salem, the unbelieving Jews were puffed up about it, and defied it extraordinarily, and surely despised Christ with his apostles, who taught and warned them. Therefore Christ also threatens: "The kingdom [of God] will be taken from you and given to the Gentiles who bring forth its fruits [Matth. 21, 43]. And the prophet prophesies here with somewhat dark words that they would be destroyed to the ground by the Romans for the sake of this presumption. But at the same time the destruction of the Hei-

This includes those who were not satisfied with the destruction of the synagogue, but also raged against the apostles and the saints.

(2) Perhaps this connection with the foregoing seems somewhat harsh. But we see that the prophets generally have a way of reaching over from the present kingdom to the future kingdom of Christ, partly to comfort the godly, partly to frighten the godless, who, puffed up by the great promises, were surely presumptuous. This is also punished by John Matth. 3, 9: "Do not think that you will say to yourselves, 'We have Abraham as our father'" 2c.

### V. 1. Come near, you Gentiles.

This is a general reminder, which concerns first the Jews, then also the Gentiles. But he makes such a splendid preface because he speaks against the presumptuous and the secure. You will hear terrible things, he says, the Lord will draw his sword.

### V. 2. army (militia).

4 This word occurs frequently in the prophets. It does not mean war alone, but it is a general name for all human activities. Thus the religion of the Jews is called militia.

### He will banish them.

5. He speaks first of the Jews, who were devastated by the Romans.

### V. 3. 4. and will rot all the host of heaven.

6 Thus he calls the religion of the Jews, because they had a divine service, which was established by God. The other peoples' worship, religion and doings were only an earthly army (militia), because they did not have the Word, just as the papacy is today. And this passage moves me to take it from the transmission and change of religion, which never happened before, that the whole religion, with all the sacrifices and worship of this heavenly people, decayed,

and that the services instituted by God should not help, since it did not want to hear the Gospel, to which all human activity should give way.

### And heaven will be wrapped up like a letter.

This indicates that the practice of religion will perish. The heavens will be rolled up as they are spread out, that is, the priesthood, which is now in strong use and in great dignities, will be abolished altogether, and it will then no longer be needed. We see this today with the Jews.

### As a leaf withers on the vine. 1)

(8) These words are clear, so that it is easy to understand which people he is talking about, namely, the very best and holiest, whose fathers bore grapes and the sweetest fruit. For this people had the greatest men, and yet their descendants perish because of their unbelief.

### V. 5. for my sword is drunk in heaven.

9) "In heaven", that is, in the synagogue where God is served, where the holy fathers flourished before. Accordingly, the opinion is: the sword of the Romans will abolish the synagogue, and at the same time destroy Edom. For we read in history that the Edomites came to the aid of the Jews with almost the third part of their warriors. But they were defeated by the Romans at the same time as the Jews. Others prefer to take Edom as a confusion of names, that "heaven" means the priesthood and the church regiment, but "Edom" means the worldly regiment.

### V. 6: The Lord's sword is full of blood and thick with fat.

010 This signifies a very great slaughter of the nobles and great men of the people, when the Levites and priests were.

1) In the editions: Xon äMntzt koliurn äs vinsa, which is obviously wrong. It will have to be read with the Vulgate: vtzüust sient ätzüuit loUurn ätz vintzu. - In the Jena: lolium, a printing oversight.

**For the LORD is holding a great slaughter at Bozrah.**

Bozrah is a very famous city of Arabia in Idumea. But I hold that "Edom" must be taken for Judea, and "Bozra" for Jerusalem by confusion of the names. And for this purpose the allegorical mind serves. "Bozrah" means a fortress. Therefore he aims with this name at the presumption of this people, which relied on the kingdom, and at the priesthood, which was appointed by God. "Edom" means something red and bloody, and refers to the raging of the Jews; just as it is said elsewhere [Proverbs 1:16, Isaiah 59:7, Romans 3:15]: "Their feet are quick to shed blood" 2c.

**V. 7: The unicorns will have to come down with them.**

He calls the high priests who were at that time "unicorns". These will perish at the same time as the Edomites. "Oxen" are the powerful ones.

**V. 8. The year of retribution.**

13. God wants to avenge Zion, that is, the church, which has not been struck out of its kind and has not become an Edom and Bozrah, but which is the true Zion that suffered persecution from Edom and Bozrah.

**V. 9. 10. Then their streams will turn to pitch.**

14. before they were a river of God, as it is written in the Psalms [Ps. 46, 5. 65, 10.]. But "then their streams will be turned into pitch". They will burn in themselves like pitch, with hatred and envy against Christ and the Christians. Therefore we see today the quite diabolical envy and hatred of the Jews against us, with which they can do no harm. For they are given over to ungodly opinions, from which nothing but a stench of ungodliness and blasphemy rises. This is how the prophet describes how the synagogue will be after its destruction.

**That no one will go through it for eternity.**

15. there will be a wasteland and nothing but desolation.

**V. 11. but bitterns and hedgehogs shall dwell there; night owls and ravens shall dwell there.**

(16) They are wild and solitary birds, by which he indicates that the people are forsaken. But he looks mainly at their teachers, who do not make the consciences happy, but rather frighten them with their singing and teaching. Thus, today the papacy has as teachers in theology swamp birds (ibides = ibises), ravens, night owls and birds of ill fortune, who do nothing with their teaching but lead people away from Christ and leave them in loneliness, that is, in constant doubt and despair, teaching nothing thorough of Christ's benefits.

**Den.** With this delicate image he indicates that it should never be rebuilt. They have a measuring line and a plumb line, as if they wanted to rebuild. They dream of an empire and restoration of the previous state. But this guideline is a guideline of desolation, and their plumb line is a plumb line of vanity, that is, they will not achieve anything with their actions, they will never make up for this fall of their kingdom and priesthood.

**V. 12: That their lords should be called lords without a country, and all their princes should come to an end.**

18 In the Vulgate: *Nobiles ejus non erunt ibi,*) in the Hebrew it reads somewhat differently, namely, that they will only be lords according to the title. For he ridicules the hope of the Jews, which they made of the restoration of the kingdom, and the promises of which they boast, namely, that they would again be installed in the kingdom. He says, "You will have the empty name of the kingdom; in fact, you will not be any happier.

**V. 13-15. And shall be a dwelling place for dragons, and pasture for ostriches.**

19 He describes their teachers whose voices are ominous and never comforting.

')} Besides, here the grammarians have a lot of trouble with the meaning of the words, which designate things, which are no longer in use; just as almost in all languages there is a great obscurity in the words, which designate things. What the Latin translation has given *daemonia* and *onocentaurum*, the Hebrews call XXX and XXX of which one can read above the 13th chapter, v. 21.

21 ff, can look up. Some take XXX for what we call "marten", and XXX for vulture, *Pilosus*, I believe, is a satyr or a faun. *Lamia* is called in German a "Kobold" or "Schretlein", 1) spirits that wander about in houses, and let themselves be used for the service of men. But these are, as I said, uncertain things.

(20) By this, as I have said, he means the ungodly teachers who deceive and rob souls and bring them to ruin, who are subject to all errors, as we also see today in our enthusiasts, that once Christ and the true Word are lost, there is no end to error and nonsense. First they began to dispute about Holy Baptism, calling it a dog's bath; then they also disputed about the Sacrament. Now they have spread several opinions also in this doctrine. Others again put the doctrine of free will on the track. These are all goblins and

1) Here in the edition of 1532 the following is inserted: But this is to be taken at all from all who do not have the word. These have such teachers.

1) Cf. Walch, *St. Louiser Ausg*, Vol. III, 1150, where they are called "Wichtlein" or "Hehtäpplein".

Night owls. The same happened to the Jewish people and to us, since we learned Averrhoes and Aristotle in the schools instead of Christ and Paul, and Thomas and Scotus followed them.

(21) Therefore, this passage is to be taken in a general way, full of all those who have fallen away from the integrity of the word. Therefore, we should give thanks to God that we have been freed from these monsters, and we should watch that we remain true to the Word. He who has once fallen away from it always falls from one error into another, as we see in all the Jews and heretics.

#### V. 16: **Search now in the book of the Lord.**

You did not want to believe God when he threatened, now you learn from experience that he is true. For you will find that all these calamities were foretold to you in the book of the Lord, Deut. 28:15 ff.

What the Latin translator has given: *Alter alterum non quaesivit*, has this opinion: There is no lack of all that has been predicted there, but everything will be fulfilled in you.

#### V. 17. **He gives the lot over them.**

24. The wicked have their lot measured out, which they will not be able to change. They did not want to accept the word, therefore they will receive the deserved reward for believing the lies. They did not want to hear Christ, therefore they will have to hear Satan. That is their lot.

## The Thirty-Fifth Chapter.

In the previous chapter he spoke about the last desolation of the synagogue. Now follows the prophecy of the church itself, which sprang from the remnant of the desolate synagogue. But he speaks entirely in the spirit, and proclaims many and glorious things of the church beforehand,<sup>j)</sup> which, if one looks at

j) Here the edition of 1532 continues (until ?5 iuel.) like this: But because he adds consolations everywhere, it is clear from this that he is talking about the church, which is not subject to the external world.

sees the outward appearance, are nowhere to be seen. That is why he adds consolations everywhere.

He calls the church a desert because it has no outward appearance of works, which the world admires. And for this reason he calls the church a desert, because it has no outward appearance of works, which the world admires. Nevertheless, it is a pleasant desert, in which there is grace, the Holy Spirit, a happy conscience, forgiveness of sins, knowledge of God, good works, all of which the world neither sees nor admires, because it is seduced by the glorious appearance of outward works.



so that it is clear that he is talking about the church, which seems to be oppressed, but is adorned and richly endowed with spiritual gifts.

### **V. 1. But the desert and wasteland will be funny.**

2 In the Vulgate it reads: *Laetabitur deserta et inuia*, but] in Hebrew the neuter is: *Desertum et solitudo laetabitur*. This image is also used by the Latins, and they call it *laetum agrum* [a merry field], when everything looks merry and lovely in the springtime. Thus he says here of the church that it flourishes and stands very cheerful; and yet he calls it a desert and wasteland, that he thereby indicates that this is true in spirit, but hidden according to the flesh. For the church does not flourish and flourish in the righteousness of works, in the wisdom of the flesh, or in the power of the world, but in all things the opposite appears in the church, for it does not walk as a monk, but in simple clothing, food and place. Then their way of life is the same as that of other people, and nothing special or different from the way of life of other people; but there is father, mother, servant, maid, wife, husband, teacher, pupil 2c. There is no boastful semblance of holiness in these estates. Therefore it even seems to be a desert, in which no blossoms of the carnal righteousness and wisdom of the world are seen; and yet it has blossoms and shoots of grace and the Holy Spirit, namely the trust in Christ, that he is our wisdom, righteousness, sanctification and redemption, that he is our treasure [1 Cor. 1:30]. From this trust follows a good and cheerful conscience. For in Christ there is peace, life, joy 2c.

But these immeasurable gifts are without appearance in the world, and are not seen; yet the works of love also shine outwardly, obedience to the superiors, to the authorities, to the parents, to the teachers; care for the lowly, for the children and for the inferiors; gentleness, a sincere heart toward all, the unceasing effort to help all whom they know to be in need of their help 2c. And even these supreme works of love they practice without

great stir and splendid splendor, with the greatest readiness of heart, in all places and at all times, without ceasing.

4 Thus the church lives in the world hidden and concealed. For the world has eyes that are so enchanted by the appearance of outward works that they cannot look at these true works. It has much to do with caps and plates; it looks at these, these alone it admires and worships, before these it cannot see the true fruits of faith. But because the church has no special observance of prayers, fasting, clothing, and disguise of the face, she is considered a sinner. But those are considered saints who live in a corner in solitude, frown, wear bad clothes, look gaunt, ugly and foul. This figure attracts the eyes of the world that it cannot see the holy works of the church.

Therefore it seems to be a desert and wasteland, uncultivated in the sight of the world, but in the sight of God it is a well-cultivated field, which is not cultivated by our works, but by the word and by the gifts of the Holy Spirit, on which the sweetest fruit grows, to the sweet smell of God. Thus he speaks here of the spiritual riches of which Paul speaks in Eph. 1, 3, 8. and elsewhere.

### **V. 2. For the glory of Lebanon is given to her.**

All the gifts that the synagogue had have been transferred to the church, which was gathered from the rest of the Jews and from the Gentiles. For "the glory" is the kingdom and the priesthood, and what else was given to the synagogue by God; all this has come to us. And although the Jews among the Gentiles do not see this, yet we who have these gifts, namely, the Word, wisdom, knowledge, godliness, and in sum, the Holy Spirit with all His gifts, and all the opened and revealed Scriptures, know and experience it.

### **They see the glory of the Lord.**

7) This is the glory of the church, to see the Lord as it is in another place.

means: "Whoever wants to boast, let him boast that he knows and knows me" [Jer. 9, 24. 1 Cor. 1, 31.]. Therefore, Paul and Peter very gloriously expound the doctrine of the knowledge of Christ, exhorting us to grow in it 2c.

### V. 3. Strengthen the weary hands.

Here the prophet adds a consolation, so the previous words cannot be understood of a fleshly glory, but of the glory that is hidden under the cross and foolishness. For we must be fools, weak, and an abomination in the sight of the world, as 1 Cor. 4, 13. and 1 Cor. 15, 30. and in the letter to the Hebrews Cap. 11, 35. ff. is written 2c. For every one has his plague: the one is killed, the other is driven into misery, the third has his goods taken away 2c. So today at least we must be fools, weak, and a mockery of the world, as Christ says, "Ye shall be hated of all men" [Matt. 10:22]. But this is a great misery, to suffer death in such a way, one's and others' sins, the hatred of Satan and the world. For the world considers us to be a plague and a malignant sore, and that it cannot be unharmed unless it devours us and removes us from the way in every way it can. Therefore Paul calls himself a *χά&σ.ρμα* ["a curse of the world", 1 Cor. 4, 13.], that is, such an evil that must be atoned for, and this cannot be done otherwise than with our death. If this has happened to the apostle, what wonder, even if our name is obscene in the eyes of the world and highly detested by it. Therefore it happens that one is killed by fire, the other by water, not because of adultery or other such gross vices, which the world cannot bring upon us, but because we bear the name of Christ and follow his words.

(9) Since the church is so crucified according to the flesh, the prophet adds the consolation that the joy of the soul may overcome the pain of the body. Therefore he exhorts: "Well, it is true, if one looks at the outward appearance, you are a desolation; but do not grow weary, turn to the outward appearance.

your gifts. For since the devil does not cease his attacks, neither do you cease praying and comforting.

### And refreshes the stumbling knees.

10. use the means to strengthen the weary hands, and to refresh the stumbling knees, which are already inclined to fall. Do not become weary, use the word, and straighten up 2c. Accordingly, it is a command to the church to endure temptation and not to despair. For Satan tempts the godly in two ways. First, by storm, to devour them, as it were, in one bite. Thus he often attacks each one of us, that he may bring us from faith and hope to sadness and despair. When he finds his heart fixed on the Word, he runs against a hard stone, as it were, and does not succeed in his attempt. So he goes another way, and if he has not succeeded by force and storm, he turns to cunning, and stops with the plague, as Cyprian writes of some martyrs that they were tormented with slow tortures, and since they wanted to die, they were not allowed to die.

Satan also uses this trick against the saints, and if he cannot overthrow them by force, he overpowers them by making them tired so that they succumb. This is the most overwhelming kind of challenge, when he tries to overcome us in this way by ceaselessly stopping us. <sup>k)</sup> Then we must unite our forces and pray diligently for those who are in danger in this difficult battle, one for the other. For he is such an adversary that he will not let the one he has once seized out of his hands again, and will not stop pursuing until the enemy is down. Here a Christian must fortify himself with the word, and say: Even if I have to stand in the encounter for a hundred years, I will not retreat. If you will tire me with constant perseverance, my Christ will be the more and the more zealous.

k) From here to § 13 in <4. the edition of 1532 has only the following: Therefore this consolation is necessary, which the prophet uses here, because otherwise the faithful would be overcome and perish.

I will continue to be strengthened with His power so that I will not fall short.

(12) Therefore the prophet exhorts, "Restore the knees that stumble," as if to say, "He is an idle spirit who does not trouble himself with anything else but to challenge the church. Therefore, do not become weary because of his perseverance; hope for help, straighten up through the Word. You will not be delivered quickly; you must wait for salvation. "It is a matter of perseverance"; only endure the enemy, and be strong in faith, and you will triumph. If you want an example, look at what has happened in the last twelve years. We have been assaulted in so many ways, with violence and cunning, that it seems incredible to anyone who thinks about it. How many schools and teachers have stood up and written against us! How many princes have sought to destroy the Word with the sword! But after the war with the pope was over, many and innumerable heretics arose. When these are subdued, others will follow. Thus, one army always follows another, and they all seek to do us violence.

(13) But Satan, with all his persistent temptations, seeks only to corrupt the glory of the Lord, that is, either to obscure or to take away altogether the knowledge of Christ, which we have and receive through the word. "It is all about the word." It is the word of God that is important; when this is gone, he knows that he will triumph. For this reason we are also challenged, each one separately, by weakness of faith, by sense of sin, by scrupulis, by excess of poverty, by lust, by avarice, by pride 2c. Thus he does not rest from especially and publicly assailing the church. The Holy Spirit knows this, therefore He comforts with kind and fatherly words, so that we may be lifted up by the Word of God, so that, just as Satan is puffed up against us, so also we may be puffed up against Satan, not on our strength or righteousness, but on the Word of God. Therefore, the prophet reminds:

#### V. 4. **Tell the despondent hearts.** <sup>1)</sup>

14 This is to those who cannot endure because they have become fainthearted by stopping the enemy and want to flee from the devil.

#### **Be of good cheer.**

But how? or from where? Certainly through the Word alone, which is truly a power of God that sets believers free and saves them. Therefore, in times of temptation, we must be guarded with the word of God, so that we hold fast such sayings: "He who is in us is greater than he who is in the world" [1 John 4:4]; likewise: "Be of good cheer, I have overcome the world" [John 16:33]. When the heart takes hold of such a saying, it is strengthened to such an extent that it says: "Even if a thousand devils were one, and one a thousand, yet my Christ lives and triumphs, and is greater than all devils. But the power of such consolations is felt by those who are in the pains of death or in prison. But those who are safe, and are out of temptation, can have no taste of this divine power.

16. But it should be noted that no other consolation can or should be held out to the souls thus frightened than the word of God. For in such dangers no comfort of the flesh is sufficient. Therefore, the prophet himself puts the words of comfort

<sup>1)</sup> From here to § 23 inet, the 1532 edition has only the following: "Say to the despondent hearts: Be of good cheer." This is an absolutely necessary consolation. For in the church there is no beautiful appearance, but it is hated and despised, is also punished with penalties and crosses, is depressed by its own weakness, sometimes it also sins and lacks, then it is also made weary by the devil, who continually devises new arts with which he wants to catch it. Therefore he exhorts them to patience: they will surely be snatched out and saved; it will not be an eternal trial. But we are to remember that it was commanded from heaven, "Be of good cheer," <sup>1)</sup> so that we may not despair. He says, "A great thing is happening to you. Your enemy is mighty and persevering, but he who is in you is greater than he who is in the world, he will avenge you 2c. So the godly have nothing to comfort themselves with but the word by which hope and faith are nourished and sustained.

1) In the text: oonsolainilli, for which Wohl eonkortainiin should be read.

so that the afflicted may be comforted and strengthened. Our Savior always comes to avenge us before the enemies can carry out their plan. This is commanded by the Holy Spirit, this is commanded and spoken by God the Father and the Son. Therefore, you who hear this voice of God, obey it, and contradict Satan, who reproaches you with the opposite, namely: Despair; with God you have no salvation 2c.

### Behold, your God who comes for vengeance.

17. he indicates that our Lord Jesus is absent and postpones the help. For he speaks [in Hebrew and Latin] in the future tense: He will bring retribution, will come, will help 2c. But these are words of promise with which he indicates that we are in the midst of the enemies who condemn all the word and our teaching as the most harmful heresies, and repay us for the highest good deeds by which we want to save them, and to be saved in body and soul, with the greatest evil deeds, since they, like their eyes, should hold us dear and valuable, as Gal. 4:15, 1) says. But this is the raging injustice of the world, that it condemns and kills Him who is its Savior and Father. But fathers and saviors are the faithful teachers of the churches, as Paul also calls those whom he has instructed in the faith his children [1 Cor. 4:14, 15].

18 It is now clear that the world is truly the devil's kingdom, because it cannot suffer the benefits of salvation and life, but rewards them with death. The Holy Spirit sees this, how horrible and grave these sins are. Therefore he exhorts: "Do not be afraid, do not be afraid, and do not avenge yourselves, but leave the vengeance to your Lord, who will come and punish your enemies in such a way that he will save you and set you free.

(19) This is what happened in the church, which at the beginning wanted to suppress the Roman Empire, but it itself was suppressed. This is what Satan tried to do through the pope, but the pope fell. Today he tries the same through the sects and heretics, but they perish, but "the word of the Lord endures forever" [Is 40:8]. Thus

(20) Therefore, this is a glorious and excellent consolation when we consider the circumstances: first, the arts and thoughts of the devil, who assails us in many ways until we grow weary and succumb. Here we are to be prepared, thinking that his tyranny will not be everlasting, but that Christ will come as an avenger and a savior.

21) Secondly, you must also see that this is a command from God from heaven: "Be of good cheer, 2) do not be afraid. You have a great enemy, but I promise you that the Lord will avenge you; the attacks of the enemy will not succeed, but you will be pulled out and saved, just keep the word and do the same; persevere in the word.

22 Thirdly, the fact that the church has no appearance of beauty is also a great grievance, for it is not respectable by works of wisdom, but by works of foolishness. It is regarded as heretical and without glory; therefore it is detestable even by name. Then it is afflicted with punishments; it is deprived of life, liberty and the use of all things. Moreover, she is also especially oppressed by her own iniquity and sins; she often makes mistakes out of weakness. When this happens, the devil comes and makes these sins so great that her knees stumble.

23 This enemy is exceedingly powerful and unbearable because of his many arts and because of his tireless persistence. That is why Paul calls him 1 Thess. 3, 5. and Matthew Cap. 4, 3. call him *περάζοντα* [a deceiver].

The reason for this is that he never lets go of the temptation, but constantly thinks up new dangers and new deceptions into which he may lead us. If he is overcome once, he soon comes again and challenges us to a new kind of quarrel. For this reason we must also strive, because the dispute is so unequal, to be armed with divine weapons, with the word, with the

2) Again, probably LOnkortarnirU should be read instead of solamini.

1) In the editions: 1 OorintU. 4. due to confusion with the place following the same.

To meet him with faith and prayer, so that we will not be taken unawares by deceit, and succumb.

**V. 5, 6: Then the eyes of the blind shall be opened.**

24. at that time, when the wilderness shall flourish, and the church shall be built under contempt, these miracles shall be seen. For they also happened according to the letter, Matth. 11, 5. and Marc. 16, 17. f. For the miracles were necessary in the first church to strengthen the faith of the martyrs, who, besides other gifts of the Holy Spirit, were also strengthened by the miracles. And because the apostles brought forth a new word, by which the entire previous worship of the Jews, established by God, was overthrown, and the appearance of the church was otherwise despised, this glory of miracles was necessary, which in our time no longer happens, because Christ is weak until the end of the world.

(25) Now some lovely people laugh at us, who make of the whole religion only a game and a joke, and reproach us that the Lutherans have not even made a lame horse well, and that we do not have this gift of miracles at all. But it is written: "The wicked shall not see the glory of God" [Is 26:10]. For even today the blind again see, when souls possessed by Satan are brought to the knowledge of Christ. The deaf hear the gospel; the lame, who sat in their superstition, and the idolaters leap up with uplifted faith and walk sweetly. For Elijah also calls the idolaters limpers [1 Kings 18:21]. Even the mute now sing and praise the praise of God. Those who are not moved by these miracles would not even believe Christ if he performed these miracles in the flesh, for they are no less than raising the dead or giving sight to the blind.

m) § 24 reads in the edition of 1532: This is also fulfilled according to the letter, Matth. 11, 5. and Marc. 16, 17. f. For these miracles were necessary in the first church, which, although it otherwise had the most despised appearance, nevertheless abolished the law and the entire service of the people of God.

**For there will be water in the desert from time to time.**

26 That is, the deserts, where before all things lay uncultivated and desolate, shall be very pleasant, because rivers shall flow in them from time to time. That is, the dry hearts of the heathen will be watered with the word of the gospel and begin to live. So we have such a little stream here in Wittenberg, by which also the neighboring Oerter are watered. For the word is the heavenly wisdom, from which springs a river that flows into eternal life, John 4:14. Therefore, the prophet indicates by this image that the word will be preached abundantly, and will be spread further and further, and from the church, which is in one place, many others will draw the word 2c.

**V. 7. Since the serpents lay before.**

He calls the godless teachers "serpents. Where these dwelt before, there shall be a merry fruitfulness and an abundance of water 2c. Thus in some monasteries, where before the greatest blasphemies were going on, now the word is taught.

**V. 8. and there will be a railroad there.**

28 As if to say: There will be other ways that will be praised under the name of holiness. But this alone will be the holy way on which the holy patriarchs also walked. This way is faith in Jesus Christ, the seed promised to Adam and Abraham. All this is said by the prophet so that we may learn that faith follows the word, and that believers cannot err. For all things are pure to the pure. Then faith naturally gives birth to good works. But the ungodly can neither believe nor do good works; they only produce illusory images of good works. Therefore he says, "No unclean person shall perish." For out of all other ways are the wicked. Thus under the cap is a godless monk 2c. But faith in Christ alone is the way which no ungodly man takes, because the members of Christ cannot be unclean, for they have one head which sanctifies.

### **That even the fools may not err.**

The way will be so smooth that not even fools will stray on it. But he calls "fools" those who cling to the word with a simple heart. For these the world calls and considers fools.

### **V. 9. There will be no lion there.**

(30) That is, the teachers of the statutes of men, and the oppressors of the law, which tear the wretched consciences asunder, shall not be there. For believing in Christ, and trusting in him, is the only and right way, in which one may walk safely. In other ways consciences are torn as much as the works in which one trusts. For works tear asunder, but faith unites.

### **V. 10. The redeemed of the Lord will return.**

That is, they will live in the highest freedom and security. For those who rightly understand Christ, no ordinance of man can take them captive. They are free, not according to the flesh, but according to conscience. Therefore, no law, not even the divine law, can demand any work from believers as necessary for salvation. For if faith in Christ justifies, it follows that no works of faith are necessary for salvation.

Therefore, even the law will not accuse us if something has been omitted or committed by us. This freedom is in the conscience; but the body and our old man is subject to all laws.

32 Therefore, one must carefully distinguish between the righteousness of faith, which is free and not subservient to any tutelage of the law, and the righteousness of works, which is subservient to all. And no one has this freedom but "the redeemed of the Lord," who have not redeemed themselves, but have been redeemed with the ransom of the Lord, having been sold under sin and given over to death. As Peter also says: "You have been redeemed with the precious blood" 2c. [1 Pet. 1, 19.], not by our righteousness, or by our merits. Thus delivered and redeemed, they will return from sin, from the law, and from death, to Zion, with everlasting praise and joy that will be over their head. Hence Paul's words, "Rejoice, and again I say, rejoice," 2c. [Phil. 4, 4.] Likewise, "The fruit of the Spirit is joy, peace" 2c. [Gal. 5:22] Those who are sorrowful either have no faith or are weak in faith. For eternal life begins here in faith, which we shall feel perfectly when this present nature is past, amen.

## **The Thirty-Sixth Chapter.**

This chapter is clear and explicit, because it contains a simple narration of the story of how Sanherib besieged Jerusalem. But the reader must be reminded here not to be too careless in the treatment of history, following the example of Origen, Jerome, and others, and, because such things are told that happened long ago, not to think that there is nothing in them but secret interpretation that we can make use of. But the author of the letter to the Hebrews shows another use of the histories

as he draws all the histories of this people to faith. "By faith," he says [Heb. 11:33.], "they conquered kingdoms. 2c. We follow this rule here also. But those who delight in secret interpretations, and set aside history, hunt only chaff and husks. 1) For the use of the secret interpretations is no other than that they serve for adornment and that the

1) Instead of aerss in the editions, acern (from i neu", netzrik) must be read.

The history of the world is of immense importance for increasing and strengthening the faith. The histories, however, have an immense importance for increasing and strengthening the faith.

In this present history, one must therefore mainly look at the faith, which struggles fiercely and almost succumbs. But since it is very close to falling, God's help comes and saves those who are in danger. By this example we are also reminded that we should learn to hold on to hope all the more tenaciously when there is the least hope in danger. For this is called "believing in hope when there is nothing to hope for" [Rom. 4:18]. For "GOD is a helper in due time" [Ps. 9, 10. Vulg.] and "his power is mighty in the weak" [2 Cor. 12, 9.]. So also the weakness of Christians is the highest strength. Again, the unbelievers who afflict the godly come to fall just when they have victory in their hands, as we see in Sanherib.... Therefore, neither our weakness nor the power of the adversaries should cause us to despair in danger; rather, we should encourage ourselves to believe and, because we are very close to destruction and the enemies are very close to victory, we should believe that God will pull us out, who has promised that He is the kind of God who exalts the lowly and humbles the high.

But this is easier said than done, so stubbornly does the flesh and the judgment of reason resist it. For the flesh cannot turn away its eyes from the present danger and cannot imagine salvation, which is nowhere to be seen but in the mere word of God, who promises that he is a savior in due time. This is why flesh and blood cannot rise to faith, which has to do with things that are not seen, but is only based on the present and is moved by it.

Furthermore, if one carefully observes the circumstances, they will greatly praise the faith of Hezekiah and the other believers. First, look at the person who is covering the land with war. It is the ruler of the whole world, the king of Assyria, the

attacked the city of Jerusalem. But he was puffed up by the unbelievable success of manifold victories, which extraordinarily depressed the courage of the besieged. He had captured the ten tribes of Israel and led them away to Media. In addition, the cities of Judah were before his eyes, which were miserably plundered. In short, compared to the king of Assyria, Hezekiah was, as it were, a real king of dirt.

Then Satan added to these thoughts: "What will you do, you who are alone? Do you think that there were no holy people in the ten tribes of Israel? Are you alone holy? But even in your kingdom many of them, who were holy and not tainted with any idolatry, were captured and laid waste. God has abandoned them. Faith and holiness were of no use to them, nothing of the right worship, nothing that they were the seed of Abraham. Thus Satan, with One arrow that he shot into the heart of Hezekiah, nullified all the promises and trust in the promises: If God had looked upon the seed of Abraham, He would also have looked upon the kingdom of Israel and the cities of Judah. But as they were forsaken by God, so He will also forsake you; it is in vain that you promise yourself help 2c. For Satan's purpose is to snatch from us the word, faith and prayer, so that when he has snatched from us these weapons of ours, we may be exposed to his harm and tyranny.

In this way, one must first look at the faith in the histories with all the secondary circumstances. If someone paid careful attention to these, he would see that this history is not less than the one that took place at the Red Sea. For the faith of Hezekiah and Isaiah alone defeated this exceedingly powerful enemy.

### **V. 1. Sanherib, the king of Assyria, went up.**

Here one must pay attention to all the thunderbolts that fight against faith. The first is that he says this king is coming up against Judah. Here this comes to the mind of the godly: He goes up against us! Why does the Lord not stop him?

For his allowing him to come out is a sign that he will not stand by us, but will leave us. The name is also ominous, for "Sanherib" means "a thief of shrubs," a desolator who comes out of the bushes.

#### V. 4. And Radsake said to them.

Now follow the blasphemies, which are well understood by those who have been in prison for a while and who have been challenged by the spirit of blasphemy. He makes all difficulties exceedingly great with pompous words in order to overthrow faith. For the devil is not satisfied when he has taken the life of the body, unless he also takes away the faith and the word of life and promises. But it is very useful to know this in the time of temptation, so that we may know the nature of Satan's tongue, with which he speaks into the heart of the godly in order to overthrow them.

#### Thus says the great king, the king of Assyria.

He starts with a commandment. He speaks this as if he were God. But right at the beginning he makes a very significant and annoying comparison between the great and the small king, and presents the whole army power of the enemies as it were before the eyes and visible. "The great king," he speaks, as if to say: If you compare your little king (regulum) with him, he will hardly be a bailiff (satrapa). Similarly, he says, "The king of Assyria," by whose forces Israel was previously devastated and carried away. Here reason immediately concludes: There is no comparison between the small and the great king, therefore it is done with us.

#### What is this defiance?

This is a strong reason of proof, based on the fact that everything is sufficiently indicated (a sufficienti enumeratione), by which he takes away all confidence from Hezekiah. Thou hearest how great is the power of our king, and hast experienced it; in what then dost thou trust that thou darest oppose him? On your teams, perhaps? But they are nothing

compared to ours. Are you relying on Egypt's auxiliary troops? But even they could not help you. Do you trust in God? But he hates you. So there is no help available anywhere. This is really the devil's tongue, and not Rabshakeh's words, but the devil himself, with which he assaults not the walls of the city, but the innermost marrow of Hezekiah, that is, his extremely tender faith, in the part where it is weakest. For this is what Satan is wont to do. He does not challenge a minister of the word because of his profession, but looks around to see if a very small affliction might not cause offense; he presses on this so hard, and makes it so great, that he also depresses and obscures all good works. Thus he says here that God is angry with Hezekiah because of the destruction of the altars of the idols.

#### V. 6. Do you rely on the broken reed stick of Egypt?

As I have said, he takes away the carnal help that reason would gladly allow. But here Satan has slipped out an excellent description of the human help and the carnal protection. For he compares it to the pipe, which is beautiful to look at but weak. Thus the arm of flesh arouses great hope by its beautiful appearance, but it is deceptive, and its end is ruin and disgrace. Therefore, we should base ourselves on the Word alone, otherwise we will fall like those who lean on a reed.

#### V. 7 But do you mean to say to me, "We rely on the Lord our God?"

We see that the prophet has worked earnestly with many sermons to make the heart of Hezekiah firm by the word that he should believe God and trust in him. Against this faith, which is like a brazen wall, Satan attacks here with a mighty wall-breaker. He says: You have less help to expect from God than from yourself or from Pharaoh. I prove it like this:

#### Is it not he whose high places and altars Hezekiah has taken away?



As if to say: Hezekiah has an angry God who neither wants to help him nor can help him, and even if he could help him, he would not want to help him. For Hezekiah is a ruin to this innocent people, and contends against his God, and challenges the majesty against himself. This is the utmost and highest battle of faith. But here you must notice the artifice in slandering, that he twists the best work of Hezekiah as if it were the highest (ungodliness). As if he wanted to say: You have sinned grievously, that you have destroyed the high places and broken the altars. For do you think that people are so foolish that they should worship stones or wood? All these people have worshipped the true God. Therefore, you have rejected his worship. This is a very serious challenge with which Satan attacks faith, that it should begin to doubt what it has done. When this happens, it is over. But we must not think that Hezekiah alone was struck by these devilish calumnies. For how many people do you think there are today who, because they are without the Word, are sometimes challenged about the monasteries being abandoned, the masses being stopped, and other abominations of the priesthood being done away with? Therefore, the hearts must be well fortified with the word of God, so that they can again reproach Satan for the exceedingly great blasphemy and ungodliness that the Pabstacy has established: that the death of Christ and the merit of Christ are entirely abolished, and [this merit] is attributed to a filthy cap and other works done without the command of God.

#### **V. 8. Come now, accept it with my Lord.**

Here he comes back to the first part about trusting in one's own strength. Well, let us try the matter. I will give you two thousand horses, and you will see that you lack horsemen for them. Why then do you oppose our king, since you cannot even be like one of his captains?

#### **V. 9. and you rely on Egypt.**

This is a bitter mockery. Let it be the same that the Egyptian would be more powerful than

we, nevertheless, have a gracious God. Thus, he mainly insists on this: God does not want to help you, God is angry with you. Satan holds the same word against Christ on the cross [Matth. 27, 43]: "God now redeems him, lusts after him." But here the heart must be strengthened by faith in Christ, so that we think: "Even though I have sinned, God does not hate me and is not angry with me. Christ has reconciled me to him through his death, he has forgiven my sins, he has given me his merits and his righteousness 2c. This faith overcomes in temptation and triumphs. Because Satan knows this, he sets himself so earnestly against it.

Therefore, such passages must be carefully considered, so that we may see in how many ways Satan attacks the conscience, so that when we are particularly (privately) challenged, we may be reminded and fortified by these examples to recognize Satan's arrows. For one part of victory is to know one's enemy, and it is by this that Satan does the most harm, in that the weak conscience, tormented and frightened by the fear of punishment and the multitude of sins, cannot firmly believe that it is Satan who gives the thoughts of despair, but believes that God is angry, and cannot easily be dissuaded from this thought.

Thus he does not call Hezekiah a bad sinner, a thief or an adulterer, but an enemy of God and guilty in the highest degree, a blasphemer and despiser of God. In this way, he manages to find nothing in himself but the worst, namely the greatest sins against the first and second commandments. Secondly, he ascribes holiness to himself and says that he was called by God to be a scourge. From this you can see what Paul means when he says sEph. 6, 16.]: "The fiery darts of the wicked."

Now here is a great danger for the conscience. Dear one, what is to be done when faith, which should overcome temptation and sins, is thus challenged? First of all, we must not agree with Satan, who puts such blasphemous thoughts into our minds, but, even though he may be

accuses us of being sinners, but with certainty of faith resist his slander, with which he insults the faith and our profession and our good works, as when he accuses us of the doctrine, saying that the doctrine is evil because so many aversions have arisen from it. Here the heart should resist and, even though many offences have arisen from it, firmly hold that this has not happened through the fault of doctrine (which is holy and is God's word, not ours), but of men. We have therefore taught rightly from the gospel, even though many have misused it.

But how? if the things which Satan accuses you of are such that you cannot deny them, yes, even in truth they are sins, and you have committed them, as when David is challenged for adultery, Peter for denying Christ? Here are two witnesses that convict us, namely the law of GOD and the conscience, and it is not possible for me to deny sin. Therefore, if I confess that I have sinned here, the punishment is there, namely eternal death, which the law threatens, and Satan is intent on bringing us to despair like Cain and Judas. In this extreme danger it is necessary that God's help be there.

Therefore, either a brother must be with you to comfort you with the word of God and take away the despair through the divine promise, or the Holy Spirit must hold the word of promise before you in your heart and speak it: You have confessed and not denied. Satan has wrested from you the confession of sin, that you have done evil and deserve eternal death, as Judas did; but do not follow Judas, straighten up, and look here at Christ, as Peter did, and see what Christ suffered for you. For Christ has blotted out [Col. 2:14] and nullified this confession of yours and that sad handwriting with his blood, so that your sins, however great they may be, atoned for by his blood, cannot harm you, if you only believe this with firm faith. For if you were apart from Christ, you would have nothing to defend yourself against sin and Satan.

But now, because you are in Christ and call upon him, sealed with his baptism, the confession of sin is changed into a denial of it, so that you can also stand up against Satan and boast against him and say: Though I am a sinner, yet am I not a sinner. I am a sinner for my own sake and apart from Christ, but in Christ and apart from me I am not a sinner, because by his holy blood he has taken away all my sins. This I believe for certain; for this I am baptized and absolved by the word and fed with the sacrament of his body and blood as a certain sign of the forgiveness of sins, which is earned by the blood of Christ 2c.

Therefore, the heart must be fortified in such a way that, although you have sinned as your conscience accuses you, you do not despair because of it, but when it has come to the point that you must agree with the accusation of conscience, then the struggle (*paroxysm*) of conscience has come to the highest. For it is a great thing to persevere in this battle, which reason and the flesh cannot endure, but it is the gift of the Holy Spirit who fortifies and encourages our hearts by His inspiration, so that we do not consent to the accusation of Satan or our conscience in such a way that we despair because of it.

Thus, when we are challenged about doctrine, he strengthens us to firmly believe that our doctrine is true. If we still have some private sins, we include them in the holy Our Father and pray: "Forgive us our trespasses. In this way Satan is overcome and goes away. Thus Satan is described here very well, who is overcome when we put aside all these words and things with which he attacks us, when we stand firm and say [Ps. 9:12]: "The Lord dwells in Zion."

#### **V. 11. Dear one, speak to your servants in Syriac.**

This is an excellent passage, which contains a very great lesson on how we should conduct ourselves in temptations. For since Eliakim

and Sebena take the advice to pacify Rabshakeh, and think that he will be alleviated if they humble themselves and condescend before him, they are completely mistaken. For in this way they only inflame him more, and pour oil on the fire, and sharpen the tongue of Satan. Therefore Hezekiah will also remind them later [v. 21] that they should not answer the blasphemous enemy.

We should do the same in our temptations, whether we are challenged in body or in spirit. For although reason cannot refrain from looking around for bodily help, as the king's servants do here, we must nevertheless become accustomed to it, and with the utmost diligence guard against answering the devil or disputing with him. For I speak from experience: the more you pursue the thoughts with which he troubles you, the more fiercely he stands up against you, until he brings you to despair. Behold the lesser temptations than that of unchastity, wherewith youthful age hath most to do. For the more an impure heart thinks of wooing, the more fiercely it is kindled and inflamed, and just as a little spark is often kindled into a very great conflagration by the force of the winds: so a dull desire, when set in motion, receives power through thought. So it is with hatred, so with envy; if one thinks very diligently of revenge, thoughts drive the human heart, as it were, to frenzy.

Therefore, just as there is only one way to overcome these carnal temptations, namely, to turn the heart away from the thoughts that plague it, so there is no other advice, no other more effective help in the spiritual struggle than to throw those thoughts out of the heart in whatever way one can, and rather to think of other things. Although this goes far beyond human strength, certain ways can be prescribed by which, even if not all thoughts are overcome, they are nevertheless subdued.

The best thing, therefore, whatever temptation may trouble the heart, is to read the

The only way to do this is to take refuge in the Holy Scriptures and in the Word of God. But even if the heart should have no desire to read and consider the Word of God (for Satan tries to prevent this and teaches a disgust for reading), you must still force yourself to do so, so that, if not the heart, then in the meantime the tongue, the ears and the eyes may see, hear and create something different than the heart thinks. But you will certainly feel that the heart, when the external senses are occupied with God's words, will then easily come to rest.

And especially here the power and might of the word of God is seen, that it restores the heart, which is wounded by the arrows of Satan, and makes it finely healthy. Therefore, in the 9th chapter of Isaiah [v. 6], among the names of Christ is also placed this one, that he is a "counselor" of the afflicted. For he comforts by the word, as he speaks, Isa. 50:1) 4: "The Lord hath given me a learned tongue, that I may know how to speak in season to him that is weary." And Paul teaches in his letter to the Romans Cap. 15, 4. that through the comfort of the Scriptures hope is created and increased, which Satan in his temptations seeks to snatch from the hearts of the godly alone. Therefore, since there is no more effective means in temptations than to cast the burdensome thoughts out of the heart in any way, there is only one way to do this, namely to read the Word of God diligently. For this is the best way to extinguish the fiery darts of the devil.

Those who do not want to follow this advice and who, with a sorrowful heart, pursue their thoughts, do nothing but carry fuel to the conflagration until they, wearied and overcome by Satan, who is an artist in a thousand ways, succumb. For this one kind of battle he wages against us, that he seeks to make our faith waver through thoughts of divine wrath. If you call upon carnal help in this spiritual battle, except for the word

1) Erlanger:  
In text: 49.

59. likewise the Jenaer at the edge;

God, then you do nothing else than that you expose yourself naked and bare to the powerful spirit. Now, if you wish, make a comparison between your powers and the power of Satan, and it will easily become clear how unequal this battle is, if you want to fight with human powers and attacks against the devil, who has won so many victories and gained so much experience in warfare from the beginning of the world, ignoring the word (in which only "God's power" is, Rom. 1:16).

Therefore, let go of the thoughts with which he occupies your heart, and beware of disputing with him, for he can disguise himself as an angel of light [2 Cor. 11:14] and put on the glorious robe of Christ. And because he also knows the holy Scriptures, as can be seen from the fourth chapter of Matthew, he sometimes uses Christ's own words, which are the very sweetest, against Christ and against your faith. If you do not turn your mind from this and say: I know no other Christ than the one who was given to me by the Father and died for me and for my sins; of this I know that he is not angry with me, but loves me, otherwise he would not have taken it upon himself to die for me 2c., - if you do not hold this against him, I say, and at the same time set about reading the holy Scriptures diligently, you will certainly be defeated. For it is easy for him to suffocate the weak little spark of our faith if we do not nourish it with the word of God.

This, too, is an easy and yet necessary and useful commandment, that sorrowful hearts should flee loneliness and hold some conversations with friends. For conversation also serves to turn the heart away from heavy thoughts. Therefore, being alone is especially dangerous, as he [Eccl. 4:10] says: "Woe to him who is alone! If he falls, there is no other to help him up." For the word of the brethren has great power, and those who are challenged should be mindful that they hear the voices of the brethren as the voice of God and believe them. Now, if there is no one to teach us about God's word, it is still better to find some

what other people's speeches than to listen to Satan talking his blasphemies and fiery darts into our hearts.

I have presented these as general rules in spiritual temptations, and all that remains is for each one to prepare his heart against Satan in such a way that he may feel that this counsel of ours has helped him somewhat. For it is nothing that anyone who follows the faith in Christ should think that he will overcome without temptations. For the word of Paul is true [2 Tim. 3:12], "All who would live godly in Christ JEsu must suffer persecution." And the bodily temptations, such as poverty, lust for fame and riches, shame and the like, are of course more easily overcome.

But here there is effort, that is work, when Satan holds the wrath of God before our eyes. In addition, there is also the testimony of our conscience, which Satan then reinforces through the various examples of divine wrath that can be found here and there in the Holy Scriptures and which experience in everyday life presents daily. This is by far the most difficult battle in which the devil summons all his powers and arts and disguises himself in the image of the wrathful God. If you start to follow your thoughts, which he himself gives you, then you are lost. And because many people do this, we see where they end up. For they wish in every way to be relieved of the exceedingly heavy burden of these thoughts from the wrath of God. Therefore, they take their own lives either by rope or by sword or in some other way. This is the end of Satan's plots, and this is what he intends, that when he has torn Christ out of our sight, he will plunge us into despair.

Therefore, one should cast the thought of sin and the wrath of God out of one's heart and rather think of the opposite, as we read in the biographies of the Fathers about a certain man. When this man, because of a sin he had committed, was sorely afflicted with this temptation to despair, he finally said with a confident heart, "I have not sinned. Not that he had denied his sin, but because he saw that he had been saved from the sin.

He said that he could not be freed from those sad thoughts in any other way than by throwing them away and thinking the opposite. And indeed, if he spoke these words out of trust in the death and merit of Christ, it is an excellent example of faith, which we must imitate in such dangers, so that we too may learn that it is not necessary to argue with Satan. Otherwise, the weak hearts will be so overwhelmed with thoughts that they will kill themselves. For the human heart cannot bear the wrath of God, which Satan holds against us and drives upon us.

Therefore, whatever he may bring in, we must turn away our hearts completely, our eyes and ears must be closed, so that we neither see nor hear anything except the word of the promise of Christ and of the gracious will of the Father, who gave His Son for us, as He says John 3:16: "God so loved the world that He gave His only begotten Son" 2c. Anything that the devil may put into your heart apart from the will of the reconciled and gracious God, throw it out as flying and useless thoughts.

Almost the same is recalled by Gerson, who alone among the moderns has thought of comforting troubled hearts and weak consciences; all others in general have lived in good peace and quiet and never thought of this matter. But he uses a wonderful simile and compares these thoughts of the devil, with which he troubles godly hearts as with fiery arrows, to a barking dog. If you attack it with a stone or with a sword, you irritate it even more. The same thing, he says, happens with thoughts when you pursue them. But as it is safest to despise a barking dog and pass by, so there is only one way to overcome the thoughts of Satan, namely, to despise them and no longer dispute with them; so it will happen that they will fall out of themselves. For the more one moves them in the heart, the more violently they penetrate, and cannot be overcome in any way. And the devil can bear nothing less than to be despised. That is why the whole

right, who can be strong here and despise the mischievous spirit.

This is not unlike what we read in the biographies of the fathers. When someone had to complain that he was plagued by heavy thoughts, he consulted a brother. He instructed him in this way: that just as thoughts come by themselves without being fetched, so he should let them fall away again and not pursue them. For, he said, as it is not in your power to prevent birds from flying over your head in the air, but it is in your power to prevent them from making a nest on your head, so you cannot beware of devilish thoughts. Be careful that they do not take deeper root in your heart and do not completely take over your heart. For if that happens, you are lost. This one has given a right counsel, and we must by all means keep to it if we do not want to get into certain danger. For the more you dwell on your thoughts, the less you will be able to get out of them, but rather, as if enclosed in a labyrinth, you will never be able to wriggle out.

We see the same thing here. They want to pacify Rabshakeh in the best way and according to the best advice, but in vain; for he only becomes more furious. Therefore I command you this passage, so that you may know how to counsel troubled consciences. I have seen many people who, being very severely challenged, did not know this art of despising these thoughts. That is why they began to rage, because their senses were injured by the violent thoughts; some even killed themselves. But such thoughts are a mere play of Satan. We do not produce them, but suffer them; they are not human actions, but sufferings. Those who do not want to learn this are doomed, for they must succumb. For the devil is such a vicious accuser who does not tire until he has achieved victory. Therefore, those who do not despise him, but become his spectators, to whom he presents one spectacle after another, on whom he drives one thought after another, until they fall to the ground.

be pressed. But those who want to escape from his persecutions should say: I will neither be your spectator nor your actor 2c. For so Christ also reminded, Matth. 18, 3: "Unless you become like children" 2c. So Rabshakeh, because he has these spectators and disputants, becomes more defiant and angry. But Hezekiah punishes them afterward [v. 21.], Why do ye answer him? 2c.

But here you see what the histories teach, and how those do not understand anything who superficially run over it as if it were something that does not concern us, or seek idle spiritual interpretations. For they contain examples of the most important things.

#### V. 12. Do you think that my Lord sent me to your master or to you?

Eliakim 1) and the others consulted beautifully. Because the despondency of the people became only larger in this way. But notice how the presumption of Rabshakeh gradually increases. He is sure of victory, so he threatens the extreme hardship that seemed imminent. But as I have reminded you before: as often as the devil holds threats against you, remember that you will surely despise them. For the examples of wrath are written for the hopeful and stubborn. You, who are weak and already terrified, should know that this is none of your business, and should know that the devil and not the Holy Spirit reproaches you with this, because it is not reproached in the right place. For the Holy Spirit raises up the afflicted and dejected souls with his consolations and promises. Therefore, the devil imitates the Holy Spirit, but in a wrong way, and comforts the hardened and unintelligent (insensatos [Gal. 3, 1.]) with promises, but he inflicts the humble with the wrath of God and threats.

Here it is necessary that we make a distinction between spirit and spirit, and hold that it is not the Holy Spirit, but the devil's inspirations, who wants to turn the gracious and merciful God into a judge and angry executioner.

For the scripture says of God that he looks upon the lowly in heaven [and on earth] and exalts them [Ps. 113, 6. f.]. But Satan sees that he looketh on the high and exalteth them still more, but presseth down and corrupteth the lowly still more. Therefore, whether he challenges us in the highest articles of faith or in small sins, we must remember that we must either cast out all thoughts from our hearts, or, if we want to think anything at all, think the opposite, namely, of Christ, of grace, of the mercy of God, of eternal life, 2c., and hold that these promises belong to us who, frightened by sins, groan for mercy. So great and useful is the commandment of which Paul reminds us, that one should rightly divide the word of God [2 Tim. 2,

15], *διχοτομεῖν*, *in order* that

The afflicted and fainthearted will be uplifted by the promises, while the hard and sure will be frightened by threats.

#### V. 15. And do not let Hezekiah deceive you.

These are fierce challenges of faith. And always he presses the devilish part (tertiam partem): Hezekiah is godless, God is angry with him 2c. They have so irritated the devil that he now rages a hundred times more than before.

#### V. 16. Thank you.

Finally, he entices them with promises, so that nothing is omitted that belongs to a perfect speaker. He dwells on the best part of his cause, so that all other evils become insignificant before the goodness of this piece, but with his adversary he takes up a little spark and makes a tremendous fire out of it. For this is also what Satan is wont to do: he takes up a small sin, with which he obscures all the good works you have ever done, so that you can see nothing else in yourself but this one sin. But this is what happens when you dispute with him. A Christian will therefore overcome those thoughts by contempt, because the hopeful spirit cannot bear contempt. But for this, the Holy Spirit is needed, and practice in prayer, and that one should

1) In the editions: -loucUiin either for "Joah" Irmī' Isa. 36, 3.] or by confusing Joachim with "Eliakim".

read the Scriptures, as we have said above, for it is not with us that we overcome or cast away these thoughts.

#### V. 18. do not let Hezekiah persuade you to say.

He cannot forget this little piece; against this he contends, against this he scorns and rages. How can the Lord deliver you? The punishment is at the door. But even if God were merciful, he could not redeem you, even if he wanted to. This is how I prove it:

#### Have the gods of the heathen also saved every man his land?

This is a conclusion from the greater to the lesser (argumentum a majori). Many gods of the pagans have not been able to resist us, but they have been overcome together with their worshippers: therefore, how will your God, who is only One, be able to resist us, who is hidden like a mouse in a dark cave? From all too great! hope and security, Satan becomes such a fool that he denies the power of God. It is here a perfect art of speech, and all the colors of Satan, which he uses in the highest degree. Least of all, he can suffer faith,

Therefore he challenged him most fiercely, and Hezekiah's heart was stormed far more violently than the walls of the city. So there was a fight on the outside and fear on the inside. But that one has an angry God in such a way and is alone and, as it were, perishes in wrath, that is the weak Christ on the cross, who rises again on the third day and triumphs over his enemies.

#### V. 21 But they were silent and answered him nothing.

This is a golden text that teaches us that we should not argue with the devil. For when he sees that we are his spectators and listeners, he takes occasion to prove himself all the more valiant, and presses all the harder. Peter says [1 Pet. 5, 8.] that he goes about seeking whom he may devour. He makes no end of his pursuits. But it is safest not to answer, but to despise him, as the Psalm [Ps. 4:5] reminds us: "If ye be angry, sin not. Speak with your heart," and not with the devil. This may be enough of history. For since Paul says [Rom. 15:4] that all things are written for our sake, we must put them into use and follow the faith which such histories indicate to us.

## The Thirty-Seventh Chapter.

#### V. 1 When Hezekiah the king heard this.

In the previous chapter we heard that one should not argue with the blasphemous spirit, because it only becomes more and more irritated. Therefore, one must follow the advice of Hezekiah. The same thing happens to us with the heretics: we fight with them, but we don't get anywhere. For it is impossible to silence the devil. Therefore Paul exhorts [Tit. 3, 10.] that one should avoid the heretics 1) after they have been admonished once and again. Now the prophet continues and describes the

high challenge (paroxysmum) of Hezekiah. For faith struggles at this "sighting" [Luc. 22, 31.] of Satan and almost despairs. He confesses that it is "a day of blasphemy, affliction, and reproach" [v. 3], as if to say: we are defeated; today there is anguish and affliction and blasphemy; the power of faith is defeated, Satan reigns; "we have come to the point of giving birth, and there is no power to give birth" 2c. It is not a day of patience, of counsel, of salvation, but of utter anguish. By this Hezekiah is so utterly broken that he dare not lift up his heart to prayer. This is the last and

1) In Latin the object Uasrstiws is missing here.

The highest stage of the challenge, therefore it is necessary that the consolation and the victory are added, otherwise the faith would be defeated. This is the article of which the Psalm says [Ps. 9, 10. Vulg.] "A helper in due time."

#### **V, 6. Do not be afraid of the words.**

Since there is neither counsel nor help anywhere, the word of counsel, salvation, hope and faith is sent to strengthen him. Therefore we should also remember that in such danger there is nowhere to look for comfort but in the word. But there is an emphasis in the fact that he says: "Before words", as if he wanted to say: "There are words and an empty sound, since there is nothing behind them, with which Rabshakeh wants to frighten you and yours; I will give you another word, not an idle and empty one, but such a one, which in a moment will bring about destruction for the enemies and salvation for you.

#### **V. 7 Behold, I will change his mind.**

This is mockingly spoken (*ironica*), as if he wanted to say: Sanherib now has such a hopeful spirit that neither heaven nor earth can grasp his arrogance. But I, on the other hand, want to instill in him a spirit of despondency, that he should flee even without being pursued, and yet not escape. But it is a glorious faith of Isaiah that in so great difficulties he promises salvation so surely. The king is besieged, nowhere is an exit open, as at the Red Sea. But God has countless ways to save. He could have surrounded the Assyrian with a brazen wall or moved Hezekiah to another place. But he does none of these, but delivers him by the word alone. This is written to strengthen us, so that we learn that we must first be led into the highest despair before we feel the help of God. This is the right kind of death, in which all human attempts and shells fall away. But faith, though with difficulty, does not succumb, and the more desperate everything is, the more stubbornly it hopes until it overcomes.

#### **V. 15. And Hezekiah prayed unto the Lord, saying.**

Hezekiah's faith, strengthened by the Word, increases more and more. Before he did not dare to pray, now he prays and refutes all the blasphemies of the Assyrian. The power of the word is so great that he has become a completely different man through the word that Isaiah told him.

#### **V. 16. You who sit above the cherubim.**

Notice this passage, in which Hezekiah takes hold of God as God willed and revealed that he would be taken hold of. He calls him a Cherubim God because God had promised that he would dwell there. But it is a great praise of Hezekiah's faith that he remains steadfastly in the place, worship and service that God had appointed, and runs to the mercy seat, not looking at the greatness of the other gods or the weakness of his God. We, who are in the New Testament, should do the same, so that, just as the Jews were bound to the Temple, we should look to the one Christ, who was presented to us by the Father, and include the entire Godhead in Him. For in Him God has revealed Himself to us.

He did not want us to investigate the majesty, so he did not present us with the Creator of heaven or other names of the divine majesty, but with Jesus Christ, who became man and died for us on the cross. To him we should fix our eyes and our hearts, and not wander with idle thoughts into heaven to the thrones of angels, as unlearned people of the contemplative life have commanded. If we do this and cling to the one Christ with pure faith, then the majesty will not frighten nor anger us, but the humanity of Christ will attract us.

We should therefore abstain from majesty, and as we see that they did in the law, so should we do after Christ is revealed. When Daniel was in the midst of Babylon, he turned his face to the cherubim when he wanted to pray. So shall we do from



Christum Hinblicken, und die Majesty fahren, die uns vorgestellt ist. For our comprehension is too weak to grasp it, and God has not presented to you a mere God, but the human form that is like you. Thither direct thy foot and thine heart, and thou shalt not err.

### **You alone are God over all the kingdoms on earth.**

This is the sure way by which we ascend to the majesty, if we have first grasped the weakness and foolishness presented to us. Thus, he who has learned Christ the man will gradually ascend to see the Father also, as he says to Philip in the Gospel [John 14:9].

### **V. 17. Lord, incline your ears, and yet hear.**

He expresses beautifully how it is to the mind of the one who sighs in faith. For in the cross it happens in such a way that it seems to the afflicted heart as if God were asleep, as if He neither hears nor sees anything. With this delay and postponement of help, however, one must take hold of the promises and, according to them, firmly believe that God is there, that He hears and helps, even if the opposite is before one's eyes. And it will happen, if you only persistently agree with the word, that when everything seems to be in despair, suddenly hope shines and divine help is there. Through these exercises, however, faith is nourished and strengthened, and we learn in truth that the word of God is a word of comfort and life. Thus it is written in the Book of Wisdom Cap. 10, 12: "He gave him victory in a strong battle, that he might learn how godliness is mightier than all things." For by experience we must learn how great and mighty a thing is faith, which triumphs over all evil.

### **V. 19. For they were not gods, but the work of human hands.**

This is an excellent antithesis. For he who can attach this to his enemies as their title (praedicatum), that they are false gods, and they serve false gods,

he has already won. But someone would like to say that also the ark of the covenant and the cherubim were works of men. Therefore, one must carefully note the difference that is between these and the idols of those. An ark and cherubim could also have been made by the Gentiles, but since they had no special commandment from God, it would have been a godless service. But God has bound Himself by the Word to this ark and the cherubim, and in the 2nd Book of Moses He says [Cap. 20, 24.]: "In what place I will establish the memorial of My name." He does not say, In what place thou shalt establish, but I, thither shalt thou come, there shalt thou surely find me 2c. This promise, this word, makes the difference between the one work and the other.

### **V. 20. But now, O Lord, our God.**

This is the final plea, short but significant and powerful, which penetrates through heaven and earth. For he presents the need in such a way that he alone seeks the glory of God, not his salvation or his benefit.

### **V. 21 Then Isaiah the son of Amoz sent.**

We must pay attention to this passage in order to persuade our hearts in temptation that our prayer is answered. For God is more willing to hear than we are to pray, as is clear from this example. Therefore, we must also learn from it that our prayers are not in vain, but are pleasing to God, and will certainly be heard, as Sirach also reminds us Cap. 18, 23 [Vulg.]: "Before prayer prepare your soul, and do not be like a man tempting GOD," that is, prepare your heart in certain confidence that GOD will hear you, not because of your worthiness, but first, because you are certain that GOD commands that we should pray, and that it is as much a sin not to pray as if you commit murder or omit anything that GOD has commanded; secondly, because God has promised that He will hear; thirdly, because you have the word and the form of prayer that He Himself has provided. Therefore, you need not fear that your prayer will offend Him. This is what the "Amen" refers to.

The prayer is not based on your worthiness, but on the fact that God commands it, that God has given the promise, and that God has provided the form. He who considers this prepares his soul rightly. The monks also give instructions on how to prepare for prayer, but these are nothing but useless thoughts, for they do not bring any distress that is on their necks, nor do they look at God's promise, but pray into the wind and in truth tempt God.

#### **V. 22. The virgin daughter of Zion despises you and mocks you.**

He speaks of the future as if it were present, and of the defeated Sanherib who is still the victor. But he uses scornful words, as they are used by the victors against the defeated, and the enemy, who still besieges the walls as a victor, he despises from the heart, with words he scorns him, with gestures he mocks him. This is something immeasurably great, if one considers the circumstances correctly. To us it seems easy, but at that time it was extremely difficult and quite unbelievable, since Hezekiah and his people were in distress and expected death at any moment. But this is the way of faith, that it absolutely puts all senses to sleep and throws itself on the mere word. For things look quite different to the eyes than they do to the ears. When you look at things, everything is quite different from what the word says. Therefore, faith is the most certain certainty, which takes hold of the word and clings to the word without considering the outward appearance of things. Thus, in the temptations because of sin, not only our conscience accuses us of sin, but also wood, stone, houses and all creatures. However, in the midst of these things, a single word comes and says: Be of good cheer. This word takes hold of faith against conscience, the devil, hell and death, and overcomes.

Therefore, such passages are excellent testimonies of the faith that faith is a certainty of the heart that hangs on the word alone, without the thing that the word indicates, even if everything is opposed to the word. Therefore you act

in the challenge most correctly, if you put the outward appearance of the things as far as possible from the eyes and the heart. For that is believed which is not present, and after it is believed, it is surely fulfilled.

#### **V. 23. Against the saint in Israel.**

"The holy one" he calls the one who dwells in the tabernacle through the word. For those who heard the word there were sanctified, believed the word, exercised faith 2c.

#### **V. 24. I came up through the multitude of my chariots.**

This can be understood according to the letter of Lebanon, but I prefer to take it figuratively, that he wants to indicate that he has taken all of Judah and that Jerusalem alone is left, which he will also destroy in a short time.

#### **V. 26. But have you not heard that I did this in the past?**

This is a double-meaning and ambiguous saying. For it can be taken in general as if it wanted to say: I have often destroyed kings and peoples before, that is nothing new to me, but what I will now do with you, I have already done before with other kings, with Pharaoh, with the kings of Canaan 2c. The special sense however is that, which actually belongs to this history. I have long foretold how you rage against my people. Not by your counsel but by my providence you come here and do what you do. For I have raised you up for this purpose, that my name may be known through your defeat. But that he says, "I have done it before" (a longinquis feci), is a Hebrew way of speaking, for which we say, I foretold long ago that this would happen. For God's speaking is doing.

I like this view best. For it is very excellent and completely in accordance with Scripture (theologica), that all powers and all dominions are pacified by God, above all the actions and the counsel of those who preside over these dominions. Therefore, as long as they are governed and upheld by God, they are blessed. But when they are

If cities begin to feel their own power and want to shape themselves, and no longer want to be shaped by God, then they will fall. Thus we have seen in our times that some cities have grown by great and sudden increase, while others, which have become great and want to maintain themselves by relying on their power and wealth, will fall. Thus the papacy grew by God's permission, and no princes could resist it; but now that it oppresses itself to maintain itself by its own power, it falls and will fall still more. So it is with all the other ungodly. For if the Lord ceases to work and bless, they must inevitably perish.

### **V. 27. and become field grass.**

These are figurative speeches. It is my work, not yours, that the inhabitants of the cities have become like field grass, that is, that their courage is broken and in despair.

### **V. 28. But I know your dwelling place.**

These are fierce, scornful words, which no godless man believes to be true. For this is the speech of the wicked [Ps. 14:1]: "The wicked saith in his heart, There is no God." Not that they deny GOD, but the GOD they deny who is in Jerusalem. But it is full of comfort that he says, "I know thy raging against me." As it is said in Zechariah [Cap. 2:8], "He that toucheth you toucheth the apple of his [the LORD of hosts] eye."

### **V.30. But this is the sign for you.**

The prophet adds a sign to the promise. In the first year, he says, the trampled seeds and the cut grapes will be enough for you to eat. In the second year you will not sow anything, because what fell on the earth when you trampled it will grow by itself. In the third year you will sow anew. But here arises the question why the prophet added the sign of the second year. Here some answer that the greatness of the miracle would have required [besides the first] another sign. For there was danger that

The Assyrians would return in the second year. So that they would be all the more sure, he added the sign. But I think that there is another reason for it. For when miracles happen, they are recognized only by the godly. The wicked, however, always minimize them and invent I do not know what natural causes, as the astrologers are wont to do. When someone is struck by lightning, they say: This is nothing new; the same thing has happened many times before. They look for circumstances and causes by which they confirm that it is a natural event, so that the glory of the miracle is obscured. For the wicked shall not see the glory of the Lord [Isa. 26:10]. Because of these foolish diminishers of the miracles he adds the second sign. Otherwise it would have been enough of the miracle that they should live from the trampled seeds 2c.

The secret interpretation of this passage has been treated in many ways. The monks have even drawn it to their fictitious humility. But I have often reminded that secret interpretations must be drawn not on life (mores) but on faith and conscience, as you see that Paul also did. Therefore, the desolate kingdom of Judah is not a picture of monkish humility, but of that which the law and the feeling of divine wrath work in the hearts of men who are free from all confidence and presumption in human powers, so that the Assyrian is the law, but Jerusalem and the desolate land are the conscience terrified by the law. For the law with its army, that is, the power of sin and death, severely frightens the conscience, making it a veritable desert. The city that is saved afterwards means that the conscience is restored through the forgiveness of sins, and is again cultivated and brings forth fruit. The rest that remains are the sighs of faith, which receives strength through the gospel, and again grows and bears fruit through teaching and doing.

Origen and Jerome do not treat the spiritual interpretations in this way, but only make prescriptions for life out of them, which are just as well obeyed by the pagans.

can be taught. Therefore, they must rather be related to the gospel and the law. For the movements of the heart, which are produced by the law and the gospel, can be signified by all things, whether they be spiritual or bodily, and in the spiritual interpretations one must aim at the movements of the heart, not at the thing itself (*materia*). For what Hezekiah suffered with his own in the flesh, we suffer spiritually. Therefore, whether the things are the same or different, the same spirit and the same faith are on both sides [of Hezekiah and us].

#### V. 31 For the saved of the house of Judah.

This is a promise from the worldly regiment and the kingdom of Judah. Not only would Jerusalem be saved from the present danger, but Sanherib would not return.

#### V. 35. For my sake and for the sake of David my servant.

Not for your merits, but for my sake, and because of my promises which I made to David. For he leads David, not as an intercessor, but as the one who has the promises. For David also pleased GOtte because of his trust in divine mercy, not because of trust in his merits.

#### V. 36. Then the angel of the Lord went out.

The history, which he has so far so magnificently elaborated, he now runs through in short words. He says, "The angel smote them." For the Holy Spirit describes the events briefly, but he uses many words in exhorting and preaching. For he endeavors more to awaken the hearts than to strike out the incidents. The historians do it quite differently. Because

the Scripture works to build up the faith of the reader and learner, so that he may firmly believe and trust God, a longer description of the matter is not necessary. For since the mind and the heart are already inflamed, the readers themselves see the greatness of the matter, however briefly it is described.

#### V. 38. His sons struck him with the sword.

So miserably the greatest ruler in the whole world perished. He is killed at the court, in his majesty, not by enemies, but by his children, by his own flesh and blood. The prophet does not indicate the cause of the patricide, but the Jews write that he asked an oracle how he could avenge the defeat inflicted by the GOtte of the Jews. He was told that he should sacrifice his two firstborn sons according to the example of Abraham. Since the sons had found out about this, they had forestalled their father's intention and killed their father. Although it is uncertain whether this is true or not, it is probable, because it was the custom of almost all pagans to offer human sacrifices. But one should not have looked at the doings of the saints, but at their faith; therefore they abused the doings of Abraham.

This is an example of the terrible judgment of God on those who blaspheme God with a raging mouth and persecute His word and those who believe the word. But our tyrants will not be moved by these examples until they themselves experience the same. But the misfortune also flows over to the descendants, because his sons had to live in exile. 1)

1) Here, at the end of his work, Spalatin added a section from his own (about half a columnne), which has passed into the German editions.

## The thirty-eighth chapter.

When the temptation of despair on the left is overcome, the temptation of pride on the right tends to follow, which is exceedingly difficult. For the human mind cannot but be puffed up by prosperity; but it commits fornication, and hangs on to the gifts of God. But there is no case more terrible than when one boasts of spiritual things and is presumptuous about them. For this is the case of Lucifer, by whom we fall suddenly from heaven. In order that God may counter this inherent fault of ours, He is compelled to hang a weight on our necks, as it were, which is to press us, so that we will not be presumptuous and hopeful because of the spiritual gifts of God. Therefore David, who was full of the Spirit, fell into shameful adultery so that he would not be worthy of hope. And Peter would have exalted himself above all angels if he had not denied Christ. Thus Paul was given a stake in the flesh, that is, Satan's angel, lest he exalt himself above high revelations [2 Cor. 12:7]. Even the holy virgin would not have been safe from this plague if the sword of Simeon had not passed through her heart [Luc. 2, 35]. Thus, all Christians are burdened with the cross, so that they do not rebel against God in hope and security.

2 Thus, in this text, the very pious king Hezekiah, after being severely challenged with mistrust, is restored to health. Therefore, he is cheerful and feels the gift of God; he sees that everything is going his way, therefore he is puffed up. But in order that God may withdraw him from this security again, he afflicts him with the plague (for I believe that it was such a disease).

(3) Even the hopeful spirits of today, who boldly spread new and dangerous doctrines among the people, lack nothing but such a disease as Hezekiah had here. For the presumption and the

Arrogance is in truth a podagra, which mocks all physicians. Other sins, such as murder, adultery, fornication, theft, etc., are felt; but this presumption is a diabolical challenge in the spirit, which is not felt, and cannot be taken away except by the sword of Simeon, or by adultery with a Bathsheba, or by the denial of Peter, or by the angel of Satan; otherwise it is an incurable disease.

4 Therefore we should walk in the holy scriptures with the highest humility, and ask that Christ will give us the spirit of humility; otherwise it is done for us. For if Paul, Peter, David and other great people have not been safe from this monster, how will it be with us wretched people, to whom this pitch clings so tightly that we have no hope of being cleansed and delivered from it as long as we live here.

### V. 2. 3. Remember, O Lord.

5 Here it is asked: Did Hezekiah boast with a clear conscience that he walked before God in truth and with a perfect heart? But it can be answered in a twofold way: First, in regard to the word and his office, that the king was quite assured in his conscience that he did that which he did according to the word of GOD, and by divine command, by which he was called to the kingdom; as Peter saith [1 Ep. 4:11.], "If any man speak, that he speak it as the word of GOD." Thus one who is in the teaching office can say that the office, as far as the word is concerned, is holy before God. For we must be certain of our state and profession that it is approved in God's word. As far as the word and the office are concerned, Hezekiah boasts that what he did was done according to the word of God and according to the power given by God. For he who follows the word of God and his calling,

He walks on the right path, and even though he limps or stumbles for himself, the path is nevertheless right. So also the state and the life is holy, although the person is not yet holy. Therefore we answer that the consecration of life is blameless as far as the word is concerned, but as far as the use is concerned, the weak stumble.

(6) Secondly, it may be answered, Hezekiah suffered the affliction which afflicts all who are afflicted, and sought help in works. And in this way he does not boast with truth. However, I like the former opinion better, that he had his mind set on his ministry and on his kingdom, which was commanded to him by God, when he says: he walked with a perfect heart 2c.

#### **V. 4. 5. Behold, I will add fifteen years to your days.**

The prayer is immediately answered. Although it is weak in all the saints, and does not know what or how much it asks, yet the Spirit represents us with his groaning, and obtains more than has been asked. For God does not give according to our measure, but according to His; and this measure is divine, and inestimable, and ineffable. But such examples should establish our hearts and our faith, so that we pray the more diligently and with the greater zeal. The king asks to be saved from the apparent danger of death, and behold, he is promised fifteen years.

8. and not only this, but also peace is promised to him before the Assyrian, who at that time seemed to want to come again to devastate Judah. Thus, when the church asks that the name of God be sanctified, it asks far more than it thinks or hopes, which is evident when the prayer is answered. However, one must not abstain from naming something certain because of this; but the place, time and person, what, when, how, through whom it is to be given to GOD, that must be left to Him alone.

#### **V. 6-8: And I will deliver thee with this city out of the hand of the king of Assyria.**

(9) This promise is not to be taken from the past victory, but that after this there would be no danger from the Assyrian as long as Hezekiah lived.

#### **V. 9. This is the writing of Hezekiah.**

10 The prophet adds the song of Hezekiah, which I cannot reach for the sake of the exceedingly high emotions of the heart; and it can be understood, even if explained in many words, only by those who have been in great trials.

But it has two parts. First, he tells the movements of his heart, in which he was, since death was placed before his eyes. Second, he gives thanks for salvation. But no passage in Scripture contains such a detailed description of death as this one. We see many who die laughing and despise death, just as those who are possessed by Satan do not respect death. We have seen this in the Donatists before, and we see it now in the Anabaptists. But Hezekiah, a man of such great faith, fell into the greatest sadness when he saw death. Christ also asked in the garden that the cup he had to drink might be taken from him, and sweated a bloody sweat with pain [Luc. 22:44].

#### **V. 10. I said, "Now I must go to the gates of hell, because my time was up."**

The Hebrews call the grave "hell". Because, the holy scripture does not determine a certain place, where the dead go. [According to the Vulgate it reads: *Ego dixi, in dimidio dierum meorum vadam ad portas inferni. Quaesivi residuum annorum meorum.* "I said: In the half of my days I must go to the Hollow Gate; I sought the rest of my years."] But there is a violent movement in these words: *In dimidio dierum meorum* ["in the half of my days"]. Namely, when I was at my most tranquil, living in secure peace, having been delivered from a very great danger, when I was hoping to restore the kingdom devastated by the Assyrians, and to restore religion, behold, I die.

in the middle of the run. These are words of an unprepared heart.

Furthermore, the monks have written much about the preparation for death, but it has all come down to this: one should leave the world, that is, go to a desert or a monastery, and there think about I don't know what. But these are all vain antics. For the true preparation for death is the practice of faith, that one knows that death, sin, hell, Satan have been overcome and thrown to the ground by Christ crucified, that we do not look at death as it is in and of itself, or as it appears to us, but as it is in Christ. This beholding of the serpent of brass is preserved for us [Mos. 21, 9. Joh. 3, 14]. And there can be no other hope or way of salvation anywhere than by looking to Christ, the conqueror, in whom death is trodden to the ground, sin is conquered, Satan is laid low. On his cross hang the signs of victory of our conquered enemies and tyrants. In this way, the heart can safely look at death, and it is not frightened by the image of terror. Otherwise, to look at death apart from Christ and to argue with it is like swimming in the middle of the sea. Rather, get into the ship and stay on this mast on which the signs of victory are hung. And look not to thyself, or to thy merits, lest thou be drowned; but go out from thee, and go unto Christ, who is the Lamb of God, and the sacrifice for our sins, who took upon himself the sins of us all, and in his body overcame them, in whom the devil and death were crucified. This is the true and only way to despise death. For those who comfort the dying that death will put an end to all the tribulations and perils of this life: this comfort is not strong, and cannot lift up the heart in the struggle, because it seems to them that there are still greater evils left after death.

**Since I thought to live longer.**

14. I could have stayed alive for many more years, but suddenly I perish by an untimely death.

**V. 11. Now I no longer have to see the Lord, yes, the Lord in the land of the living.**

The sadness increases more and more. Others, when they are to die, lament because of what they possess, that they must leave their wealth, their glory, their wives and children. But this holy king is pained that he is torn away from the service of God and from the word of God. Thus we see that he had his highest pleasure in the service of God, namely in a thing that is not respected in the world, even the most despised.

16 He calls "the Lord" that which concerns the Lord, that is, the service of God. For as I have already reminded above [Cap. 37, 16.], we are not to speculate about the divine majesty, but to gather our fluttering and tossing thoughts into the word, as into a bundle. For he who wants to catch the clouds by his speculation plunges into an abyss. Therefore we are to keep to the simple word, as we see here in Hezekiah that he desires such.

**Now I no longer have to look at the people at those who live their time.**

17 [Cum habitatore aetatis,] that is, with those who live their time, who reach their goal in life. This comparison also makes the pain greater. Others live safely in peace, and come to the right age; I am carried away in the middle of the race. Just as he was grieved before that he would have to leave the service of God, so he complains here that he would have to leave the worldly regiment that he wanted to improve.

**V. 12. My time is gone.**

18, Generatio here means the age or duration of time. But the simile is taken from the Arabs, who live in huts, which they always move from one place to another. My life, he says, which I thought was fixed, is moved from its place as if it were an Arab's hut.

19. therefore Paul [2 Cor. 5, 1.] and Peter [2 Ep. 1, 13. 14.] call our bodies

"Tents." For just as the tents do not remain in one place, but are moved further and further away from their place, so also our life is uncertain. And just as shepherds are forced to change their place when they least want to, namely, when the storm drives them to do so, so too our life is, as it were, a daily shifting. It may seem to be fixed and permanent, just as a hut is very similar to a permanent house, and yet it is moved from its place because of the storm; so too our life is ruined by a single plague, by a small sore, by the stone, by a small fever. 2c.

### **You make it an end with me, the day before evening.**

20. this is a great movement of the heart, which is taken from the 28th chapter of the fifth book of Moses [v. 66. 67.]: In the morning I thought that I would not live to see the evening; so in the evening I thought that I would die before night 2c.

### **V. 13 But he broke all my bones like a lion.**

21. I cannot obtain this verse. For the fear and the trials of the heart produce such dullness that no sensation remains in the body, as I have heard of one who, having already been led to the place of judgment, was set at liberty against all hope by Duke Frederick of Saxony. When the others asked him how he had felt or what he had thought when he was led to certain death, he answered: he had thought nothing, but it had seemed to him as if he had had to wade through a deep mud, in which he could hardly have made any progress under the greatest fear, hardly having been able to drag his feet and to work his way through with the greatest effort.

### **V. 14. I whined like a crane and swallow.**

22. I have not been able to speak a word for fear, as we see in the dying.

### **My eyes wanted to break.**

This is the last thing, that the dying turn their eyes, as it were. Furthermore, these three pieces, the breaking of the bones, the breaking of the eyes, and the failure of the voice, hit the body not through the violent illness, but through the sorrow of the heart.

### **Lord, I am in distress, soothe me.**

In the greatest distress, he turns to prayer. <sup>n)</sup> Furthermore, whoever can take his refuge in God in the time of distress, so that he does not despair of grief, but sighs and prays, has overcome. He does not speak much either, but whimpers like a crane, and is like a little smoldering spark. Paul calls it "inexpressible sighs" [Rom. 8, 26.].

### **V. 15. O, how will I speak yet that he hath promised me, and doeth it.**

25. for so it must be translated [instead of: Quid dicam, aut quid respondebit mihi, cum ipse fecerit? in the Vulgate]. But it is a thanksgiving for redemption. For he sets himself up with the promise that what God has promised will certainly come to pass.

### **I will shun such affliction of my soul all my days.**

I will never forget this danger from which the Lord has saved me. The papists have misused this passage for confession, how one has to collect the past sins again. But the unskilful people show the greatest ignorance in the holy scripture with such citations.

### **V. 16: Lord, this is how you live.**

That is, only when you promise life through your word do you live. Your word is the true medicine by which this gland and disease is healed. Not as if the medicine contributed nothing to the healing of the disease, but because the healing itself lies not in the medicine and the remedies, but in the word. For the word

<sup>n)</sup> Instead of the preceding words, the 1532 edition has: This is the prayer.



works through the creatures and in the creatures. Thus the bread that we eat and the wine that we drink are transformed into flesh and bones in a short time, not by the power of these creatures or our heat, otherwise they would also be so transformed in an oven, but because these things are so created and ordered by the Word [Acts 17:28]. For by the word we live and are preserved. But I do not want this to be understood as if the creatures of God were nothing or should be despised, but that the power to live is not in them, but in the Word. For that we take breath and live, that happens through the word.

### **For you let me fall asleep and made me live.**

28 [Instead of: Corripies me, et vivificabis me] translate: Me dormiente vivificasti me [By falling asleep, you have made me alive]. This is a general saying: By sleeping, by doing nothing, you make me alive. For so it goes with us in the whole life, by sleeping, being quiet, being safe, everything is given to us. Nothing is given to those who worry and grieve; as it is said in the 127th Psalm, v. 2: "He gives it to his friends sleeping." So we also live, not by virtue of our worry, but by casting away our worry.

### **V. 17. But you have warmly accepted my soul.**

(29) I myself wanted to be my physician and seek comfort and peace apart from words, but the affliction of my soul has only become more bitter; that is, I have only made the affliction worse with my attacks until you came and embraced me, that is, until you announced the word of life to me. Thus nothing else is accomplished by worrying, but that we only toil the more. For help is based on God alone. Bernard interprets this saying by a forcible explanation to the effect that peace in the Church is a twofold persecution. For when the church is at peace, the word is not heeded, and safe souls lose the spirit. But this is not the real opinion of this passage.

### **For you throw all my sin behind you.**

(30) With all bodily affliction there is also this misery, that it troubles the conscience. For Satan is not content with afflicting the body, but also wants to destroy the soul. When we fall into some misfortune, the conscience accepts this as a punishment of sin, so that body and soul are sick at the same time. For the body is severely attacked by the disease or other evil, whatever it may be; but the soul fights against conscience, sin, eternal death and hell, which is the most serious. For the voice of conscience is a pool (lerna) of evils, a Jlias of evils. It is a Cacus, a Cerberus, 1) a Furie, an Erinnie, and what more such poetic monsters are. Overcome by this, we immediately conclude also in bodily temptations: God is ungracious. This is an appendage that cannot be separated from the temptations, however small they may be. But the greater the evil with which we are burdened, the more our conscience is afraid and the more it fears. Thus we learn at the hour of death that hell has innumerable open gates, since otherwise it has hardly a single gate. The good Hezekiah also complains about this here. Therefore, the highest benefit that God can bestow is that one feels that one's sins are forgiven. And they must be people like Hercules and Christophorus, who keep the victory in this fight of the conscience.

### **V. 18. For hell does not praise you.**

This is taken from the sixth Psalm, v. 6. You do well to make me alive, for if you did not, there would be no religion, no worship. If you did not do this, there would be no more religion, no more worship. Now if your praise and worship are to continue, you must have mercy, forgive, save 2c.

### **V. 19. But only those who live.**

That is, those who rely on the divine promise without worry, without their doing, and

1) Erlanger: Oaeus Oerderu".

are saved, they praise you, as I am doing now. Thus, nothing can be repaid to God for service except gratitude, praise and adulation. For these are our sacrifices.

#### V. 20. Lord, help me, so we will sing my songs.

The preservation of truth and worship is a gift of God. For human activity is far too weak to preserve and protect religion. Therefore, this song of Hezekiah is most perfect in all its parts, in which he has summarized so many and so important things.

#### V. 21. And Isaiah said to take a plaster of figs.

These words contain a great praise and defense of the art of medicine. For God does not want us to disrespect or despise the use of creatures. Only the

He rejects trust in the creatures. Although it would have been easy to heal Hezekiah with a word, he still wants to use the medicine. So he could create the children in another way in the human body, but he uses the women for it. Therefore, we should use things with thanksgiving, as God created them, and only not put trust in them.

#### V.22. And Hezekiah said, What a sign is this, that I should go up to the house of the LORD!

35 This is the word of one who rejoices greatly. What a glorious sign this is! The divine promise has restored me to health and given me a sign to go out to the house of the Lord, that is, to come again to worship, to hear the word of God 2c.

## The Thirty-Ninth Chapter.

1 This history is described a little more extensively against the frightening monster of presumption. The Lord had preserved Hezekiah in the beginning during the siege and the war, and afterward in his serious illness, so that he would not fall into presumption. Nevertheless, the old serpent has not yet been overcome, but comes again and lifts up his head. So even we cannot be constant if God does not put us on the cross.

(2) Now here is seen the use of tribulation, that it killeth the flesh, which cannot bear good days. For the faith of Hezekiah, which so great an army of war could not overcome, is overthrown by the messengers who came from a friendly king. Therefore we have not so great danger to fear from our enemies as from our friends. For when they praise and honor us to our faces, they make us puffed up and arrogant. Thus, the good king is seen here as a

The one who is arrogant, ungrateful and does not remember the great benefits of God is described as the one who is arrogant, ungrateful and does not remember the great benefits of God.

If there is no other misery that should make this life hateful to us, then at least the sins, and especially this, that one can easily fall into presumption, should make this life hateful to us. Every age has its infirmities. Young people are plagued by unchastity, which is hardly eradicated by entering into matrimony. In manly age, wealth is sought and accumulated, and there avarice grows. If a man has lived well and honorably, has administered his office rightly, has been a good person in authority, a good pastor, 2c., then the self-cherishing arises, which is actually found, along with avarice, among the old. Thus our life is not only sinful, but sin itself. In addition, there are so many other evils. Infancy must be prepared to suffer injustice from everyone; youth is exposed to all dangers, male old age to all dangers.

subject to all diseases and afflictions; and yet the hard neck of man cannot be broken nor subdued by so many ills. Even though we are pressed by so many tribulations and sins, we are still proud, presumptuous, and surely despise God and His judgment; we fall into many and grave sins. Therefore, there is no hope that we can live in this flesh without sins, and we have to confess: O Lord Jesus, how often and how grievously have I sinned! You see it, I cannot see everything, forgive 2c.

4 This is the story of Hezekiah, which can give great comfort to those who have fallen into sin, and great fear to those who are secure. For if such a great king, after such severe trials, could not stand, neither shall we. However, just as he was forgiven, so will we also be forgiven.

### **V. 2 Hezekiah rejoiced.**

5, To rejoice is not evil, but to rejoice over a creature in such a way that one forgets God, does not recognize His benefits, does not give Him

thanks for it, that is evil. But it is easy to fall here in good days. Blessed are those who fear the Lord.

**V. 3-7. Behold, the time cometh, that all that is in thine house, and that which thy fathers have gathered unto this day, shall be brought unto Babylon.**

(6) Those with whom you make a covenant will rob you. Thus it is: he who sows in the flesh shall reap in tears. The outcome of alliances has always been such that those have done the most harm to those who promised the other party the greatest advantage. Even if it seems to be a small sin to let royal envoys come before him and show them his treasures and power, it is clear enough from the punishment that it was an exceedingly great sin, because the prophet threatens the devastation of the whole kingdom because of it.

### **V. 8. The word of the Lord is good.**

7 This confession gets him that the punishment is postponed.

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## **The fortieth chapter.**

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This is the second part of this prophetic book. For the prophet has divided it into two parts. The first, which we have heard so far, is historical, and deals with the things in which the prophet himself was present, and which he took part in, as, of the king of Assyria. Sometimes, as he is wont to do, he has interspersed prophecies of the kingdom of Christ and of the future downfall of the synagogue. The other part, however, which now follows, is a prophecy of the kingdom of Christ and of King Cyrus. It is a pure prophecy, because the prophet did not see either of them, neither the temporal kingdom of Cyrus, nor the spiritual kingdom of the Gospel, of which he speaks in the first four chapters, 40. 41. 42.

and 43. Furthermore, because it is a prophecy of Christ and of the gospel, it also relates to our lines, indeed, it actually concerns us. Therefore, we should let it be all the more commanded to us.

### **V. 1. comfort, comfort.**

2 This is a command to the apostles, who are commanded to preach a new way. As if to say: The law has preached only terror until now, but you comfort, change the doctrine, preach grace, mercy and forgiveness of sins.

### **My people.**

3. there is an emphasis in the pronoun "my", namely that the people are not GOT-.

The people who are called God's people according to the flesh, according to the blood and according to the law, but who are afflicted, oppressed, strangled, killed by the feeling of conscience and despair. These are GOD's people; for GOD is a GOD of the afflicted and humble, as he says: "Call upon me in trouble, and I will save you" [Ps. 50:15]. For the word "comforts" belongs only to those who are forsaken of all comfort and are in need of consolation. These are the empty and empty vessel that can contain grace, which those who lean on carnal help despise, and therefore live securely. Thus, by contrast, the word "comforts" must be explained.

### **Says your God.**

4 There is also an emphasis here in this pronoun "your". As if he wanted to say: You are not without God; God has not rejected you, as your conscience, terrified by the sight of sins, tells you.

### **V. 2. speak kindly to Jerusalem (loquimini ad cor).**

5. loqui ad cor means to speak kind, sweet and pleasant things that the heart likes to hear, that is, that the preaching of the Gospel responds to the groaning of the heart.

### **That their knighthood has an end.**

6 Here he explains the words of comfort and the preaching of the Gospel, which teaches that knighthood has an end and iniquity is forgiven.

Furthermore, "to exercise chivalry" (militare) is as much as to take much trouble, and to groan under the burdens and violence of the law. And "knighthood" is a fearful life, as we strive to satisfy the law by works. Otherwise, the word "knighthood" is taken par excellence for the service of GOD and religion. But because the pronoun "their" is added here, it actually refers to religion according to the law, that it should cease, so that this is a word of comfort for the troubled: "Do not be sad; do not lose heart because of this, because you have not given up your

Sin feels. The knighthood has an end; I announce to you the forgiveness of sins, so that even though you sin, you may know that the righteousness of Christ is so great that it can sustain you even in sins. But this is said to the afflicted and the afflicted.

(8) Therefore, the abolition of the law is indicated here, with which all deeds, all works, all righteousness, which is outside the righteousness of grace, is rejected at the same time. But because the world does not want its works and its worship to be condemned, it hates us, calls us heretics, burns us with fire, and rages with all kinds of corporal and life punishments against those who say that chivalry has an end.

### **For their iniquity is forgiven.**

(9) What do the defenders of free will and merit say here? The foregoing part sets aside all works and deeds, all righteousness apart from grace, as useless to merit the forgiveness of sins. But here he promises the forgiveness of sins absolutely free of charge and by grace, without any works. Thus the forgiveness of sins does not consist in works, nor even in teaching or doing the law, but absolutely in the gracious remission. And this saying must be carefully held. For when consciences, terrified by the sight of sins and by the judgment of God, feel the law, we should not take refuge in our doings and works. For sin cannot be overcome by our works. So those who, out of despair, either make vows or pilgrimages or choose a new way of life in order to overcome the wrath of God, heap sin upon sin. A higher force, a greater power is required to overcome sin.

(10) Therefore the afflicted souls must be instructed in such a way that they first end and lay aside their knighthood, and cast away all hope from their merit; then, that they look upon this word, "Their iniquity is forgiven," and cast themselves upon Christ, who became a curse for us, that he might redeem us from the curse [Gal. 3:13], who therefore is the one to be forgiven.

suffered and was crucified, so that, having overcome our sins, we might live righteously in the faith, being reconciled to the Father through the blood of the Son, and counted righteous through faith in the Son 2c. This is our doctrine, which we know to be powerful for the edification of consciences.

(11) Shall we then live without law, as free men? and shall we imagine that our sins are given to us? Yes; one must live entirely without law, as far as justification is concerned. For the law has an entirely different use than that it should make righteous. For the law is to be a disciplinarian of the body. But now those who seek righteousness by it make it a disciplinarian of the conscience. But as far as heaven is separated from earth, so far ought we to separate the law from the conscience. For the law can do nothing in the conscience but terrify, increase sin, and kill. Therefore the realm of the conscience belongs only to grace, which presents to us Christ who suffered for us. But the law must be referred to the body and to the outward members, that it may be a rule and guide of outward duties. This is the true and proper use of the law. But those who use it for justification misuse it for their own condemnation. Because the law cannot be kept by us, it always accuses us and frightens us. Therefore Christ is necessary, who comforts us in this terror with his righteousness, and offers the forgiveness of sins free of charge and by grace. Furthermore, Christ alone is grasped through faith; therefore, faith alone frees us from the terror of the law, satisfies the conscience, and makes us righteous.

### **For she received double 1) from the hand of the Lord for all her sin.**

Jerome falsifies this text very much by his ungodly gloss. This is how it goes when we use the judgment of reason for the

1) In the Vulgate, in the first edition of 1532 and in the Jena, the correct reading is: duplīna. In the Erlanger and in the Wittenberger (after the edition of 1534) diseiplinana.

He was able to bring to the interpretation of the Holy Scripture. For seeing that forgiveness of sins is here thought of, he thus concluded that sins deserve not grace, but punishment; consequently, "twofold" means twofold punishment. Thus he shows that he does not know what forgiveness of sin is, just as in another place he claims that the forgiveness of sin is uncertain. But we take this passage from grace. For we know that with God there is forgiveness [Ps. 130:4]. And because our merits are nothing, nor can they be anything, we ask: "Lord, do not enter into judgment with your servant; for before you no living person is righteous" [Ps. 143, 2].

(13) Thus we sinners receive forgiveness of our iniquity, and the end of our reign (for this is the twofold thing which we receive from the hand of the Lord), not by any merit, but by pure grace, which also we can testify by our example. For what did we do under the priest before the light of the gospel arose? We crucified Christ, we sold him with the abomination of the masses, we were blasphemers, we overthrew grace in teaching and living. We have arrogated deity to ourselves because we have tried to obtain forgiveness of sin by our works, not only for ourselves but also for others. In sum, we have been God's enemies in many and infinite ways. Shall we then boast that through our merits we have earned this abundant grace that we now have? No. Where did we get it from? Isaiah says, "She has received double from the hand of the LORD for all her sin." This is what the Spirit of God's wisdom says. And this teaching serves extraordinarily for the praise of grace and the glory of Christ. But the doctrine of the adversary, which ascribes the merit of justification to works, detracts from the honor and merit of Christ; therefore it is blasphemous and ungodly.

### **V. 3. It is a voice of a preacher (clamantis).**

(14) What is the way to receive duality? He answers: "It is a voice

of a preacher." Therefore, the end of knighthood and the forgiveness of sins cannot be obtained except through the ministry of the voice. As it is said in the Epistle to the Romans Cap. 10, 14. "But how shall they believe, of whom they have heard nothing? But how shall they hear without a preacher?"

(15) Therefore these are swarming spirits, who today despise the outward ministry of the Word, and teach, I know not what speculations, that in a solitary place it shall come to pass that the hearts shall receive the Holy Ghost, that is, the spirit of the devil. But Isaiah says here that this is the right and shortest way by which we may come to the knowledge of grace when we hear the voice of the preacher. For when we hear the word of God with attentive senses, then vain feelings and thoughts cease, and in the hearts only the word that is heard prevails. Others, who think about high things without the Word, as the Anabaptists teach, their hearts are full of all kinds of shame and vice. For first, it is impossible to empty the soul of all thoughts as they demand. Therefore, if the Word of God, which they teach must be disregarded, does not take over your heart, other idle or even wicked thoughts will. After that, how is it possible that those can think something holy who both do not have the Word and are not yet spiritually dead? This is the work of the Holy Spirit and not of man. Therefore, instruct your mind against the errors of the zealots, so that this is the beginning and the only way to come to the knowledge of grace and the gospel, when you hear the voice of the preachers (as the prophet says here).

(16) Further, that he speaks a voice of a preacher, he opposes this voice to the ministry of the law, and proclaims a new ministry, and a new way of teaching, apart from that which has hitherto been among the Jews, and calls it a calling voice, opposing it, as it were, to the heavy tongue of Moses, which does not lead to perfection, but either terrifies in its own work.

or inflates and makes hypocrites. But this is a new doctrine, which is separate from all laws, even contrary to all laws.

### **In the desert.**

Even those who teach are said to be in the wilderness. The gospel writers use this saying from John and from the desert where John stayed [Matth. 3, 3. Marc. 1, 3. Luc. 3, 4. Joh. 1, 23]. For that is where this teaching ministry began. But he calls it a desert, contrary to the law. For the doctrine of the law is a doctrine of the prison, which imprisons us. It is a worldly (politica) teaching, which is not locked up in the free desert, but in the narrow corner of the Jewish people. But the Gospel, which began from John, is preached in the great and wide wilderness. For it is the very freest doctrine that is preached publicly, and is as common to all as the light of heaven.

### **Prepare the way for the Lord.**

18) "Way" means action, life and way of life. Because he now adds "to the Lord," the ancients who take this passage from good works, from an honorable and seemingly holy life, are mistaken. For these are the ways of men, which we also see in some pagans, such as Atticus, Socrates, Xenophon and others. Therefore, the way of the Lord is the way of life and the divine life, that he himself may live in us. This way is prepared when we throw away presumption on our righteousness and works, and recognize our sins. For although outward disgraces and vices, such as adultery, fornication, theft, etc., are also obstacles in the way of the Lord, which must be removed, these, namely, presumption and one's own righteousness, are far greater and more serious, for they definitely close off access to grace.

(19) Therefore, the way is prepared when we throw away these great stones and immovable blocks (I mean presumption and reliance on works), and cling only to the reception of the twofold, with a simple confession of our guilt:

"If thou wilt, O LORD, impute sin, O LORD, who shall stand?" [Ps. 130, 3.] Just as Paul says: "I count all things as evil against the abundant knowledge of Christ my Lord, for whose sake I have counted all things as evil, and count them as filth, that I may win Christ." 2c. [This is finally "the way of the Lord," namely the righteousness of Christ, and not our own works. If this stands, then all that is everywhere of monastic vows, of divine services, of works 2c. must necessarily fall. For if Christ is righteousness, what are our works? But the law and good works are to have another use; for the law is for the discipline of the flesh and for civil life. For in the flesh the law is to rule, but in the conscience and in the spirit liberty is to reign, as I have already reminded above [§ 11].

#### V. 4: **All the valleys are to be raised.**

20 What follows are figurative speeches. The prophet thus intimates that this voice foretells the abolition of the law, and accuses all alike of sin, both those who have the righteousness of the law and others who are without it. "The mountains" are the saints; "the valleys" the sinners. To these equally the voice of grace is proclaimed; consequently, apart from grace, they are in sins, as Peter says in Acts, "GOD makes no distinction between us and the Gentiles. "Now I learn with truth that GOD does not regard the person" [Acts 10:34]. Therefore, here, at the preaching of the Gospel, there is neither Gentile nor Jew, neither wise man nor Thor [Gal. 3, 28.], but they have all sinned [Rom. 3, 12.]. Furthermore, the Jews are offended by this preaching, who have borne the heat of the sun throughout the day, as it is written in the Gospel [Matth. 20, 12].

#### **And what is unequal shall become even, and what is bumpy shall become bad.**

21 What he said above [v. 2], "the knighthood has an end," he now says with other words and images. For those who want to attain righteousness through the law are treading on an unequal and humpbacked path.

The way on which they will never reach righteousness. We have experienced this under the pope. No works, no services, no merits were sufficient for the troubled consciences, they always trembled, they always feared, they always found fault with their works.

(22) Thus the way of the law is not only crooked and unequal, leading us farther and farther away from Christ through long detours, but it is also rough and stony, so that the heart or the body can never be at rest. This is the nature of all paths apart from grace. But the gospel and the new sermon, which will follow the finished knighthood, yes, will put an end to the knighthood, shows a smooth way, namely, to believe in Christ without law; then, to serve one's neighbor. This way has nothing rough because it makes the conscience calm; and it also has no bends because the teaching is right and straight. Thus the prophet best describes the ways of life that are apart from grace, and shows the right way that alone leads to righteousness. This is the doctrine of faith, which presents Christ.

#### V. 5: **The glory of the Lord shall be revealed.**

23. the rough and crooked ways of our righteousness set up their victory signs, make presumptuous people, blow up. But this teaching reveals the glory of the Lord, makes us sinners, and praises the Lord as a Savior and Redeemer.

#### **And all flesh with one another shall see that the mouth of the LORD speaketh.**

(24) There is an emphasis in the word, "of the Lord. As if to say, "Before this the mouth of Moses the servant spoke; but the gospel is to be taught by the mouth of man, but this mouth is no longer the mouth of man, but the mouth of the Lord Christ, who is God, and speaks in the gospel.

#### V. 6. 7. **A voice speaks: Preach.**

25 The prophet goes on to exalt the ministry of the word: let it come to pass that at the time when the righteousness of grace shall be preached, the righteousness of grace shall be preached.

When the Lord's word shall be preached, this also shall be preached, which follows: "All flesh is hay" 2c. But here someone might wonder what the prophet wants with this talk. Certainly this, that he wanted to show what a difficult ministry preaching is. For to preach the word of God is nothing other than to incur the wrath of all hell and Satan, then of all the saints in the world, and all the power of the world. But it is the most dangerous state to expose oneself to so many teeth of Satan. This is exactly what the prophet wanted to remind us of with this talk.

### **All meat is hay.**

This text has been shamefully torn apart by Jerome and the Diatribe. But the Holy Spirit does not speak so incomprehensibly as they think. He speaks: "All flesh", consequently he excludes nothing. And adds: "is hay". But this would still be acceptable, if he did not add that it is hay, which is to wither and be cut down, as it is good for nothing. Furthermore, flesh means the whole man, with reason and all natural gifts. For thus the prophet declares himself, adding, "The people is the hay." For it would not be a people unless it had reason, religion, and righteousness, both civil and ceremonial. Therefore, those who invent a synecdoche here falsify the text. For he who says "all" excludes nothing, he does not exclude the holy people of the Jews, not the wisdom of the Greeks, not the civil order, but he badly makes an opposition between spirit and flesh, and makes the conclusion: everything that is not driven by the Holy Spirit, however good it may seem to be, however just and holy it may be, that is flesh. But, as I said, this preaching is dangerous. For who would dare to call all the righteousnesses of the papacy, all the good works of Bernard, Augustine, and other great men flesh and dry hay? And yet they are truly flesh and hay, if it be held that righteousness is thereby merited.

### **All his goodness is like a flower in the field.**

27 Instead of: *Omnis gloria* Hus it is better translated: *Omnis gratia ejus*, that is, the best

Good deeds, the good deeds of mercy. For he does not say: Sins, adultery, theft, etc., but the highest wisdom and the works of righteousness, and the very best that flesh can do, are like a flower of the field; they have only the mere appearance of holiness, in fact they are destined to fire. If the world could persuade itself of this, who would not throw away his cap and other foolish things, by which wretched men think to earn righteousness in vain?

### **For the Spirit of the Lord blows in three.**

Here Jerome takes the "Spirit of the Lord" for wrath in an inconsistent way. For the prophet here opposes spirit and flesh, wind and hay, and says: "The Spirit of Christ, who teaches that our righteousness is not in law or works but in grace, blows into the hay through the ministry of the word. Just as he says in John [Cap. 16:8], "The Holy Spirit will punish the world for sin"; by this preaching the hay becomes dry and no longer grows green; that is, the righteousness and wisdom of the flesh is rejected as useless, even as harmful, for the attainment of righteousness and salvation.

(29) But this doctrine gives rise to great vexation. For men think: If good works are of no use, let us follow our lusts and live without law. Therefore we must be careful where we say that works are of no use. For now we are dealing with justification and counseling the conscience. Here no works, no righteousness, no worship are of any value, but our eyes must be fixed solely on the merit and death of Christ, who suffered for our sins. If we take hold of this Christ by faith, that he has done enough for us, and by his death has overcome our sins and our death, then we live in righteousness, not in our righteousness, but in Christ's righteousness, which alone gives eternal life.

(30) Furthermore, in addition to this spiritual life, we are also bound by the secular rule that we must also live outwardly honorably. Here



Another righteousness must be drawn from this, not Christian righteousness, but worldly righteousness, which is also necessary and cannot be omitted without sin. But it contributes nothing more to Christian righteousness than eating, drinking, sleeping 2c. Now if good works are condemned, they are so condemned that they are useless for Christian righteousness. For the victory over death and hell, the forgiveness of sin, and righteousness are far too important things for our good works to contribute anything to them. It is a grace, and that is God's grace, which gives the great treasure in Christ alone by grace and free of charge to the faithful.

Therefore, we praise the disciplinam of St. Bernard, Benedictus, and others, who went before the lines, because the prophet also calls human righteousness a flower, as a beautiful and apparent thing that captures the eyes and reason. But it is the highest ungodliness to believe that we obtain forgiveness of sins and righteousness by this chastening. Thus reason concludes, and is taken in by the appearance of works; but the Holy Spirit judges otherwise, that the final end of all the works of the law is not eternal life, which we already have by faith, but that by this obedience we may also testify to the faith before men, and kill the flesh with our lusts, which are contrary to the Spirit.

#### **V. 8 The hay withers, the flower fades; but the word of our God endures forever.**

(32) This is a good saying to write on every wall. The word of the Lord alone shall remain; all that is above and apart from the word of God shall perish like a flower of the field. Here, make a register of all the works that are done in the papacy without the Word of God. The monastic orders,<sup>o</sup>) the mass, the cap, the pardon, the pilgrimages, the indulgences 2c. are not the word of God, therefore they will be

pass away. But the word of God, and all who believe the word, will remain forever. Furthermore, it is hard to believe that this weak voice, this catching of breath, will remain and sustain us for eternity, since so many and so much apparent works and righteousness wither away.

#### **V. 9. Zion, you preacher, get up on a high mountain.**

A preacher has a double duty, which is to teach and to exhort. Hitherto he has taught, saying that all flesh is hay, and that only the word of the Lord endures, which brings with it the end of knighthood and two things, namely, righteousness instead of sin, and life instead of death. Since this doctrine cannot be preserved without challenge, for Satan seeks to suppress it and raises tyrants and heresies against it, the prophet turns to the other part against the challenge and exhorts the faithful to be strong in faith and not to let the doctrine of the gospel be snatched from their hands by force or cunning, but to teach it confidently and freely. He then acts against the heretics who dispute this teaching. So the following part of this chapter consists of an exhortation of his own and a refutation of the opponents.

34. He calls Zion [that is, the whole church of believers] a preacher (evangelizatricem). For all who are called to the gospel are evangelists. And now certain families are not appointed to the teaching office of the gospel, as under the law the administration of the priestly office stood with the only tribe of Levi, but people of all classes can be appointed to the teaching office of the gospel. However, because everything in the church should be done properly, not all may teach without distinction, but only those who are called to teach. Thus, the difference between the clergy and the secular is only in the office, but not in the law. Furthermore, by this name he distinguishes the church from the first Jerusalem, which was a disciple of the law. The new Jerusalem is to be a teacher of the gospel; she is to teach others, not to learn the law.

<sup>o</sup>) In the 1532 edition instead of: ^the monastic orders": The Franciscan Order, along with other monastic orders.

35 This is figuratively speaking, that he says, "Climb up a high mountain." As if to say, Stand forth, lift up thy head, exalt thyself on high. For Satan and the world would oppress thee: but preach thou the gospel continually 2c.

#### V. 10. For behold, the Lord GOD is coming mightily.

(33) This is a good comfort, with which he informs the humiliated preachers of the word, who are the least, the most despised and the weakest. Peter first had to deny Christ, and the other apostles had to flee from Christ before they preached the gospel. Thus, Paul first persecuted the Church of God.

God chose despised and weak people for this service of the word, so that the divine power of the word would come to light, so that it could not be suppressed even in the weakest persons. And if the gospel were preached by the powerful of the world, people would be more taken in by the appearance of the person than by the word itself. Therefore, the word is rather praised by the very way from which, as the wise men of the world think, it comes to be despised because of the weakness of its ministers, because the power of it is most of all expressed by the fact that, although it is taught by despicable persons, it nevertheless cannot be suppressed, but the very word suppresses the hypocrisy and idolatry which are taught and protected by the powerful.

Thus the word has remained these fifteen years<sup>p</sup>, although Satan has sought to suppress it through so many persecutions. For against the word he has stirred up tyrants, princes, instigated the peasants' revolt, brought red spirits and endless heresies out of the way, and yet it still stands unharmed. But the world does not see it, but the eyes of the Spirit see it, that this power may be mighty in weakness, that it may come to pass that he who is in us is greater than he who is in the world [1 John 4:4].

#### Behold, his reward is with him, and his recompense 1) is before him.

39 These are dark Hebrew expressions. For the "reward" signifies the power of the word, and the "recompense" signifies the fruit of the word, just as the Hebrews also call the wine itself and the fruit of the vineyard opus vineae. But the opinion is this: "Behold, the Lord is coming mightily, and behold, his reward is with him," 2c., that is, he will make his word not to be preached in vain, but he will be powerful through the word, that wherever his word will be preached, his reward and his work will be great, that is, there he will sanctify and be powerful. As if he wanted to say: Until now the Lord did not come mightily, because he gave the weak law, by which the souls were only frightened. But the gospel brings a certain fruit; it gives forgiveness of sins, it gives peace to the heart 2c.

#### V. 11. He will feed his flock like a shepherd.

He will take the care of his flock over himself; he will not give the sheep to the hirelings to feed. Furthermore, when he says that some sheep he will feed, others he will care for and carry in his bosom, others he will gather into his arms, he indicates in an exceedingly lovely image that Christ has in his kingdom the word that ministers to all persons, to the strong and to the weak, whose faith it nourishes with its comforts and promises. This is a great consolation, that all who in any way believe in the word, however weak they may be, are admitted into the kingdom of Christ, and only the unbelievers are excluded; the rest all Christ can and will carry. 2c.

This is the first part of the encouragement to the fainthearted against the mighty. For he instructs and exhorts them not to fear, but to teach the gospel continually. For Christ will help the afflicted by the power of the word and will not leave them. Now he refutes the ungodly.

1) Iruetus; in the Vulgate: Opus.

p) In the 1532 edition: these twelve years ago.

**V. 12-17: Who measures the waters with his fist?**

(42) Some take this passage to mean that God boasts of His power in order to execute the weak, as John also says: "He who is in us is greater than he who is in the world" [1 John 4:4]. But I consider it a refutation of the heretics and saints of works who argue against the righteousness of faith, and undertake to reconcile so great a power, namely the divine majesty, with their self-chosen works, and prescribe to God, as it were, what he should approve and disapprove, what he should like and dislike. For if a monk thinks that he pleases God with his rule and order, what is that but an obvious idolatry, according to which he invents such a God who approves of these foolish and ungodly works? Against this harmful presumption of our powers and works, he describes the divine power with such sublime images, so that he may lead us back to the word that puts an end to chivalry and gives us a double reward for our sins; so that we may place a certain trust in the grace of God alone, which has been offered and given to us in Christ. Therefore, he refutes those who teach something other than grace and faith.

43. "Who," he says, "measures the waters with his fist?" 2c. As if he wanted to say: So great is the greatness of the divine power. What can you miserable worms do to such greatness? And yet the Franciscans, Augustinians, Carthusians 2c. with their rules dare to oppose this greatness, which neither heaven nor earth can contain. And this they do with such great boldness and presumption that they dare to have done or to want to do something worthy of such greatness.

44 To all these questions that the prophet asks, "Who measures the waters with his fist? 2c., the saints of works and all who go along trusting in the works answer: We can do it. And they are counselors, yes, teachers of the Holy Spirit, and masters of works, who strive after the Godhead and put themselves in God's place. For

If we deviate from the Word, the power of this inherent sin attaches to us, that we strive for deity, as Adam did in Paradise, persuaded by Satan, when he said: "You will be like God" [Gen. 3:5J].

**V. 18. Who then do you want to imitate God?**

He continues in the rebuttal. Since I am such a God, and so great a God, you cannot devise anything by which you can propitiate me or earn my favor. For they invent another God, who believe that he can be reconciled by works. The Carthusian monk invents a God who walks in a cap and girds himself with a rope. For he believes that God is pleased with such a life. Thus, those who make pilgrimages invent a wandering God, because they believe that God delights in pilgrimages, otherwise they would not make them. Thus, the entire papacy was nothing else, and it is once again a potter who makes idols, who gives God as many forms as the poets have attributed to their Proteus.

**V. 19, 20: The master knows how to make an image, and the goldsmith gilds it and makes silver chains for it. Likewise, if a poor hewer is able, he chooses a wood that does not rot and looks for a wise master to make an image that will last.**

This is how this text is most easily translated. But the opinion is this: The rich make images of gold, the poor of wood, and so they set up a worship service. For this was the custom in those days. Our papists of today do quite the same thing, if you look at the custom and the attitude, although the object and the material with which they have to do (*materia circa quam*) is something different. For they [the Jews] thought that when they had erected an image, they had done a work pleasing to God, as the Israelites say [1 Kings 12:28], "These are your gods who brought you out of Egypt." As if to say: This service is pleasing to the true God who brought us out of Egypt. This is also what the monks and the rest of the people are doing today.

of the Pope, who ascribe this to the works they themselves have chosen, that they please God and propitiate Him.

### **V. 21. Do you not know?**

47. To the refutation he adds a punishment: You have by nature some knowledge of God, otherwise you would not honor God in idols. But you do not follow this knowledge, otherwise you would not do what you do. For from you God has no help, from you he is not reconciled, from you he is not formed, he does not need your works; as Paul Apost. 17, 25: "He gives us", he receives nothing from us; he helps us, from us he has no help. Why then do you want to give him something? Why then do you pretend that he delights in your services and works, that he is reconciled by them? 2c. A Carthusian thinks: God is not gracious to me for nothing, that is, He is not God; therefore I will make another God, for whom I will make myself worthy by such a rule, by such clothing, by such works 2c. In this infinite godlessness the whole papacy is drowned.

### **Have you not understood it from the beginning of the earth?**

(48) This is how it must be read, that is, from the time the earth was founded.

### **V. 22. He sits above the circle of the earth.**

That is, in all the roundness that is above the earth. Now him whom heaven and earth cannot contain, will you enclose in your images, in your fasts, in your caps, in your masses? In the sight of God, all of you, with all your righteousnesses, are like locusts scattered by the wind.

### **Who stretches the sky like a thin skin.**

50 This is a prophetic fullness with which he attacks carnal righteousness. He stretches out the heavens himself, what is it that thou strivest to make? 2c.

### **V. 23-25. who brings the princes to nothing, and makes the judges of the earth vain, as if their tribe had neither plants 2c.**

(51) He does not say this as if he condemns princes or judges. For the offices

are good and appointed by God, but he condemns their actions and their own righteousness, with which they perish as if they had never been. So today there are no more Pharisees, no more Sadducees, no more Arians, but they have all perished as if they had never been. Thus all human righteousness, all human inventions perish, even if they come from such great people. Thus all the kingdoms of the world, having begun to oppose the kingdom of Christ, have perished. "But the word of the Lord endures forever" [v. 8], and "the righteous shall flourish like a palm tree" planted by the waters 2c. [Ps. 92, 13/

### **V. 26. Lift up your eyes on high.**

(52) Here the prophet turns to the weak to raise them up, and commands them to lift up their eyes on high, and to look at the stars as they stand in their order. As if he wanted to say: Your righteousness is a completely different righteousness, as if it should be a worldly righteousness, which is like a drop in a bucket, 1) and like a small stick. But as the stars are innumerable, and have lasted from the beginning of the world until now, so your righteousness is far greater than that of those people; it cannot be enclosed within any limits, and will last forever, for it does not come from you, but he who created this permanent building of heaven has shared it with you and given it to you out of grace and free of charge. Thus the prophets present to us the one righteousness of Christ, on which we can safely rely; on our righteousness we cannot trust.

### **That there can be no lack of one.**

(53) Thus he shows the infinite number and power, that in so many centuries not a single star has become dull or corrupted. The righteousness of the faithful is also of this nature; it is of infinite greatness and power, because it is not ours, but God's. For Christ is our righteousness, as Paul says [1 Cor. 1:30].

1) Erlanger: stillas, situlas.

### V. 27. Why then do you speak, Jacob?

(54) Here he applies the similitude with which he praised to us the abundant righteousness that believers have. But he reproves our unbelief, because we are so slow to believe and so fainthearted.

#### **My way is hidden from the Lord.**

This passage can be taken in two ways. First, from the "way" that we prepare for ourselves by our strength, as if the frightened and fearful souls wanted to say: God does not accept works for righteousness; therefore only this is left, that I despair, because I cannot advise myself nor help myself. The other opinion is more suitable, that it should be understood that the prophet speaks of the way that he has commanded to be prepared above. It is as if the weak souls wanted to say: The word promises righteousness, but the conscience says something completely different, in which I feel the sin and death that frighten me. Thus "my way is hidden," that is, I do not feel the righteousness that the Word promises, but rather I feel the opposite. Against this tendency to despair, the prophet comforts us and refers us to the Word.

### V. 28. Do you not know? Have you not heard?

(56) Have you not heard? he says, as if to say, "You must not judge your righteousness by the outward appearance of your feelings, for this judgment will deceive you, but rely on the word alone, that you may accomplish by word what you cannot accomplish by deed. Set this word against death, sin, hell and all fogs, and you will surely be saved. It is easy to believe a word, but to believe that it is the word of God the Savior is extremely difficult for the flesh, even impossible. But if the hearts are convinced that it is God's word that promises salvation from sin and danger, then they are ready to endure death and all evil, because they conclude so afterwards: God has said it, he will not deceive you; he is almighty, therefore he can give you eternal life for this bodily life, and he will also give it, because he has promised it.

But one must remember this with diligence.

That he saith, "Hast thou not heard?" For he refers to the outward word, saying, "I am weak for a time. But for this cause I give thee the word in thy mouth, and in thine heart, that thou mayest live in the word, without anything before thee, and without feeling it. Therefore, if we do not take hold of the word in temptation, we will be overcome by the sensation of the present adversity and will succumb.

#### **The Lord, the eternal God.**

(58) This is a great comfort. As if he wanted to say: Look at me, who am eternal, not at your weakness. If you feel that you are weary, I will strengthen you. If thou feelest thine enemies, thine iniquity, thine exceeding meekness, I will stand by thee, and bring thine enemies to heel, but thou shalt stand still. But all this is spoken in such a way that in fact and in experience the contradiction is before our eyes. Therefore he recalls, "Hast thou not heard?" As if he wanted to say: The word promises you this, and I want you to believe the same; with the feeling you will not understand it, after the feeling the contradiction will happen to you. Therefore faith is a great thing, since it grasps invisible things, and hangs on such things that are nowhere, or are felt.

### V. 29-31. He gives strength to the weary.

(59) As we recalled in the beginning of the chapter, we also see here who and what God's people are. Boys and young men of the world are not God's people, for they are presumptuous of their power, righteousness and wisdom. Therefore, they do not need divine power and help. But God's people are those whom He calls "weary" and "who have no strength," who are burdened with sins and other troubles; with these the divine power finds a place. Those who feel their sins should not flee from the presence of God, as reason and our nature are wont to do, but rather they should take refuge in God, who cannot be God to us, that is, a justifier and a beatifier, if we do not have sin and death. Furthermore, he compares the majesty of the world and the power of the world with the blooming age of young men.

## The Forty-First Chapter.

He continues to comfort his own and to refute the adversaries. But he makes what he said before credible by citing an exceedingly great example. He contrasts this with the stories of all pagans, and proves his statement with Abraham, in whom he praises two things. One is that he protected him, and that he came through so many hostile nations unharmed into the land of Canaan. The other is that he has defeated the great kings with a small crew. This, he says, I foolish and weak God did through weak Abraham. You who despise me, do also something of the kind, if you can! Furthermore, he calls "the isles" all the pagans who worship idols, who consider God to be a foolish and weak God, and who despise Him. By the idolaters, however, are primarily understood the work-saints Jews.

### **V. 1. Let the nations strengthen themselves (mutent fortitudinem).**

2. "Let them change [their strength]," he says, "just as one changes clothes, that is, let them get ready and get ready."

### **V. 2. Who raised the righteous man from the exit?**

3. How? Is this such a great miracle? Consider all the circumstances with diligence, and it will become clear the greatness of the divine power that was able to preserve this Abraham unharmed. For, what do you think? He dwelt in a hostile land; he passed through the land of enemies. He went out from the land of enemies, and had nowhere a shelter, nowhere a welcome. But this is a thing full of trouble and danger, to confess one's faith, to say in the midst of Babylon that their God is not God, that he alone has the true worship, that all other peoples' religions are godless and vain. If one confesses this, one exposes oneself daily to certain death. But that Abraham did this, the scripture does not say obviously, but that he was a god.

dem hints at it darkly, as it says that he was a godly man who believed God [Gen. 15:6]. But to us, who read the holy Scriptures, it is necessary to conclude the preceding and the following from it: If he believed, he confessed the faith; if he confessed, he felt the cross and all the persecutions of Satan, with which he contested both his life and his faith. Rightly, therefore, this story is held in such high esteem, and it is not in vain that Moses, Gen. 12, describes his journey in so many words.

### **Who gave the nations and kings before him to be mighty over them?**

Here he speaks of the other miracle, which we should be all the more commanded to see what a mighty thing the sword is when it is drawn and struck according to the word of God; and again, how blunt the sword is when it is drawn without God's command. There are several examples of this in the books of Kings. It must also be noted here that the sword and the magisterial office are hereby affirmed, and that also Christians (in contrast to the error of the Anabaptists) are allowed to administer magisterial offices and to wage war.

### **And gave them to his sword, like dust.**

5 Note this imagery, that the violence of the wicked against the godly is as it were "dust" and "stubble." But these are words of faith, since in appearance the opposite is expressed. Faith alone judges and believes that the Turk is stubble and dust scattered by the wind against the godly. But the flesh thinks and judges quite differently.

### **V. 4. Who does it, and makes it, and calls all men one after another from the beginning?**

From the particular he passes to the general. He says that this is the very way,

I call these and those people, as Paul says, Apost. 17, 26, that God has set a goal for all the generations of men who dwell on the face of the whole earth, and has provided beforehand how long and far they shall dwell.

### **It is I, the Lord, both the first and the last.**

(7) All generations of the earth pass away, but I alone abide forever. So all idolatries, all heresies pass away; the word of the Lord abides forever.

### **V. 5. 6. When the islands saw this, they were afraid.**

The prophet continues to comfort the godly and to frighten the adversaries, as he began in the previous chapter. Therefore, he has praised the power of God, whom the whole world considers weak. Now he also introduces the adversaries and ridicules their pretensions and plots with which they try to defend their idolatry and worship against the word of God. For although they see that their final downfall is imminent, and are therefore afraid, they continue in their stubbornness and obduracy, just as our adversaries are doing today. They see that God Himself has made this change in religion. They see that their worship services are ungodly and our teaching is godly and taken from the Holy Scriptures, just as some of them have publicly confessed that we teach all articles of faith purely and according to the truth. And yet their hearts are so blinded that they persist in condemning, persecuting, and wanting the truth they have recognized to be destroyed.

9 We see this also in this prophetic living representation (*mimesis*). He says: "They see it and are afraid; nevertheless, they draw near and approach; they gather their forces and consult with each other how they will defend idolatry; and even though the matter is desperate, they comfort each other. 2c. This is entirely consistent with our papists today. Just as the sculptor spares no effort when he makes a picture, so also those do everything for the

Defending superstition against God and religion.

10) "Goldsmiths" are those who defend the papistry today. "Gold" is the holy scripture, and they force it with hammers and bend it to make their idols. But their righteousness and that idol does not want to stand, but it wants to fall down. Therefore the carpenters and goldsmiths run together and fasten the idol with nails, that is, with the decrees of the popes, and with the name of the church, then also with the prestige of the authorities. But they accomplish all this with great difficulty. This is what the hammers and anvils mean. We, on the other hand, teach the holy scriptures plainly and want them to be the only ones valid, rejecting all human dreams and idols. Our thoughts and aspirations are directed to this holy scripture alone; we leave the happy progress to God, who is powerful in his church through the word.

The text is poorly translated here [in the Vulgate]. But the sense may be rendered approximately thus: The carpenter takes the goldsmith to him, and they beat with the hammer the sheet metal on the anvil, saying: This is good to be joined together, and they tacked it with nails, lest it should wobble 2c.

### **V. 8. But you, Israel, my servant.**

(11) Hitherto he has treated the idolaters in a personal poem, and taught how zealously they resist the doctrine of true godliness. Now he adds very abundant consolations for the godly, exhorting them to endure and patiently endure misfortune, for he would stand by them in all misfortune.

12 Although this actually refers to the proclamation of the gospel, which both the Jews and the Gentiles, when it first began to be taught, tried to suppress with united forces, it can nevertheless be interpreted quite generally to all who are in the same persecution as we are today, and all those who want to live godly. For a Christian arouses Satan and the whole world against him. But just as

the apostles comforted themselves with such passages from the prophets, so we also, who have the same Christ and the same Word, even the same enemies, should support ourselves with such testimonies.

### **My servant Jacob.**

Here he shows the reason why the world rages against the godly. I am God, he says, who am considered weak by the wise men of the world, and yet I suppress the wisdom and power of the world and destroy them. Because they are angry at this, and cannot rage against me, they rage against you, my servants. My name, which is preached among them, they crucify. Because you, my servants, confess and bear this name, they rage against you.

14 Furthermore, the name "servant" reminds us that we should be certain of our profession. For the conscience must be made so certain that one can say, "No matter how much of a sinner I may be, this doctrine and wisdom that I confess is true, and not mine, but God's, and drawn and taken from God's words. Those who do not have this certainty cannot stand in the cross. But then we feel how weak this joy of faith and certainty is, when we are frightened with the horror of divine wrath and sin. Therefore, we must accustom our hearts to it, and ask God to help us in our temptation. Moreover, the name "my servant" contains the highest consolation, both when one looks at the one who is speaking, namely, the one who created everything, and when one considers to whom he is speaking, namely, to the distressed and abandoned human being.

### **The one I mentioned.**

(15) It follows that whatever he does is pleasing to God; therefore, no sins prevent this election.

### **You seed of Abraham, my beloved.**

16 This actually goes to the apostles, who were of the seed of Abraham according to the flesh. Furthermore, to whom this word comes, it also makes them children.

God, and to the seed of Abraham. With these the Holy Spirit speaks so sweetly, with whom he speaks so tyrannically in the temptation.

### **V. 9. I do not reject you.**

17 Although it sometimes seems that way when we are challenged.

### **V. 10. By the right hand of my righteousness.**

18 *Dextera justi mei*, that is, by the right hand of my justice. This is an excellent passage. For since the godly are so in the world that the heathen rage, and the kings rage against Christ, [it happens] 2) that we are opposed with violence and cunning. For life must be exposed to all dangers, and our conscience grieves and worries us not only because of our sins, but also because of the sins of others. What is to be done in the face of such adversity? God answers here and says, "Do not be afraid." With this he indicates that believers are indeed in a desperate situation and despised, as Paul says: "Inward fear, outward strife" [2 Cor. 7:5]. And yet he reminds us not to fear. Why is that? Because we are not alone. Because though we are weak, yes, nothing at all, yet GOD is everything. Though we are sinners, yet He is righteous, saying, "Who can accuse me of sin?" [John 8:46] And verily, if we do not lift ourselves up with such comforts, that we are not alone, we shall be defeated in temptation.

(19) But all this becomes all the more lovely when all the circumstances are considered. For who are those to whom he says not to fear? They are certainly wretched, twisted people, for whom all help and hope is gone. For we feel that we have both spent our lives badly and administered our ministry negligently. Moreover, the fear of death, sin and Satan lie upon us and press upon us. Now if the person who is speaking here is held against these and commands us not to be afraid, then

1) In the 1532 edition, *sutan* is added.

2) Added by us. It seems to us that M is missing.



we will see how glorious this consolation is, which brings about victory against the princes of hell and against the mighty ones who rule in the air. 1) [Eph. 6, 12]

20 But here he uses a new word, saying, "By the right hand of my righteousness." For he alludes to the struggle of faith. For seeing in ourselves no righteousness, no merits, and feeling our sins and trespasses, we tremble, and are controverted with despair. Therefore he says: You shall not be secure because of any righteousness you have, but "the right hand of my righteousness" will strengthen, protect and sustain you. This alone can sustain thee. Therefore, your sins shall not make you fainthearted; rather, my righteousness shall establish you 2c. Thus faith is based on an alien righteousness that it neither feels nor sees.

### **V. 11. Behold, they shall become a mockery and a reproach, all of them.**

(21) Not only shall your faith and conscience be established, but you shall also overcome your enemies. And not only this, but you will also bring them under the yoke and convert them. Furthermore, our adversaries are not only the tyrants, but also our flesh, our conscience, the world and Satan. Against all these he promises victory.

### **V. 12: Let the people who fight against you come to an end.**

(22) Here you see among whom and under what kind of people the church lives, that it is oppressed by those who fight against it and quarrel with it. Therefore these consolations must be accepted in faith; for in fact we shall experience the opposite. For he promises us his right hand, with which he will strengthen us; but we feel that his hand is heavy upon us because of sin [Ps. 32:4], which threatens us with death and holds out condemnation. So faith goes to things that are not seen [Heb.

11, 1.], yes, which also seem to be the contradiction. All these promises also stood over Johann Hus; and yet he was burned at the Concil at Costnitz. This is how the contradiction happened at that time. But we now see that the promises were true. For the papacy has become a mockery and a disgrace, and those have perished who contradicted the word with it; Johann Hus, however, is praised as a martyr of God, and lives with Christ.

### **V. 13. who strengthens your right hand.**

The hand is called the ministry of teaching and preaching. I am at your word, that it may bear fruit among the pious, and be defended against tyrants and heretics. This "strengthening of our hand" our adversaries do not see; therefore they run against the one who will oppress them.

### **V. 14. So do not be afraid, little worm Jacob.**

The holy church will not only overcome her adversaries, but will also rule over them and trample them under her feet. All this is done through the preaching of the gospel, which preaches the righteousness of Christ and condemns our righteousness. Examples of this are found in the Acts of the Apostles, in the sermons of the apostles, where we can see how the apostles condemn works righteousness and crush the Jews.

25 He calls them "a little worm". For what are the few fishermen, the few apostles against the religion of the Jews and against the power of the Romans? And yet both the Jews and the Romans were destroyed by these little worms through the preaching of the gospel.

### **V. 15. Behold, I have made you a sharp new threshing carriage.**

26 This simile speaks of a different way of threshing than we have. First you apostles, then all others who teach the gospel, will be as it were a threshing cart with which the crops are threshed. You will crush the righteousness and wisdom of the world, not with the sword and with force, but by the word alone.

Thus we have threshed in our time, that the monasteries, the masses, the monks, the celibate state, and other mountains, on which the kingdom of the pope was built, have fallen over the heap. But we have done this only by threshing; we have brought forward the righteousness of Christ, which is of thy faith. Weser threshing carriage has crushed the kingdom of Antichrist. Coiners and others who wanted to destroy the papacy by sword and rebellion have undertaken this threshing in an unfortunate way. And those undertake this threshing in an unfortunate way who think that the papacy can be destroyed by despising the sacraments, because this only strengthens and hardens it.

### **V. 16 But you will rejoice in the Lord.**

27 He clearly indicates the contrast. "You will rejoice in the Lord"; not by works, or by your righteousness.

### **V. 17. The wretched and the poor seek water.**

(28) I think the prophet has described three kinds of temptations here. The first is of the flesh, in which we are made fainthearted by the knowledge of sin and our weakness. Therefore, God promises to uphold us through His righteousness. The other is a challenge of the world, since we are challenged with violence and cunning, because of the word and our faith. But he has promised that we will overcome and scatter the enemy, as dust 2c. Satan is not yet satisfied with this; he also adds the third temptation, and tries everyone in particular, through distrust, despair, hatred of God and blasphemies, as Job and Jeremiah testify. This temptation also touches Christ in the Gospel Matth. 26, 24, where he says that it would be better that such a person had never been born. In this challenge, the tongue begins to dry up with thirst. For there Satan himself contends directly, not through his instruments, against a weak and poor lamb. Therefore, he promises that he will help in these grave temptations, and although there is no hope of the

water and comfort, may He shower us with joy and gladness of spirit.

### **And is nothing there.**

This is the despair with which the mind is overwhelmed in such a challenge. For no end or measure is seen, but it seems as if the affliction would be eternal. This is why he concludes that no one sees this affliction except the One of whom Paul says in his letter to the Romans, Cap. 8, 26, that he also understands the groaning of the afflicted.

### **But I, the LORD, will hear them 2c.**

Thirty is a consolation. The greater the lack has been, the greater will be the abundance. Even in despair you will feel the instantaneous help. Furthermore, we must learn from such passages that we should persevere in the midst of temptation, and hope all the more firmly, the more everything seems to be lost.

### **V. 18. I will make the desert lakes of water.**

(31) These are images by which he indicates that he wants to help the desolate who are afflicted with the terrors of conscience to overcome Satan, conscience, and the world, so that the glory of the word and of faith may come to light, that they are mightier than Satan with his own, and that Christ our King may overcome and triumph over all things in us.

### **V. 19. I will give cedars in the desert.**

(32) He lists trees that are generally unfruitful, yet shady, to indicate the peace and comfort that follows the challenge.

### **V. 20: That they may see and know.**

(33) Here he adds the reason why God afflicts His own with so many evils, with an evil conscience over sin, with the sensation of death, with despair, with the power of the world, with the deceit of Satan, and innumerable other evils, namely, that they may see that the hand of the Lord has done these things, that is, that they may have confidence in the Lord.

They despair of their wisdom, justice, and power, and expect and ask for help from God. This corruption is so deeply rooted in our souls that it can hardly be eradicated and taken away by these innumerable evils with which the godly are chastised. That is why our hearts often fall into despair, our plots are not successful, the heretics, the tyrants and Satan with his angels are stirred up.

### V. 21. So let your cause come to pass.

(34) When the prophet, full of the Spirit, wants to exhort people to trust in Christ, who is considered by the world to be a foolish and weak God, he is proud because of the certainty of faith and says that he alone is the true and powerful God. This he proved above [Cap. 40, 12. ff.] with the creation and his works. But now he proves it by the power and certainty of the word. For just as above [Cap. 40, 18. ff.] he mocked the saints of works and other adversaries, and challenged their gods to do the same thing that the true God has done, so now he challenges them to say the same thing [what the true God says]. As if to say: You can neither do nor speak what our God speaks and does, but all your deeds and speeches are nothing, and lies.

35 But here the objection is made that many oracle sayings have been true among the pagans. I answer: Because Satan is very knowledgeable about nature and has become very learned through long experience, he can sometimes predict the effects when he sees how the natural causes of them are arranged. But still he predicts them ambiguously. The oracle of Pyrrhus is known: *Ajo te Aeacida Romanos vincere posse*, 1) likewise that of Crösus, that he would destroy a great empire if he fought against Cyrus. These and other oracle sayings are truly diabolical, that he would lead the people into deceit, and at

1) I say that you, descendant of Ajax, can defeat the Romans; or: I say that you Aeacids can defeat the Romans.

He can make them think as if he were God, if the outcome corresponds to the words. But moreover, because he knows the thoughts and plans of the great princes in general, he can easily predict wars or peace. But he also predicts this in a vague and ambiguous way. But when he predicts special things, he always indicates them only in the most obscure way, so that they can be understood by no one until they have really happened. Thus, in Lichtenberger 2) there are many things which no one could understand before they happened. In contrast, what God speaks is clear and true, not an ambiguous speech, but it certainly happens as it is predicted. Thus he predicted that his kingdom would remain, and so it remains, even though Satan, the world and the gates of hell are against it.

### V. 22. Weissaget something before (*priora, quae fuerunt, nunciate*).

This passage is obscure because of the Hebrew way of speaking. In the prophecy the word always precedes and the fulfillment follows. So he calls now *priora* the prophecy, which precedes. But the opinion is this: Well, you despisers of our God, make an attempt with your spirit, lay out some prophecy for us. Not only can you not predict something certain yourselves, but you cannot even understand what has been predicted before it happens.

37 Furthermore, it must be noted here that there is a double nature of the prophecies. For some prophecies are general. As when I see a villain, I can predict that if he does not change his life, he will perish miserably. Some prophecies are special, or which concern only some, as: Cyrus will bring back the captive people. Such special prophecies are a special gift and happen through a new light of the spirit. These are what the prophet is talking about in this passage. The general prophecies, however, are all

2) Compare Luther's "Preface to Johann Lichtenberger's Weissagung," Anno 1527. Walch, old edition, Vol. XIV, 231.

Christians are known, because they are based on the first commandment: "I am the Lord your God, who visit the sins of the fathers to the third and fourth generation, and show mercy to those who love me to the thousandth generation" [Ex. 20:6]. Here we see that all the faithful will be saved, and the wicked will perish. But in what way, by what people, and at what time the godly shall be saved, or the ungodly destroyed, that belongs to the special prophecies. Therefore, all Christians are prophets in general, because they can draw a certain conclusion from the first commandment that the adversaries will perish. On the other hand, the godless despisers of religion and the saints of works, of whom the prophet is speaking here, lack both general and special prophecy.

#### V. 23. Tell us what will come after this.

38 This is another kind of prophecy. For above [v. 21. 22.] he asks them to explain those prophecies which were already present. But here he reminds them that they themselves are to proclaim something new beforehand out of their own spirit. For these are two different things, to explain dark prophecies and to prophesy something new.

#### Defiance, do good or harm.

(39) He does not speak of a moral action, but of the action of the works saints, by which they seek to establish their righteousness and to destroy our doctrine. You, he says, can do neither; you can neither do good to yours, nor harm to my Christians. He admits that the adversaries can do it, but he denies them success.

(40) Here the flesh objects, "Yes, they are bringing their cause very high. Did not the Jews crucify Christ? did they not kill the apostles? 2c. That is certainly to do harm to others and to strengthen his cause. Therefore it must be known that these are words of faith, which are not to be regarded according to outward appearance. For with this very thing, by which the adversaries

If they harm the godly, they promote the godly, and even the suppression of the truth strikes out to honor. Therefore, the adversaries' undertakings are in vain. The Jews have crucified Christ, but has the gospel been suppressed because of that? Rather, the gospel still remains, and they have completely perished with all their worship.

41 And truly, this example should strengthen our hearts when we see that the godly are strangled by the adversaries, the servants of the Word are driven out, the Word itself and religion are condemned by the powerful in the world through atrocious edicts.

#### This is how we want to talk about it.

With this he goes through them in a concealed way. As if he wanted to say: You do not have to sing the song of triumph before the victory; first let your strength be seen, and afterwards, when you have received the victory, triumph.

#### V. 24. Your actions are also made of nothing.

The "doing" means the benefit and end they seek through their works. Accordingly, the opinion is: You will not accomplish anything.

#### And voting for you is an abomination.

(44) He is an abomination who approves or follows you and yours. For this is what the word "choose" means. But the prophet also wanted to indicate that the works and the religion of the works saints have a great appearance, that the whole world chooses them, approves of them, follows them. For there is nothing more powerful in the world than superstition. It is king and emperor over all that is high in the world, but it is an abomination before God.

#### V. 25. But I raise one from the midnight.

45 Now he sets his example. You," he says, "can neither help yours nor harm mine; but if I say something, it will certainly happen. For I take this saying in general, as if to say, All whom I only ever call, either to destroy, or to save, from whatever quarter it may come.

They will certainly come and preach my name, that is, they will do my will and carry out what I have commanded.

46. "From midnight" and "from the going out of the sun," I understand distributive, that is, from whatever region I will, whether from here or from there; from morning the Chaldeans, that they may save, from midnight the Assyrians, that they may destroy 2c. You idols cannot do this. Others understand this passage of Christ, that he will call some from midnight, some from morning. The opinion is good, but I follow the general one, of all who are called, either to destroy, or to save. But it is included in this general opinion also Christ.

### **He will preach my name to them.**

47. "He will preach," that is, he will do my will and command.

### **And will go over the mighty.**

48 [Vulgate: Adducet magistratus, that means He will go over the mighty ones. Thus he calls the Pharisees and high priests, the noblest in religion. The same happens to our papists today; they will also be trampled underfoot, not by weapons, but by the word of God.

**V. 26. Who can proclaim anything from the beginning?**

That is a repetition. Since you cannot bring any proofs of the Godhead, to whom is this honor due? Certainly to me, who can prove by deed what I demand from you. You can do nothing.

### **But there is no one to hear a word from you.**

(50) Nothing can be heard from you, because you do not speak anything that serves the true religion. Otherwise, you talk too much and too much.

### **V. 27. I am the first to say to Zion.**

51 [Instead of: Primus ad Sion dicet] translate: "I am the first who says to Zion, Behold, there it is; and I give preachers to Jerusalem." "Behold," saith he, "there it is," which I have promised, it shall surely come to pass. I give my people my word and ministers of the word; therefore I am the true God; but your religion and righteousness are nothing.

### **V. 28. 29. But there I look, but there is no one.**

52. he ridicules the adversaries. He says, "They cannot counsel in doubtful matters, they cannot comfort the afflicted. 2c. Thus, apart from the word, there is neither counsel nor comfort, but everything is shaky and uncertain, on which the conscience cannot safely rely. So emphatically does the prophet warn and fortify us through this passage against false religion and teaching.

## **The Forty-Second Chapter.**

So far, we have heard a wide-ranging treatise on the righteousness of faith. Although this righteousness is weak in this flesh, he has opposed it to all the splendor of idols and human righteousness, because the works of God are constant and enduring, and the words of God are certain and come to pass. But the choicest of the pagans, idols and saints of works, he says, is an abomination. Now he comes back to Christ. As if he wanted to

I will show you where you can most abundantly find that which I have now praised: It is Christ. Now he presents him as the teacher, master and governor, whom we should hear and to whom we should adhere. We should be quite sure about his word and work.

### **V. 1. Behold, this is my servant.**

2 This is to be diligently noted that he says "a servant," as Paul also does Cor.

2, 2.]: "I know nothing but Christ" (not the Lord, but) "the crucified." For this is how we are to receive him, as the servant who offers us the divine word, who takes our sins upon himself, who endures for us the punishment which we ourselves deserved. But the form of the servant is despised, therefore the Jews did not receive him, And Christ himself warns us by saying: "Blessed are they who do not take offense at me" [Matth. 11, 6.].

But at the same time, through this name, all services, all deeds and works are annulled and rejected, because this Christ alone is God's servant. Therefore, the servile service of the monks and the entire papacy is ungodly, since they boast, without trusting in this servant, that they serve God with their way of life, clothing, fasting, shouting and other foolish works.

### **I receive it.**

4. I support him, I rest in him, as Paul says that the whole Godhead is in Christ bodily [Col. 2, 9.]. Therefore all should hear this servant of God and believe him. This servant alone, who has such powerful testimonies, can make us certain of the Father's gracious and good will. If we believe him, we will also be made servants and chosen before God, although in this flesh there are remnants of sin and the highest weakness.

### **He will bring justice among the Gentiles.**

5. he will be another person than Moses, who was hidden in the corner of the Jewish land. For he shall spread the law, that is, the word of the gospel, among the Gentiles, who wander in error, and are involved in divers sects and idolatries. But Moses' word was unfruitful, and he himself had a heavy tongue. But this [my servant's] tongue is full of grace [John 1:14], therefore the word also shall be strong. He calls it "a right," because the gospel badly condemns all righteousness, and praises and offers Christ's righteousness alone. But because this is by the word alone, therefore the teaching is vexatious, and this kingdom is despised.

### **V. 2. He will not cry out nor shout.**

6 [Instead of: Non clamabit, neque accipiet personam; nec audietur vox ejus foris in the Vulgate] translate, "He will not shout nor call, and his voice will not be heard in the streets," that is, Christ will teach, but without shouting; he will not be a stormy, but a gentle and sweet preacher. And his voice will not be heard, that is, the voice of anger and unrest, but he will make the voice of grace heard, as he now adds:

### **V. 3. He will not break the crushed reed.**

7 Here he describes Christ with the most beautiful images, that he is a physician for troubled consciences, who does not throw away the crushed reed, that is, the wounded conscience, the fainthearted, those who are frightened at the sight of their sins, the weak in life and faith, does not suppress them, does not condemn them, but waits for them, heals them, and lovingly embraces them.

(8) There are many examples of this throughout the Scriptures, but the most numerous and the most beautiful are in the history of the Gospels. See Peter, who denied Christ three times. See the rest of the apostles who shamefully forsook Christ. Christ does not severely rebuke them, he does not persecute and condemn them, but he attracts them to him in the friendliest way, removes their terror, and even calls them brothers. See the woman caught in adultery, Joh. 8, 3. ff. See the poor sinner [Luc. 7, 37. ff.]. Look at the thief on the cross [Luc. 23, 42. 43.], and you will see how he does not break the crushed reed, but straightens and strengthens it. The saints of works do not do this; rather, the more diligent they are in their superstition, the more sharply they demand it of others, and take no account of weakness or conscience.

### **He will not extinguish the smoldering wick.**

(9) Methinks these two pieces can be easily distinguished from each other, if the former is referred to conscience, and the latter to the latter.

The latter is due to the weakness of the walk, as when some are angry, hasty, careless, suspicious 2c., but especially to those who have been called passionate (passionatos). These, he says, Christ will not take away. Thus we see in the Gospel this lightness in Christ, that he bears his disciples, who at times did inconsistent things, in the kindest way. Paul also commands: "Bear one another's burdens" [Gal. 6:2].

(10) So when you see an angry, suspicious, careless brother, think like this: This brother's burden must I bear; him shall I not reject, so long as he confesses Christ. The way of life of the brethren should indeed be sincere and lovely, like the light; but at times they are provoked by Satan, at times by the flesh, to sadness, to anger, to sullenness; there they must be borne, there the wickedness must not be extinguished, but entertained 2c. The superstitious and the saints of works do the opposite, who are so sullen and judge others so severely that they would like to extinguish the smoldering wick altogether, as much as there is in them. A Christian, however, should be a physician in his conscience, but a palpable animal (asinus) in his outward way of life, which carries the burdens of the brethren.

If a small mistake is made by us somewhere, our adversaries immediately exclaim: Is this the evangelical life? Is this Christian morality? These are foolish men, and do not know the Scriptures; they do not see that this is the law of Christians, that they should bear the weak brethren. But why would this commandment be necessary if all were perfectly holy? So in the holy church there must be weak ones and those whose doings offend us, just as in the human body there are not only legs, but also weak and soft flesh. Therefore, the kingdom of Christ consists of people who carry and who are carried. And our life is something composed of strength and weakness.

### **He will truly teach to keep the law.**

12. He punishes the adversaries and the hypocrites in a hidden way. For when these hear,

that such goodness should be among Christians, they say: Where then is the mortification of the flesh, if we are thus to see through the fingers of the brethren's faults? Therefore he says: Christ will truly teach to keep the law. You boast of the mortification of the flesh, and pretend to good works; but of the mortification of the passions you know nothing at all. Christ will teach His own differently, who will kill this pestilence, presumption and keeping to themselves. If, however, in the rest of their lives a sin sometimes creeps in, they have the Lord's Prayer in which they ask for forgiveness, and it will be forgiven them.

### **V. 4. that he might establish justice on earth.**

He himself will establish this kingdom so that it will be firm and lasting, no matter how much Satan tries to overthrow it through the princes in the world. For with the word "establish" he indicates the cross.

### **V. 5. Thus says God, the Lord.**

(14) Hitherto he has praised Christ to us; this he does also now, only that he now addresses the speech to the Master himself and to our leader. All these words: "I, the Lord, have called you, I have taken you by your hand," 2c., are to be taken exclusively to exclude all others, that none other than this Christ should be our teacher, as he also says in the Gospel: "Him you shall hear" [Matth. 17, 5.]. And this is also the reason why he boasts of his power, so that he may emphasize the words and deter us from hearing or following other teachers.

### **V. 6. I, the Lord, have called you with righteousness.**

15 There is an emphasis in the word "righteousness," that is, I have called you to teach and propagate righteousness. Therefore, apart from Christ, there is nothing but sin. Moses and all the laws, all the teachings in the world, except this teaching of Christ, contribute nothing to the righteousness that is before God.

### **I have taken you by the hand.**

16 Because Satan and the world will resist your ministry with all their justice, power and wisdom. This is what we learn nowadays. For "the chariots of God retain the victory," but "in the mud of great waters," Hab. 3:8, 15. But this passage comforts us that God has taken Christ by the hand. Therefore, we should first hold on to the fact that this teaching, for the sake of which the world hates us, is Christ's teaching. If this is certain, then the prophet will not deceive us, but we will learn that God has taken Christ by the hand, and that the word of the gospel cannot be destroyed by any plots, by any deceptions, by any violence or cunning. But this grasping by the hand is not visible. Therefore it happens that the adversaries have the confidence that this teaching can be suppressed, and that we are sometimes fearful because of weakness.

### **I have given you to the covenant among the people.**

(17) Where then is the covenant of Moses and of the law? Thus he abolishes the whole law with one word and does away with it with all its righteousness, worship and works. But this passage serves to fortify the conscience. For since nothing is more harmful than misgivings of conscience and doubts, he says that Christ is our covenant, so that we may be assured of the first commandment, that God in Christ, and through Christ, wants to be our Father and God, that Christ should be the covenant and the pledge of grace, not any good works that are ours 2c.

### **To the light of the Gentiles.**

18. He is not given for a covenant among the Gentiles, because Christ was promised to the Jews alone, and was only "a minister of the circumcision" [Rom. 15, 8.]. But through this covenant, through this ministry, the light is spread among the Gentiles.

19 In this passage we must also note that it is exclusive, that other covenants are excluded, that apart from Christ there is no covenant, no light, but blindness, and enmity against God and the wrath of God.

### **V. 7. That thou mayest open the eyes of the blind.**

Consequently, Christ finds all those to whom he comes "blind," that is, without knowledge of God, bound and held captive by Satan, by death, by sin, and by the law. The defenders of free will do not believe this, 1) the papists do not believe this, Lucian's followers, the mockers of religion, ridicule this. Consequently, apart from the gospel there is nothing but darkness and prison, so that even if we have some knowledge, we cannot follow it or act on it because we are bound.

### **V. 8. I, the Lord, that is my name.**

Here he again praises his majesty and divinity. For the Holy Spirit knows that the world hates this leader, Christ, most of all. For why have so many orders been invented, so many works devised, so many monasteries and foundations built, than in order to obscure Christ, whom the entire papacy today hates and persecutes to the utmost? That is why this prize was necessary.

### **I don't want to give my honor to anyone else.**

(22) Here he makes it evident that he excludes and condemns everything else that is not Christ's word or work. For I had not for it that the prophet speaks of the deity of Christ, but par excellence of the office and works of Christ, so that the glory of righteousness must be understood by it. As if he wanted to say, "I will give my glory to no other"; this Christ alone shall be your righteousness. Those who do not cling to this Christ in faith are unrighteous and will be condemned, even if they allow themselves to be killed and, according to appearances, lead the holiest life. To this one Christ I give my glory, that he may justify those who believe in him. Therefore, no other crea-

1) Ho" k<sup>o</sup>psraspistas lidsri arditrii non ersännt. These words are directed against Erasmus, who had given his writing against Luther's "Answer to Erasmus that free will is nothing" the title H<sup>o</sup>psraspistss. Lgl. Walch, St. Louis Edition, vol. XVIII, inset p. 67a.



ture, neither in heaven nor on earth, no other work helps to righteousness.

(23) Here you see that the doctrine which teaches the righteousness of works is blasphemous. And if one hopes to become righteous by works, this is nothing else than wanting to be God and to strive for godliness. This blasphemy is followed by the fall of Lucifer. Therefore, God-fearing hearts should be careful here. But that he calls righteousness his honor, he hits the heart of the works saints with a needle, as it were, because they mainly seek honor through all their works and deeds. Thus Paul says: "They want you to be circumcised, so that they may boast of your flesh" [Gal. 6:13].

### **Nor my glory to the idols.**

(24) Just as today people seek salvation and righteousness through works, vows, the celibate life, feigned poverty, masses, and other vain things, so in Isaiah's day they believed that they would be justified through idolatry, the high places, the groves, and other similar abominations. That is why he mentions idols. For idolatry has always been in the world, but at different times in different forms.

25 Further, apply this to all forms of the papacy. God will not give His honor and glory to the impious sacrifice of the Mass, not to a dirty cap, not to the foolish giving of the head, not to the vain rules of Benedictus, Dominicus, Augustine 2c., not to the monastic state, not to chastity, not to poverty, not to obedience, in sum, to no work and no creature.

### **V. 9. 10. Sing to the Lord a new song.**

Now he gives thanks to God, who was considered weak and foolish in the eyes of the world, for the great benefits he has praised so far. At the same time, he indicates that there is no other outward service in the New Testament than thanksgiving. And because he says: "Sing a new song", he abolishes the whole old service, which was in the law.

27. but "the ends of the world" and "the isles" he remembers for this reason, so that he may punish the Jews who thought that God should and can

nowhere to be worshipped but at Jerusalem. As if he wanted to say: Religion is no longer bound to any place, time or person. For the gospel will be preached in all the world, and all Christians will be priests, offering spiritual sacrifices, as the 110th Psalm, v. 3, says, that is, the sacrifice of praise. For this is to sing, praise, extol, write, read the benefits of Christ.

### **V. 11: Shout aloud, you deserts and the cities within, along with the villages where Kedar dwells.**

28 With this he points to the Arabs who live in the east, such as the Ammonites and Nabathaeans 1) and others. All of these, he says, will praise the Lord for the word of the gospel, which will come to all the earth, whether cultivated or uncultivated, fortified or unfortified.

### **V. 12. Let them give glory to the Lord.**

29. They will sing the praises of God, and condemn themselves, that is, their works, their own righteousness and wisdom.

### **V. 13. The LORD will go forth like a giant.**

These names: a strong one, a giant, a man of war, 2) zeal 2c. indicate the cross. Consequently, this kingdom of Christ stands in the midst of his enemies, that the Lord is compelled to go forth as a man of war. For he is resisted, and he is oppressed with violence by the tyrants, and with cunning by the heretics. Therefore, looking at the outward appearance, the gospel is miserable, not glorious. And the singing, of which he says here, is very similar to the wailing and crying of the sighing and distressed. Nevertheless, he strengthens and comforts his sorrowful singers and weak hearts to endure the cross, for it will surely happen that God will deliver them from all evil.

### **V. 14. I am silent for a while, and I am still.**

31 Here he describes the works of this giant, namely, that he has destroyed all our adversaries from

1) About the Nabathaeans compare Walch, St. Louis Edition, Vol. XII, 938, ? 7.

2) In the editions with wrong punctuation: vir, tislator. The Vulgate offers: vir proeUator.

will exterminate from the bottom up. Furthermore, the words: "I am silent for a time, and am still" 2c. indicate that no help can be seen, but everything stands in despair, as if God were holding it against us with our enemies. But this is the weakness of Christ, through which the wicked rise up and run the harder against Him, so that He is compelled to suppress and destroy their cruel and ungodly undertakings. He does cry out when the godly are oppressed, but his voice is like the voice of a woman in childbirth; he is despised and taken for one who cannot resist. But Christ is most powerful when he is thought to be least able, and help is nearest when it is thought to be farthest away.

(32) Furthermore, this should comfort and uplift us, so that we do not despair when we see that the church is in extreme danger, so that it is close to destruction. For this is how she must look, as she is described here, that she is, as it were, a birthing woman against whom the whole world triumphs; she is to be brought into danger of perishing, and yet not perish.

#### **I will lay them waste and devour them all.**

(33) It is when Christ is weakest that we must fear him the most. Therefore, the godly should have good faith even in the midst of the greatest weakness and when they are oppressed. On the other hand, the wicked should fear even in the midst of triumph and victory. But this is based on the word of faith; in fact, it cannot be seen; indeed, the contradiction is before our eyes.

#### **V. 15. I will lay waste mountains and hills.**

34 These are figurative words. "Mountains" are all those who stand out in the world with their righteousness and wisdom. In particular, however, he uses it to refer to the unbelieving synagogue, which was in blossom with regard to religion, wisdom, promises and the examples of the fathers. The "grass" can be taken for the disciples, the trees for the prophets. Or perhaps it is more paffing to take the grass for the Word of God and the

The people of the lakes are the people who have lost the simple Scriptures that the Jews and the papacy of today have lost. "The lakes" are the people to whom everything goes well. We still see this today in the Jews and all other enemies of Christ. Where is Arius today? Where is Manichaeus? Where are the other heretics? The same will happen to those who today desecrate the Word and Sacraments of Christ.

#### **V. 16. But I will guide the blind in the way they do not know.**

35 He calls the godly believers "blind," who see neither help nor counsel in their darkness and affliction, indeed, no end to their misery before them. Therefore they take hold of the word, which shines in the darkness, guides them on the way they do not know, that is, in the faith of things to come, which are not seen, and comforts and raises up the weak souls so that they do not despair.

This is an excellent passage, which contains the very important lesson that in all danger, in all hardships, in all temptations, we should close our eyes and follow the word. For those who want to see in dangers and look around for remedies and advice make the pain even worse and do nothing but struggle in vain and are doubly miserable. We have been shown another way to live in the midst of danger, to close our eyes and believe that although we are blind, God is not blind, but sees the outcome of the temptation, as it says in 1 Cor. 10:13. Even if you were in the depths of the sea, as Jonah was, God sees the way and the manner by which He leads you out. For who prepared the way for Jonah? He was not only blind, but in twofold darkness. So shall we also be blind, and see nothing, that he himself may see all things alone. That is why he wants us to be like children [Matth. 18, 3].

(37) But the adversaries and all the wicked are not children, therefore they have open eyes, they see and seek always many ways and means by which they would oppress us. But we are blind, so that our Lord Christ Himself may give us understanding, and His

He has kept his eyes open over and against us, as he has often done in our time. He has protected us from all the dangers that have been devised against us in great numbers these years; he has nullified so many imperial diets of the princes, at which they have taken counsel over our heads. And indeed, what was this Diet of Augsburg but darkness, in which we wandered about as blind men? But the darkness has been made light before us. The same will happen in the future, if we are firm in our faith and constant in our words. An example of this blindness is presented to us in the case of the Israelites at the Red Sea, where they had to perish and yet were preserved.

(38) Furthermore, not only in bodily calamities must we follow this advice, that we close our eyes, that is, that we do not mat ourselves down with carnal temptations, but command the cause of God, but also much more in spiritual temptations. Now, if you are tempted by Satan and cannot perceive a way to get out of it, close your eyes and answer nothing, and command the cause of God. And this is the highest wisdom of Christians, which we should follow even at the hour of death. There the flesh trembles that it must go to a new life, and doubts the blessedness. If you follow these thoughts, you are lost. Therefore, even here you must close your eyes, and say with St. Stephen [Apost. 7, 58.], "O Lord JESU, into thy hands I commend my spirit." And then the Lord JESUS will surely be there with his angels, guiding you on the way. This is it that he says, "I will make darkness light before them." For faith is this light, which takes hold of the word, that we may thus come out of all dangers. That is why Peter and David also called the word a lamp to our feet [Ps. 119, 105. 2 Petr. 1, 19.].

### **V. 17. conversi sunt retrorsum. 1)**

39. more void are these sentences thus ordered: "But they that trust in idols, and say unto the molten image, Ye are our gods;

1) With this sentence v. 17 begins in the Vulgate.

they shall return, and be put to shame." The opinion is clear: Those who do not believe in Christ and do not want to close their eyes shall perish with their eyes open. We see examples of this today.

### **V. 18 Hear, you deaf; and look, you blind, that you may see.**

40 Thus he chides the unbelieving Jews. Because he speaks here of other blind people than above. He calls them blind men, and thus reproaches them. You have prophets, you have lovely and rich promises; but you are blind, you are deaf, you do not care about the word, and rather hear and see everything else than the word, since all wisdom of the godly is in the word and in hearing 2c.

### **V. 19. Who is so blind as my servant?**

41. He calls his servants the chief priests and the priests, and those who were in the ministry of the word. Of these he says that they are blind. This is a frightening saying; however, it comforts us against the nonsensical clamor of the papists, who think that we are not so much cornered by any other evidence as by this, when they reproach us with the multitude of bishops and popes, all of whom could not possibly have been mistaken. This is also what the Jews could say against Isaiah, as we can see from this passage. For these were also appointed to be leaders of the people; they had the office and the rule over the holy people, and had even more certain proofs that they were the church and God's people than our adversaries. And yet the text says they were blind and mistaken. The Latin translation did not get it right here. For one must read like this: "Who is so deaf as my messenger whom I send? Who is so blind as the perfect one?" But he calls him a perfect one, not in respect of his person, but of his office, because they are on the highest level of dignity and office, namely in the preaching office.

### **V. 20: They preached a lot, but they did not have it. (Qui vides multa, nonne custodies?)**

42. here he describes more clearly what kind of people they are, namely chatterers, and the same

Who are willing to teach; who teach many things, and yet in fact teach nothing. They believe and rather teach everything else than the doctrine of faith. For villero means so much as to teach, to preach. Hence comes the word "seers," that is, the prophets. Similar is the following, "They are told enough, but they will not hear." For as the teacher is, so is the disciple. Paul also says: "They are always learning, and can never come to the knowledge of the truth" (2 Tim. 3:7). We have experienced this in the papacy. There was a great number of teachers, there was also a great number of listeners; and yet, who was there in such a great number of teachers and listeners, who would have had a verse from the Psalter, one of the ten commandments, a piece of the Lord's Prayer? But it is a terrible ingratitude that we forget all this, and are not more awake to the word of God, which is now so abundantly scattered among us.

### **V. 21. The Lord is still pleased with them because of His righteousness (Et Dominus voluit, ut sanctificaret).**

43 Translate thus: "It pleased the Lord in his righteousness to make the law glorious and great. But the people" 2c., so that it is the same with what Christ says Matth. 11, 25: "I praise you, Father, that you have hidden these things from the wise and prudent, and have revealed them to babes." For he is speaking of the rejection of human righteousness, and of the establishment of the righteousness of God. As if to say: God did not reject the synagogue because He delighted in error, but He delighted in His righteousness. He cannot make this great, he cannot establish it, if he does not put to shame the righteousness of works. He cannot make us Gentiles righteous and blessed by his righteousness unless he corrupts those who despise the righteousness that is offered in vain, so that they repulse, fall back and perish. So now he has

1) In the edition of 1532: Ro' pntest vos A6Q "te., while in the Wittenberg, in the Jenaer and in the Erlanger: Ron potost of itself finds. The latter does not seem to us to be admissible.

his delight in his righteousness, to make the law great, that is, to make a nice and wonderful law, namely the law of faith (after the old law of Moses has been done away with), by which we are justified without any merits and works, by faith alone, which takes hold of Christ and the grace given to us through Christ 2c. Those who do not want this new law of faith are a robbed and plundered people, that is, they are exposed to the wolves and seducers who rob and plunder them.

(44) Therefore, the article of justification, which is the only one we teach today, should be diligently learned and held fast. For if we have lost this, we shall not be able to resist any heresy, any false doctrine, however ridiculous and void it may be, as it was under the pope, when we believed such things of which we are now ashamed and repent. Again, if we stick to this article, we are safe from heresy, and retain the forgiveness of sins that weakness in walk and faith credits us with. But we do not need a more extensive interpretation of this passage; we must only think back to the papacy, and look at what was believed there, what was done, what was suffered, and it will be clear what is meant by "being robbed and plundered, being entrapped, imprisonment," and other such things.

### **V. 23: Who is there among you who will listen to these things?**

This is a lament, as it were, by which he endeavors to cheer them up. It pains me that you are told this in vain, that there is no one who believes in it. Therefore, God is forced to punish you who reject the offered grace, yes, even persecute it. But he speaks primarily of the final destruction of the Jews and the synagogue, and looks to the times of Christ, whose righteousness the godless synagogue has despised.

### **V. 24: Who gave Jacob over to plunder?**

46. because they have been torn from the faith, they have been subjected to plunder and all evil.

Who are willing to teach; who teach many things, and yet in fact teach nothing. They believe and rather teach everything else than the doctrine of faith. For *videre* means as much as to teach, to preach. Hence comes the word "seers," that is, the prophets. Similar is the following, "They are told enough, but they will not hear." For as the teacher is, so is the disciple. Paul also says: "They are always learning, and can never come to the knowledge of the truth" [2 Tim. 3:7]. But we have experienced this in the papacy. There was a great number of teachers, there was also a great number of listeners; and yet, who was there in such a great number of teachers and listeners, who would have had a verse from the Psalter, one of the Ten Commandments, a piece of the Lord's Prayer? But it is a terrible ingratitude that we forget all this, and are not more awake to the word of God, which is now so abundantly spread among us.

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### **V. 24. Who did Jacob go over to plunder?**

46. because they have been torn from the faith, they have been subjected to plunder and all evil.

The heretics are subjected to happiness and error. Therefore, it is not by the strength of the devil, but by the permission of the angry and punishing God that the heretics have such a large number of disciples. But he hereby refutes the presumption of the Jews, who did not believe that they should be punished because they were God's people. Therefore he adds: "Did not the Lord do it?" namely, on whom you defy.

### **V. 25. Therefore he poured out the fury of his wrath on them.**

47 Namely, about those who have not wanted to accept the grace offered through Christ. Note the emphasis in

He has poured out", but he has showered them with torrents of wrath, as we still see in the Jews, who teach and believe the most insipid things and are full of all kinds of horrible blasphemies. The same can be seen in the papists, who nevertheless cruelly contest the revealed truth that they recognize.

### **And a war power.**

48 Namely, by the wolves, heretics and evil spirits, because they fall from one error into another. The fact that he adds, "But they do not realize it," indicates that it has not yet been revealed.

## **The Forty-Third Chapter.**

He continues to comfort the church gathered from the rest of the synagogue, which has departed from the law and followed the righteousness of faith, which the prophet has treated in various ways. But just as above [Cap. 42 1) he comforted the church against the special and public temptations into which Satan and the world plunge her, so now he actually comforts her against the distress that there are so few of them. Paul also takes a lot of trouble with this reason, because it seems to be inconsistent that God rejected the whole people and chose a few, even the most despised ones, especially since the promises were made to the whole people [Rom. 15, 8. 9, 4. 5.]. And this example terrifies the weak souls. For when they see that the synagogue is rejected, they think that he will use the same wrath against them.

### **V. 1. And now says the LORD who created you, Jacob.**

2 These are fervent words with which he comforts his church, and especially the apostles with the rest of the Jews. "I have comforted you

I created you, I made you, 1) do not fear"; everything you teach, do, believe is my gift and my work. "I have redeemed you," since you were imprisoned under Moses and under the law. This oppose the reasons of those who call you a creature of the devil and rebellious. But these words will have a right emphasis only when you look at the person who speaks this.

### **I have called you by your name.**

3. he distinguishes the synagogue from the church. As if to say: I have set you apart from the unbelieving synagogue to a new people of faith.

### **You are mine. 2)**

I take you into my possession, that all you are and do may be mine. Thus, when the church teaches, baptizes, Christ teaches and baptizes. When she suffers, Christ suffers, as he says in Acts Cap. 9, 4. "Saul, Saul, why persecutest thou me?"

1) In the editions: ürnavi, for which with the Vulgate Lornaavi will be read. After that we have translated.

2) Erlanger: mons instead of: msus. This is not a misprint, but the correct reading is given as a variant of Jena.

**V. 2: For if you pass through the water.**

(5) These are excellent consolations, which I generally take from all afflictions. You must not think that you are alone and abandoned; I will be with you in all adversity; I will comfort, strengthen and protect you. That is why the church suffers wherever it wants. Therefore, it is easy to see that the pope and his followers are not the church, because they do not cry from anything but the temporal cross.

(6) But the prophet also covertly indicates the effort and the devilish hatred of the wicked, with which they are inflamed against the church, that they wish and strive to flood it as with a flood of sin, and to consume it completely as with a conflagration. But here we have a good comfort against such threats, that we will be preserved, although there is no way to escape. And certainly, this promise has made all the attempts of the adversaries fruitless, destroyed so many imperial diets, even the last one at Augsburg, which seemed to be the most terrible. But if we cling to such promises with firm faith and add to them prayer, we will also experience that we will be safe from all violence and injustice.

**V. 3. For I am the LORD your God, the Holy One of Israel.**

7 He adds: "I am the Holy One in Israel. As if he wanted to say: I am the same God that I have always been; I have not changed, as you judge. I am with you, not with the unbelieving synagogue. For the apostles to separate themselves from the synagogue has the appearance of apostasy and rebellion. For they hold that they are God's people, and that the synagogue is not God's people. Here the heart must necessarily be challenged more often: How if you err? How if you were rejected and they were preserved? For it is not likely that God should reject so great a multitude, and hold two or three fishermen higher than a whole people.

8 It is the same with us now. We separate ourselves from the pope because he denies and persecutes the word, and we

boast that we are Christ's church, but the pope and his followers are the church of the Antichrist. Therefore, the pope judges us to be rebels and heretics, since we have fully separated from the church in which we were baptized and taught. But the fault is not ours. We have not separated from them, rather they are separating from us; indeed, they are pushing us and our word out of their church. Here we too must necessarily conclude that the Holy One in Israel is with us, and not with the pope.

**I have given Egypt, Moor and Seba in your place for atonement.**

To give credence to his words, he repeats the past benefits. This great change in the synagogue and the church is just as if I were a different God now than I was before. But do not be offended by it, you small flock; for I am the same God who has often turned the punishment you deserved upon your enemies, and given your enemies in your place. I will do the same now, no matter how much you are a small and oppressed herd. Therefore do not let your small number or the great multitude of your enemies trouble you. For if they seem to plunder thee, they themselves shall be plundered and spoiled. Furthermore, Seba is the capital of the land of the Moors.

**V. 4. Because you are so esteemed in my sight, you must also be glorious.**

He calls the church "glorious. Where? "Before me." For both our conscience, and the thing itself, and the whole world say the contrary. Therefore, when we see that everything looks as if it were lost, that nothing in the whole world is less and more despised than we are, that we are weighted down with our own sins and the sins of others, that we are weak in faith and walk, that we are also sometimes unclean in the eyes of our brethren, if they have anything to reproach in us; when we see these things, I say, we must turn our eyes from the outward appearance, and fix them on such promises as will show us, not what the world or

Our brothers or we ourselves think of us, but what God thinks of us sorrowful sinners; namely, that as despised as we are in the world, as desperate sinners as we are in our eyes, as weak as we are in the eyes of our brothers, we are nevertheless worthy and the most glorious before the face of the one who speaks here 2c. And indeed, this outward appearance that we see is the true mortification, the true lowliness and contrition.

### **And I love you.**

11 All this serves to comfort the inexpressible groaning of the heart, of which Paul speaks Rom. 8:26. "I love thee," saith he; that is, if thou goest by thy sensation and outward appearance, it seemeth as if I hated and condemned thee greatly. For so says my conscience in temptation, and considers GOD an executioner and tyrant. Therefore, we should learn not to judge according to our feelings, but according to the word of God.

### **That is why I give people in your place.**

(12) If you follow the sentiment, the opposite is true. For the Christians alone are afflicted, the others are unharmed and well. But it is a general promise. If other men shall seem more righteous, mightier, holier 2c. than thou, but thou shalt be condemned of all as a dead and heretical member, arise, and look unto me, because thou art a precious jewel in my sight, because thou shalt be glorified, and men shall be given in thy stead.

### **V. 5. Fear not therefore, for I am with you.**

13 He continues to comfort the church, which is troubled by the small number of believers and the great multitude of unbelievers. "Fear not," he says, "you will be fruitful and have many children. "I will bring your seed from the morning, and gather you from the evening," that is, from all parts of the world. There will be people everywhere who will confess my name and my religion. But that he adds the words of command:

### **V. 6. do not resist 2c.,**

14 In this way, he covertly indicates that the wicked oppose it with force and cunning, so that the church does not grow and the word is not spread further. We see more examples of this today than we would like.

### **V. 7. All those who are called by my name.**

15 [Instead of: Et omnem, qui invocat nomen meum translate, "All who are called by my! Names are called." But it is as it were a description of a Christian. For they have the name of Christ, and are called by the name of Christ, not by their name. Therefore they are also something by the righteousness of Christ, and not by their works or doings.

### **Namely, whom I have created for my glory.**

(16) Before, by natural birth, he sought his own glory; but now, having become a new creature by the Holy Spirit, he does nothing, suffers nothing, hears nothing, speaks nothing, but what relates to the glory of God. Thus the gospel condemns all human deeds and works, and preaches the righteousness of the one Christ. Whoever can say, do and live all these things from the heart is created for the glory of God and is a new creature of God.

17 Furthermore, here too the world judges the opposite, and calls the godly a devil's work, condemning them as heretics. Therefore, this consolation is necessary.

(18) If anyone wants to carefully distinguish these three words, "to create" is as much as to make a godly person out of an ungodly one; "to prepare" is as much as to adorn with the gifts of the Holy Spirit, namely with faith, which alone prepares a new creature; "to make" is as much as to complete the work, that everything a Christian speaks and does is God's work and pleases God. Thus, all Christianity lies apart from us, in the righteousness of Christ and the mercy of God.

### **V. 8. 9. Let the blind people come forth.**

19. he calls on the saints of works, as he has already done above [Cap. 41, 21. ff.], and



calls them a blind people, because they are not certain about anything, because they cannot predict or teach anything certain.

**V. 10 But you are my witnesses, 1) says the Lord.**

20 He is actually speaking to the apostles, whom he comforts and strengthens, so that they will not be offended by the fact that so few follow Christ and the majority of the people are rejected. Do not be offended, he says, that there are so few of you. For you are my witnesses and witnesses of my words. It is my word that you teach; therefore it is certain, and you have no reason to think that I have now become another God, because I have abolished the word of the law and commanded to preach the gospel. Your word and your teaching pleases me; the teaching of the unbelieving synagogue does not please me.

This is a great comfort for the apostles and bishops. But as in the preceding 10 ff], so also here the opposite is before the world. For our doctrine is condemned as heretical and detestable to God.

**V. 11-13. Thus I am God. Also I am before, for never was no day.**

22. All this is said for the comfort of the church, which was established from the remnant of the Jews and the Gentiles, so that it would not think that God is now a different God than He was before. For he has not been changed, but only the word has been changed. Just as he stood by the old people, he also wants to stand by the new people; they should only not despair, or, moved by the aversions of the Gospel, fall away from the word of the Gospel.

**And is no stranger among you.**

(23) Namely, not a foreign god. As if he wanted to say: If you have accepted this word of the gospel, do not doubt that you have and worship the true and one God, who has always been. For because the Jews take the promises carnally, when they see that Christ is in such

great weakness, the conclusion: Either this is not Christ, or God is not God. For he has promised another Christ; not one crucified, but a glorious one. Against these ungodly opinions he strengthens the hearts of the godly at this point.

**You are my witnesses, says the Lord.**

(24) He repeats these words as if to say, "Make your hearts firm and believe that you are my people and that I am your God, even though the synagogue contradicts this and says that they are my people and condemns you as apostates and heretics.

**And is no one who can save from my hand.**

25. I am the same God that I have always been, so I will preserve and protect you, my people, however few and despised you may be. But your adversaries I will condemn and destroy, so that they shall not be able to hinder you when you spread my word into the whole world. For he indicates here that the adversaries of his people are many, against whom he promises his protection.

**V. 14. Thus says the Lord your Redeemer.**

(26) He continues to clear away the trouble, as if God and religion had been changed, and proves with the previous deeds that he is the same God that he has always been. I, he says, am the same God who gave Cyrus to redeem you. I am the same God who drowned Pharaoh in the Red Sea and led you through the sea unharmed.

27 Furthermore, the consideration of time makes this passage obscure. For he speaks as if he were in the New Testament, and lists the benefits of the Old Testament, and the return that happened through Cyrus, as already past, while it happened a long time after Isaiah.

(28) But actually by these examples he gave to understand the thoughts of the ungodly synagogue. For they said thus: I will follow the God of my fathers, who brought us back from Egypt and Babylon.

1) In the editions estis, for which the Vulgate reads töstes.

I do not want to follow Christ. Therefore Christ answers: I am the same who did all these things; therefore believe in me and do not think that I am a foreign god. I am your Redeemer, who on the cross, by my death, redeemed you from the bondage of sins and death. I am the Holy One in Israel, who sanctifies the believers; as Paul calls the church "the sanctified in Christ JEsu", 1 Cor. 1, 2. Therefore, if you believe in God, believe also in me.

### **For your sake I have sent to Babylon.**

He tells the future history as a past one. For he speaks to the church of the New Testament. I am the one, he says, who awakened Cyrus, that he should destroy the monarchy of the Babylonians and bring you back.

30 Furthermore, this passage contains a theological sentence that the Assyrian empire was destroyed not only because of its sins, but primarily for the sake of the people of God, who were to be liberated. Therefore, Cyrus with his entire monarchy was a servant and bondservant of the people of God. In the same way, the Roman Empire under Augustus served the Church, so that after peace was established, the Gospel could be spread among all nations without hindrance. This is a great glory of the Church, that she has such great monarchs for servants. But who sees this glory? For it is hidden from the eyes of the world.

31 He calls the princes of the Assyrian monarchy, which Cyrus suppressed, "bars.

### **V. 15-17: He who makes way in strong waters.**

32. it is I who brought you through the red sea unharmed, and drowned Pharaoh your enemy, as when someone extinguishes a wick in water.

### **V. 18. Do not remember the old.**

Here he concludes: "Since I, Christ, am the same God who did all these things, forsake the law, accept the new word of the gospel, and believe that you have and worship the true God who was from the beginning. But it is clear,

that this passage is about the law, which is exalted at the same time as the priesthood and the kingdom of the law. Furthermore, although the promises are in the law, they do not belong to the law. Therefore, he does not abolish them in the New Testament, but gives them and fulfills them through Christ, his Son.

### **V. 19. 20. That I may make ways in the wilderness.**

(34) I opened a way in the sea in the past; I will do the same now, so that you may know that I am the same God; but I will do it in a way. The church has a way in the wilderness. For she is plagued by the flesh, by Satan, and by the world in many ways; she walks in the dry land, she suffers hunger and thirst, as it says in 1 Cor. 4:11. This is the sea, this is the desert of the church in which it walks, and yet it finds a way through the sea. For she breaks through all these adversities in divine power. In the desert she finds water. For Christ comforts and strengthens her with his spirit and word.

35 He calls the princes of the world "beasts of the field," many of whom will be converted. Notice that he does not say that he will take away the beasts of the field and the wilderness, but he promises that they will have comfort and happiness in the midst of all these things, and that they will break through the tribulations.

### **V. 21: This people I have prepared for myself.**

Here he begins to distinguish one people from another, and the Jewish people from the believing church. At the same time, he abolishes all the sacrifices of the Old Testament and establishes new ones. Those sacrifices of yours, he says, were preludes to those to come, and did not make righteous. But the true sacrifices that please me are: to tell my praise, to glorify me. This cannot be done unless you condemn yourselves and all your doings 2c.

There is a great emphasis in every word. It is a people who do not dress themselves, like the works saints, but are dressed by Christ. And it is made ready, not for its own praise, but for the praise of Christ. These are the true

Sacrifice, preaching Christ and praising him, condemning our own righteousness and doings. This is the true burnt offering, this is slaughtering animals and burning them completely with fire, so that nothing remains of our powers and deeds.

### **V. 22. 23. Not that you would have called me 2c.**

The pronoun "me" and "to me" must be diligently observed throughout this passage. You have called, you have worked, you have sacrificed 2c., but not "to me." For all works, even if they are commanded and holy by GOD, if they are done in the opinion of becoming righteous thereby, are an ungodly service. Therefore he repeats again and again the pronoun with the negation: Not to me or me. For this is idolatry, to hope for righteousness by works, which is obtained only by faith in Christ's death.

(39) What then do the papists say to this passage? If the services instituted by God Himself, if the works commanded by God Himself have not helped righteousness, what will the monastic orders, the caps, the mass, the vows, and all the exceedingly foolish antics of the entire papacy, which they have undertaken without God's word, help? It is a desperate blindness if they do not fall silent at the mention of this passage and recognize their errors.

### **V. 24. You have not satisfied me with the fatness of your sacrifices.**

40 That is: I cannot be reconciled by all your works, none of them is sufficient for me.

### **Yes, you have made work for me in your sins.**

41 [Instead of: Veruntamen servire me fecisti] translate better like this: "You have done me work. This is an excellent passage, that all the righteousnesses of the law, all the works, no matter how great, no matter how holy, no matter how apparent, are of no help in attaining righteousness before God, but are only sins for which Christ had to do enough and take pains. But this is our

Justice, that Christ has had work. And this article has only our faith and our religion; the whole world knows nothing about it. For all other doctrines judge thus: He who has sinned shall be punished. But this article teaches the contradiction, namely, that we sin, and another is sufficient for sin, and takes the punishment of sins upon himself; as John says, "Behold, this is the Lamb of God, which bareth the sin of the world" [John 1:29]. Therefore, no punishment that is upon us is enough, not even for the smallest sin. But the punishment of the only Christ was enough for all sin.

Therefore, because this doctrine does not agree with reason, so many sects, so many kinds of atonement, so many works have been invented by which men strive, but in vain, to do enough for their sins. Therefore, this passage must be diligently considered. For it contains the most important articles of our faith. He says that he was worshipped by the nations, therefore he indicates that he is God. Likewise, he says that he worked, therefore he became man and died for our sin. However, he is not overcome, but he only has trouble, therefore he rises again from death 2c.

### **V. 25. I, I blot out your transgression for my own sake.**

The text not only teaches, but also refutes. For it contains very important contrasts. "Oh, I," not you; "for my sake," not for your sake, or for your works. Thus he abolishes all works and all doings by which men want to redeem their sins.

### **V. 26. Declare how you will be righteous.**

44. He challenges the works saints who dared to be justified by the works of the law. Now, if you know any other way by which you may be justified, tell it. For that you boast that you received your rules of life and laws from your fathers, I am not interested in that. For your fathers also were sinners. Because ye now execute a more arid righteousness, therefore will I reject you with all your righteousness and works. He just says

What is written in the Acts of the Apostles [Cap. 4, 12, Vulg.]: "There is no other name under heaven in which we can be saved. Now whatever you bring forward to establish your righteousness apart from Christ and without Christ is condemned, ungodly and blasphemous.

#### V. 27. **Your forefathers sinned.**

I do not understand it of Adam and of original sin, but I generally take the singular for the plural, that with it he wants to refute the common reason of proof that has been used for all lines, since they hold up to us the reputation of the fathers; as they say today: I want to follow the faith of my ancestors. Is it likely that so many centuries should have been mistaken, and so many holy men should not have known the way of truth? 2c. He says, "Your forefathers also sinned."

46 But this passage is well to be remembered. For this is how it generally happens that the descendants of the body and the outward appearance do not follow the deeds or the faith of the fathers, as we can see what great trouble followed the example of Abraham, when he was commanded to sacrifice his son. For they looked only at the work in and for itself; but at the command which preceded the work, and at the faith in which Abraham wished to carry out the command, they did not look. Therefore, they left the kernel and kept the shell of the nut, just as our papists do, who do not follow the rules and orders of the fathers.

and then, out of great and special wisdom, say that they were not evil men, but that they deserved that we should also follow their lives. But the faith, which should be the same for all the saints, and the word, which is the leader and teacher of faith, they abandon.

#### **And your teachers have mistreated me.**

He speaks of the doctrine and the rules of life. He says: "In all that they teach, they do not look at the core of the law, that is, at the promises of Christ; but in the meantime they make much for themselves with the outward veneer of works and sacrifices. Thus he rejects both the teachers of the people and the fathers who instructed them.

#### **V. 28. Therefore I have desecrated the princes of the sanctuary.**

48 He calls them "princes of the sanctuary", as it says of them in Romans 9:4, 5: "To whom belongs the adoption, and the glory, and the covenant, and the law, and the service, and the promises; to whom also belong the fathers, from whom Christ came according to the flesh" 2c.

#### **And have made Jacob a ban.**

(49) That is, to utterly reject the people, together with all the law and all the worship of the law, so that they, with all their doctrine and life, become a reproach and an abomination, and not righteousness, as they think they are. We say the same of the papacy today.

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## The Forty-Fourth Chapter.

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In the three previous chapters, he discussed the righteousness of faith. He praised this righteousness and the gospel in many ways. He also refuted his own righteousness, and added various consolations for the godly, and threats against the wicked who contend against this righteousness.

Finally he has abolished the whole law together with the priesthood and the kingdom. Now he concludes this whole thing, as it were, with a final speech. As if he wanted to say: "That I summarize it briefly: by this righteousness we must be preserved, or we will perish with the ungodly. But as it is usual in the closing speeches, so

he adds admonitions and consolations. For he promises the church a seed and offspring.

### **V. 1. Listen now, my servant Jacob.**

2, He addresses the people of the gospel who were chosen from the synagogue. You who are my servants from this people, that is, you who believe or are obedient to the faith; who, though you have been banished by others, yet serve me and are grateful: "Hear".

### **V. 2. 3. For I will pour water on the thirsty.**

He confesses that the church is thirsty and arid because it is in constant heat and sees nothing but its condemnation and shame. Therefore he says: "Fear not", I will shower you with fruitful rain, that a rich seed may grow for you. I will give the Holy Spirit to comfort and water thee, that thou mayest not lack offspring to spread the gospel. For it is a comfort that the church should not despair in the present tribulation, but hope that God will give it a numerous offspring, although the wrath of the world and of Satan threaten the opposite. For the Holy Spirit does not depart from the Word, but is active through the Word.

### **V. 4. that they should grow.**

4 He hereby looks at the first psalm. The blessing of the church will be as abundant as the grass in the meadows. The pastures have an exceedingly good prosperity. Therefore, through them he indicates the power of the blessing, that the word will gain a happy progress against all the violence of the world.

### **V. 5. This one will say, I am the Lord's.**

These words are to be taken distributively. Christians will be scattered now and then throughout the world. As if he wanted to say: Here and there and everywhere there will be Christians.

### **And that one will be called by the name of Jacob.**

6 This is a very clear passage of the calling of the Gentiles to follow the Jews and the

Children of Abraham shall be made like, and called by their names. For this passage must be understood by those who were not previously called by the name of Jacob, nor descended in the flesh from Jacob, but from the Gentiles. But one must carefully note such scriptural passages in which the transmission of the name, the lineage, and the inheritance is promised: that Jacob is not only the one to whom the promise was made, but also the Gentiles. So also it is said in Ps. 87:5, "It shall be said in Zion, that all manner of people shall be born therein." For he speaks in this place of the Gentiles of Tyre, Sidon, Egypt 2c. But this is the only grievance of the synagogue, by which it is offended, and therefore falls away from Christ, that the Gentiles should be made like unto them.

### **And this one will ascribe himself with his hand to the Lord.**

7 That is, he will confess the Lord so that there is no difference between the Gentiles and us Jews, as Peter says in Acts [Cap. 15, 9.]: "God made no difference between them and us."

### **V. 6-8. I am the first, and I am the last.**

This is the second part [of this chapter], namely a refutation of the adversaries, so that the Jews would not think that Christ was a new and different God. As if he wanted to say: <sup>q)</sup> Do not be offended that I reject the law and the people of the law. For I am the Almighty God, who I have been from the beginning.

### **V. 9. Their idolaters are all vain.**

9 He now mocks the idolaters in order to strengthen and encourage the hearts of the godly, so that they may consider from what great errors they have been redeemed and that they thank God for such a great benefit.

(10) Thus we are also strengthened in our doctrine when we remember the impiety and folly of the papal religion. Des-

q) Instead of the preceding, the 1532 edition says: .This is equal to what was said before.

Half advise us against those who do not want the abominations of the pabacy to be illuminated in sermons. For Satan's intention is that, after these abominations have been cleared out of the way, he will lead us back into piety through the appearance of spirituality (religionis). Therefore, it is useful to keep the abominations of the monastic life, the satisfaction, the saying of mass, purgatory, the invocation of the saints, the apparitions of the spirits, and other abominable things, always before one's eyes, so that the heart may be filled with hatred for them and not fall back into the former godlessness. For thus we see that also here Isaiah, for the very same purpose, mentions the doings and nature of the idolaters, and we are at the same time encouraged to thank God for this supreme benefit, that we have been delivered from such great ungodliness and transferred into the light of the Gospel.

11 But it is to be noted that he adds: "And their most precious things are of no avail." That is, their best works, which they do in idolatry, their most holy efforts, to which they ascribe life and blessedness, are nothing.

(12) As Isaiah says this of the idolaters of his time, so we are to apply this passage to our times, that the most beautiful works of the priesthood, such as masses, prayers, vows, chastity, poverty, etc., not only do not make one righteous, as they think, but also condemn him and bring him to ruin, because they are ungodly things in and of themselves, as the mass is, and also because an ungodly delusion is involved.

Not only does he condemn the idolaters and their works, but he also adds this, that their witnesses are blind and see nothing; that is, that all their doctrine is vain, uncertain and harmful, as Paul also says, "They understand not what they set" [1 Tim. 1:7]. "They see nothing" is a Hebrew idiom; "see" stands for preach, teach.

(14) Now he concludes, and says of all religions and deeds done without faith in Christ, that they will finally come to shame. Therefore it is a wretched thing to undertake so much labor and toil, to do so many works, from which one has no other benefit than to be eternally put to shame.

**V. 10. Who are they that make a god?**

(15) Hereby he mocks and scolds those who do not want to be formed by God, that is, who do not want to be justified by grace, but make themselves a god, that is, make themselves justified by their works and deeds. Thus, every monk is one who makes a god, because he does not invent God for himself according to words, but according to his thoughts, that God is pleased with this rule, with this clothing, with these vows 2c. Pleasure. Thus all saints of works make a god for themselves, who is pleased with the works that they themselves do.

**V. 11 ff. Behold, all their comrades are put to shame.**

(16) All religions or righteousnesses other than the righteousness of grace will be put to shame.

**Because they are masters made of people.**

This is an excellent conclusion, for it contains the reason for the previous statement: "For by the word 'master' are designated the saints of works, who toil with various works. But that he presents one as a carpenter, the other as a blacksmith, he shows that the work of the saints of works is different, since one wants to earn God's merit by this work, the other by another; however, they all argue against this doctrine of faith and grace.

18 But it is especially important to note in this passage that he adds, "Of men. For this contains the main principle of our doctrine, that everything that is not prescribed in the word of God is reprehensible and devilish, if we presume to propitiate God by it. Therefore, we are not to do, teach, or believe anything except what is commanded by a very specific word of God. But in things that do not concern the conscience, and do not belong to the attainment of righteousness before God, we can safely follow the teachings of men, as in housekeeping and worldly government. For the wisdom to manage these things has been created for us, and these things belong only to the

bodily life. But the consciences should and can be governed only by the Word of GOD. That is why Isaiah condemns "the masters who are of men".

19 Furthermore, the extensive and long description of the "masters" shows the misery of godless religion, the fruits of which are much toil, weariness, fear and hardship, and finally, after the greatest labor, become ashes. On the other hand, ours and the true religion, which teaches trust in the mercy of Christ, satisfies our hearts in the judgment of God and brings about joy in the Holy Spirit, so that we may boast even of the tribulations that befall us elsewhere.

20 Thus the Prophet warns against other religions, which do nothing but wear out body and soul at the same time in vain, and the more severe they are, the more they make people fearful, distressed, and bring them to despair. And just as the woman who suffered from the flow of blood only got worse with her illness through the treatment of the physicians [Marc. 5, 26.], so also through such actions the evil gets worse, and the hearts are made more and more restless, as we experienced under the pope, since the souls were not calmed down after innumerable pardons, prayers, fasts, masses, and pilgrimages, but were tormented more severely. But the word alone truly comforts, according to the saying: "If then we have been justified by faith, we have peace" [Rom. 5:1].

#### V. 17. Before it he kneels and falls down and prays.

This seems foolish and ridiculous to us. But what does St. Jerome do differently, since he commands to worship the wooden cross by falling on his face ((*υποδουλιᾶ*)<sup>1</sup>)? What does a Franciscan do differently, who imagines that he is damned if he does not gird a rope around his body, if he does not have his head circumcised, if he does not put on a bad garment? Is this not the utmost foolishness, then, to assume righteousness from a girdle, from a plate, from a garment?

1) Only in the Jena edition is the iota kupserixturu. Wittenberg and Erlangen

do? Is this not the utmost ungodliness, worshipping these things? But they deny that they worship these things. Yes, they worship them in fact, because they believe that God looks at such futile things and takes pleasure in them. But this is actually against the first commandment, "You shall not have other gods." For to believe that God is reconciled by such works is to invent and make an idol for oneself and to worship it. For the true God is the one of whom it is written, "Your eyes see by faith" [Jer. 5:3].

#### V. 18-20. They know nothing and understand nothing.

(22) They do not know what the true worship is and cannot judge the true worship. But they should think that just as the wood that is burned is not God, nor does it make righteous, so the rest of the wood from which the idol is made is not God. Thus a monk does not consider that, just as the cloth on a chariot does not make righteous, so also the cloth from which his robe is made does not make righteous; that, just as the rope to which a horse is tied does not make righteous, so also the rope with which he girds himself does not make righteous. But they ascribe to their cowls and ropes the power to make righteous, because they say that it is sinful for a Franciscan to walk without a cowl and without a rope.

(23) For such scriptures must be applied to the idolatry of our people. For in this whole passage the prophet has only to do with the fact that everything that does not proceed from faith is idolatry, whether it is done with iron or with wood. But the source of this idolatry is that we think that God is reconciled through our works.

(24) Therefore, the true and only religion and worship is this, that one believes forgiveness of sins, which God gives by grace and freely, without works subsequent or antecedent, out of pure mercy; just as He makes the sun shine, and gives all other good things that we have

enjoy. If one believes in this kind God, who does good by grace and for free, this is true religion and true righteousness.

### **V. 21. Remember this, Jacob and Israel.**

(25) He wants the memory of idolatry to remain with the descendants, so that they may both thank God that they have been freed from such great ungodliness by means of the Gospel, and learn to fear God, because if He does not preserve us, we can easily fall into the same errors again. Thus, we must by no means forget that which we have ungodly done as well as believed in the pabstical. For what is more foolish, what is more contrary to the honor of Christ, than to ascribe righteousness to a dirty cap? And yet men have imagined this so stiffly and firmly that they have put on the dead bodies of monks and buried them in them. There have been countless other things of this kind, and it would be desirable to make a register of them. For most of it is of such a nature that it will hardly be believed by posterity. And yet we have been such fools that we have cherished the delusion that righteousness and forgiveness of sins are to be found in these things.

### **V. 22. I will wipe away your iniquity like a cloud, and your sin like the mist.**

(26) Hereby he briefly summarizes the main conclusion of this whole text and repeats that no religion, no worship, no other God forgives and redeems sins except Christ alone, and that free of charge and by grace. Therefore, it is an apt description of Christ and Christ's ministry that he is an everlasting high priest who reconciles us to GOD and blots out our iniquity, who overcomes death and hell. This is a completely different doctrine than the monks and sophists should understand. For these make Christ a judge and executioner of consciences. Therefore so many kinds of merits and works have been invented by which the enraged judge could be reconciled. He adds:

### **Turn to me, for I will deliver you.**

(27) As if to say: My office is to save; I have done this, I have conquered sins, death, Satan, hell, on the cross, I have abolished the rule of the law. Now you, too, do your duty: accept what I offer you, turn to me, your Redeemer. Thus he dissuades from all other doctrines and godless religions, which are contrary to this doctrine of grace. As if he wanted to say: You will be drawn by different inclinations soon there, soon there, that you turn away from me; therefore make an effort that you turn to me. This conversion does not take place in one day or in one month, as the Lent was under the papacy, but it is a perpetual duty of the people of God.

(28) But it is ridiculous to try to force from such passages that there is power in us to turn to God without His grace. For to those to whom he communicates his word, he will also give power to believe the word; for the word of God is not taught in vain and without fruit, but the Holy Spirit is with the word, and moves hearts through the word so that they believe. Then this "turn to me," of which the prophet says here, concerns not only faith, but also the teaching that we also convert others who are turned away by ungodly teachings, that we exhort them, that we comfort the despairing consciences 2c. For it takes much effort to hold this article of justification against Satan, against heresies, and against our reason.

### **V. 23 Rejoice, O heavens, for the Lord has done it.**

After having finished the teaching of grace and the exhortation, he now also gives thanks for this great gift. And this happens quite appropriately in the final speeches. But what the Latin translation has given: *Misericordiam fecit Dominus*, reads in Hebrew: "For the Lord has done it." For he looks back to what has gone before, as if to say: The



The Lord alone is the creator and the one who does it. What the Lord says, that happens; he promises righteousness in the word free of charge and by grace, and he also offers and gives it. But the idols and their teachers are vain talkers. When they speak or promise something, it does not come to pass, as he said above [vv. 9, 11]: Their end is that they become ashamed.

(30) This is a well-known Hebrew expression: "Rejoice, you heavens," that is, you who are of heaven or under heaven, as when I said, "Rejoice, you Elbe, to the Lord, for the gift of the spreading of the Word;" that is, you Wittenberg, or those who dwell on the Elbe.

#### **V. 24. Thus says the Lord your Redeemer.**

After the discussion about faith in Christ and the doctrine of faith is finished, he makes his way to the people who were in Babylonian captivity and were to be redeemed by Cyrus. As if he wanted to say: Keep my words that I say. So it will happen that you will be redeemed by my power, against all presumption, as much as others ridicule me as a weak God.

#### **He who prepared you from the womb.**

(32) Here we see what free will does. But this is the custom of the holy scripture, that it ascribes everything to God, that everything we receive is given to us from our mother's womb, so that we may not be proud.

#### **I am the Lord who does everything.**

(33) Hereby he looks upon the idols. For he refutes all opposing religions, that we should say: The God of the Turks, of the Jews, of the Papists does nothing; but our God does everything. For this is what he wants when he says, "I am he," and no one with me, so that he may prove that he is the one, and so that he may draw us away from idolatry, that we may remain in the truth of faith.

#### **V. 25. Who nullifies the signs of the soothsayers.**

He calls the teachers of other religions, who do not teach the righteousness of faith, but the works, "soothsayers". He shows that the teaching of these is both false and foolish. That the religion of the papists is such today, we learn.

#### **V. 26. But confirm the word of his servant.**

35 As he said in the beginning [Cap. 40, 8], so he also concludes: "The word of the Lord endures forever. He calls the word of the gospel "counsel," by which the conscience is advised, as he also calls Christ a counsel in the ninth chapter above, v. 6.

#### **He who says to Jerusalem: Be inhabited!**

Here he comes to Cyrus, and speaks of the thing as a past, which was nevertheless still future. But he holds up this prophecy of Cyrus to comfort the godly so that they will not despair of the future kingdom of Christ, which he has described in these four chapters. For since the Jews were to be almost completely destroyed by the Babylonians, all the promises of Christ's kingdom were in danger; and since the kingdom and the priesthood of the Jews, together with the temple and the city of Jerusalem, had been destroyed by the Babylonians, there could be no hope of Christ's kingdom. Therefore, he promised to bring back the people through Cyrus and to restore the kingdom with the priesthood, so that the promised kingdom of Christ would be given to the unharmed people.

#### **V. 27. Who says to the deep: Seal!**

37 He praises his power in a general statement. However, it can be taken as a figurative speech of the king of Babel. Just as I dried up the Red Sea, so I can also dry up the great rivers, the Tigris and Euphrates, with their princes.

#### **V. 28. and shall accomplish all my will 2c.**

38. Cyrus will bring back my people and will make Jerusalem inhabited again.

## The Forty-Fifth Chapter.

Here the prophet starts to talk about the restoration of the Jews by Cyrus. Furthermore, it is to be noted as something special and strange that he calls Cyrus an anointed one of God. For Messiah is a general name, and means a king, because the kings were anointed. But that he adds, "my anointed one", one does not read of any heathen king. Therefore, I would like to believe that Cyrus was holy, and that the return of the people and the restoration of the kingdom and the priesthood were fruits of faith.

### **V. 1. That I might subdue the Gentiles before him.**

2. the victories are also given to the Gentiles from heaven, and the kingdoms are both established and destroyed by God, as this passage shows. Many similar sayings can be drawn from Daniel here. "Belt" means the administration of the kingdom.

### **V. 2. 3. that you may know that I am the Lord 2c.**

(3) All these things, saith he, will I give thee, that thou mayest know me. For what he has said up to now, he said of Cyrus, when he was not yet a believer. But it can also be taken like this: "Who I have called you by your name", that is, who I have chosen you especially before others. It was an important and most admirable thing that he could believe in the God of Israel, who had been overcome by the king of Babylon, whom Cyrus himself had overcome.

### **V. 4. For the sake of Jacob, my servant.**

4 This passage is well to remember that the kingdoms are aligned and destroyed for the sake of the godly.

### **V. 5. I equipped you, since you did not yet know me.**

5. instead of: Assimilavi te, et non cognovisti me translate thus: I have called you by name

You did not know me yet. These are great praises that the God of the Jews, who overcame the Babylonians, gave all these glorious victories to Cyrus. In order that he might strengthen him against this affliction of weakness, he adds:

### **I am the Lord, and no one else.**

(6) Though the Babylonians have triumphed against me, yet I alone am the true God, and there is no other God besides me.

### **V. 6, 7: I who make light and create darkness.**

7 I take "light" and "darkness" as figurative. Speech for happiness and unhappiness. As if he wanted to say: If you desire peace and salvation, seek it from me. If you are afraid of misfortune, then fear me. For I create both. This boasting of the divine power is necessary against the annoyance of weakness. For at that time the Jews regarded God as a blasphemed idol among the Gentiles, who had not saved his people from captivity and had not protected them from the violence that a godless king had done to the people of God. And this trouble also disturbed the godly. Therefore, he now begins an exhortation.

### **V. 8. drip, you heavens, from above, and the clouds 2c.**

This passage is much used in the church of the papists, and is a strong proof of their ignorance, because they have drawn it to the holy virgin. We know, however, that in this chapter the promised redemption through Cyrus is dealt with. This passage is spoken in imitation. For it is spoken in the person of those who were in captivity, and contains the inexpressible groaning of the blessed, who realized that they were oppressed with such great misfortune because of their sins. As if they wanted to say: Behold, we are of the priesthood and of the kingdom, the

We have been deprived of the temple and all worship; we have been transferred to the Gentiles. There our sins answer us; these press us so hard that there is no hope of salvation anywhere. For there is nowhere a righteous man who could satisfy so great a wrath of God. The whole nation is so overwhelmed with sins that there is no hope of salvation. Therefore, O heavens, drip and rain righteousness; if it is not poured out upon us from above, it is done for us. Ah! that God would now grant us forgiveness of sins and give us the Holy Spirit to shower us with grace: then it would happen, when first our sins were taken away and God was reconciled again, that we would be brought back. For there is no hope that the punishment will cease as long as the accusation and the guilt remain. Therefore, rend the heavens and come down; sprinkle us with your righteousness, and we will soon be restored. 2c.

(9) This is an excellent passage that teaches us about all temptations. For in every distress and punishment we are terrified by our sins and the wrath of God. Hence follow such sighs as the prophet describes here.

But the prophet makes several steps; for "the dew of heaven" is the divine grace with which God embraces and caresses His own. This is immediately followed by "the rain from the clouds". For the first gift and the first work of divine grace is that it gives pious teachers who teach the word purely and loudly. When this happens, "the earth opens up," that is, the word is given a happy progress, so that there are many disciples. Then "salvation springs up," that is, the consciences are freed, even the bodily plagues are taken away, and "at the same time righteousness springs up," that is, fruits worthy of this preaching follow.

### **I, the Lord, create it.**

(11) The groaning and prayer of the captive people is answered. You ask for righteousness and salvation; behold, I, the LORD, create the same, and give it to you; fall

Only do not depart from faith; hope, and I will deliver you. This is the real and true opinion, which agrees in everything with the preceding and the following. Therefore, the papists who read this in their churches as if it were said by the Blessed Virgin Mary are acting inconsistently.

### **V. 9. io. Woe to him who disputes with his Creator.**

(12) So far he has dealt with the attitude of the godly; now he deals with the other party, that is, the person of the wicked, who are annoyed by the deeds of God, because they see that they are afflicted, even though they have the name of the people of God, and that, on the other hand, the Babylonians, the wicked pagans, are prospering, and everything is going very well for them. Therefore, they begin to quarrel with God as to why He is doing this. But it is the most dangerous and greatest challenge of all to dispute with God why He does this or that, because the works of God are incomprehensible. And one has not been able to find a reason why God has rejected the entire people, along with the worship and the kingdom, and handed them over into the hands of a godless king. But this thought is magnified by the fact that they see that the whole world adheres to another religion and has an abundance of all goods.

(13) Therefore, weak hearts think this way: Do you think that God has rejected so many peoples and chosen us, who are the smallest part, especially since the fact shows the opposite, and the whole world considers us to be such people, whom our God has abandoned and rejected? If we now consider this, not only according to the matter (objective), but also according to the movements of the heart (affective), that is, when Satan inflames our hearts with his attitude (habitu), namely with anger and hatred against God, it happens that the overcome hearts worship the devil for God, and flee from God, as from the devil, and ape him. This is the origin of such speeches [Jer. 20:15]: "Cursed be he who brought good tidings to my father, saying, 'You have a young son'; likewise [Jer. 20:14]: "Cursed be that day,

wherein I was born." Likewise [Jer. 20:7], "O Lord, thou hast persuaded me, and I have been persuaded." For so far do the hearts go astray by these thoughts, when they dispute about the deeds of God, why he does this or that. That is why I have said that one must be on the highest guard against this.

14. But there is no other way to wriggle out of it than to turn away one's eyes and senses from it absolutely, and not to allow this question at all. For it cannot be comprehended, and those who want to comprehend it plunge into hell and sink therein, denying God and all His works. Therefore, the prophet reminds his people not to be angry with God's deeds. Do not quarrel, he says, with your Creator. Do not ask why I visit you like this. Be patient about the present and do not worry about the future. For I am your Creator, who do and govern all things according to my will 2c.

### **V. 11. Demand from me the signs.**

15 There is an emphasis in the pronoun "me. For these words are spoken for the future comfort of those who were to be led to Babylon, that he might precede them with promises, that they might be assured that God would take care of them. As if he wanted to say: Incline your ears to my word and judge according to my word. For in the tribulation we are not to follow our thoughts and senses, but the word and the promises. Therefore he says: Ask me for advice and comfort, do not take refuge in your ungodly suggestions 2c. Turn to me and ask my word for counsel, and you will be comforted and know that this captivity will not last forever 2c.

### **V. 12. I have made the earth.**

(16) Commit your cause to me. For I can help you; you are the work of my hands and my children. I am your Creator, therefore I will preserve you; only do not despair. All this is said for the comfort of those who should feel the Babylonian captivity.

### **V. 13. I have raised him up in righteousness.**

17 He speaks of a yet future thing as if it were present. But he means Cyrus. I have raised him up in righteousness, that is, I have sent him to restore the kingdom and the priesthood and to give the captive people a just government.

### **V. 14: The Egyptian trade and the Moorish trade.**

18 He promises Cyrus dominion over other nations as well, as a reward for his efforts in returning the Jews. "He calls their wealth "the trade of the Egyptians.

### **They will fall down before you, and plead with you.**

19. adorare means a gesture, not a service, like those who bow their knees before princes, which is a very praiseworthy and common custom. Thus deprecari means to become a supplicant. But what the Latin translation has given: Viros sublimes, according to the Hebrew, is "the long people" (viri mensurae); not according to size, but because they are rich, wealthy and powerful.

### **V. 15. Truly, you are a hidden God.**

20: These are the words of the prophet who, according to this prophecy, is amazed and astonished that God rules, guides and saves His own in a miraculous way.

### **V. 16. 17. But the idolaters must all stand with shame and scorn.**

21 He comforts through a contrast. O Israel! You have the true God, who is mighty in word and deed. All other gods, all worshippers of other gods will be put to shame. But these are words of faith; before the world the opposite is true. Therefore he calls the God of Israel a hidden God.

### **V. 18. The God who prepared the earth.**

22 Here he gives credibility to the promises and strengthens the hearts of the believers so that they should not doubt the future redemption. As if he wanted to say: Believe only me-

n my words and promises, for I will redeem you and can redeem you. I did not create the earth to be desolate, but to be inhabited. And my word is powerful, it will not deceive you, but will give that which is promised.

23 Furthermore, by "earth" I do not mean the whole world, but Judea, which was desolate after the people were taken to Babylon. For what need is there to promise such a thing of a land that is already inhabited? Therefore he understands the desolate land of the Jews.

### **I am the Lord, and am no more.**

24. He boasts of his power, so that the power of the Babylonians will be small in the eyes of the captives. I am God; no one, no matter how powerful he may be, shall resist me and not prevent what I promise from coming to pass.

### **V. 19. I have not spoken in secret.**

(25) Everything goes to the confirmation of the previous promises of Cyrus, and to the uprightness of the hearts of the captives. My promises, saith he, shall stand fast; for I speak not into the wind, I speak not into secret, or into the wilderness, where no man heareth; but unto them that shall believe these promises, in whom my word shall be strong. And it shall surely come to pass what I have now promised of the redemption to come, which shall be through Cyrus.

### **For I am the LORD who speaks of righteousness.**

I speak of righteousness. But God's "speak" is to do, as in the first book of Moses [Cap. 1, 3]: "God spoke; and it was so." Therefore He now says: "These promises of Mine will bring about a righteous government for you, that the kingdom and the priesthood may be restored, and the remission of sins and punishments may be preached.

### **V. 20. Let the heroes of the Gentiles gather and come together.**

27. he scoffs at the Babylonians, but especially at those who have the oversight of the god.

The first service was in the morning. As if he wanted to say: I have proclaimed and promised this before; proclaim something like this. What the Latin translation has given: Qui salvati estis ex gentibus, that must be read active: Salvatores gentium, ye saviors of the Gentiles, so that it may be spoken mockingly: ye who measure yourselves, who boast that ye can save men, counsel and help them 2c. But this also is a comfort to the godly.

### **Who know nothing, and carry themselves with the blocks of their idols.**

Your doctrine is nothing, your religion, your worship, your righteousness are nothing. Note the epithet that he calls them "carriers" ["who carry themselves with the blocks of their idols"]. As if he wanted to say: Your gods are such gods that you must carry, feed and maintain them yourselves; otherwise they would lie. Thus the rule of Franciscus, of the Carthusian Order 2c. is an idol which they must carry; by itself it could not stand, and if they did not carry it, it would fall. For such scriptural passages must be taken generally of all idolatries. This also is to be noted, that he calls their god such a god, who cannot help.

### **V. 21: Who has been saying this since ancient times?**

29 This, namely this prophecy of Cyrus.

### **A righteous God and Savior.**

30 He opposes this to the idols. "A righteous GOtt," because he brings righteousness. "A Savior," because he makes blessed, gives forgiveness of sins and grace, by which we are to be justified, and when we have been justified, redeemed from all evil, and so become blessed. No other God, no other religion, no worship and no work can do this.

### **V. 22. Turn to me, and you will be saved.**

31 He concludes this matter with an exhortation. Because I have foretold these things, let me not speak in vain. Turn your ears and your hearts to me; believe me, I who make these promises to you, and all these things will come to pass.

32 Furthermore, this "turning to the Lord" happens through faith. For the word of promise requires faith. But it indicates that the hearts are turned away because they are attached to the power of the Chaldeans and to their misery. Therefore, salvation seems to be impossible. Therefore, he wants them to turn their eyes away from the present state of things and look only at the word.

We have already reminded you of this many times, that in the time of challenge all outward appearances must be put out of one's mind, and one must follow the Word alone, without looking at the difference that exists between the Word and the present circumstances.

### V. 23. **I swear by myself, and a word of righteousness goes out of my mouth 2c.**

34 This saying of the prophet is general. For according to the promise he exhorts them to turn to him, and comes to speak secretly of Cyrus to Christ. I," he says, "will one day send a word that all idols and all false worship will be destroyed, all swearing will be abolished, and only I will be sworn by. Such sudden transitions are frequent in the prophets. "The word of righteousness" is the gospel that brings righteousness and forgiveness of sins. This is a Hebrew way of speaking, that they use the word "swear" for preach. For they used to confirm their sermons with oaths.

### V.24. **And say, In the Lord I have righteousness and strength.**

35 This is the form of the oath. [Instead of: Ergo in Domino dicit: Meae sunt iustitiae et imperium] the text must be connected in this way: "Let all tongues swear and say: In the Lord I have righteousness and strength" 2c. Thus faith in Christ is our righteousness, not in our works, not in our worship, not in our deeds, but in the Lord, who is our strength, that whoever will boast may boast in the Lord [Jer. 9:24, 1 Cor. 1:31]. Such will also come to him.

36. instead of: Ad eum venient, 1) one has to read: "Those who are such will come to him". Those who are not such, even if they boast that they are the synagogue or the church, will not come to him because they are foreign children.

### **But all those who resist him must become ashamed.**

37) So where the gospel is, there must also be enemies of the gospel, as Ps. 110, 1. 2. says: "I will make your enemies your footstool"; "rule in the midst of your enemies"; 2) and Luc. 2, 34: "Christ will be a sign that is contradicted. However, the end of the adversaries will be this, that they must be put to shame. This is an excellent passage. Therefore this appendix is as it were a secret interpretation (allegoria) of the history. Cyrus is Christ. Babylon is the world. But Jerusalem is the church.

### Cap. 46, 1. 2 **The Bei is bowed.**

38 We also want to connect these words with this chapter. For the prophet, according to his custom, adds another song, and as it were a song of triumph, with which he mocks the Babylonians. He begins with the destruction of religion, which was followed by the destruction of the worldly regime. No doubt the Babylonians laughed at this passage, because he boasts that the idols had fallen, whose worship was increasing at that time.

### **Their idols have been given to animals and cattle.**

3)

(39) Among the other spoils which Cyrus brought into Persia were golden idols. But the prophet plays with these words as if he wanted to say: These idols were once a burden for men; now they also press and weigh down the animals, which do not carry them to Persia without the greatest burden.

1) Instead of vsnist in the editions, the Vulgate reads verneut.

2) In Latin, this passage from the 110th Psalm (probably because the pen could not follow the lecture) is quoted very arbitrarily: I' meāio inimicorum Quorum povain seaßslnm peāuni tuorm, in the midst of your enemies I will set the footstool of your feet.

3) Instead of Iraeta in the editions, the Vulgate reads taota.

## The Forty-Sixth Chapter.

The prophet still remains with the promises and consolations that God will snatch his own out of the Babylonian captivity by Cyrus. But he speaks primarily to those who let themselves be overcome by the tribulations, so that they despaired of being led back, and now looked for other help and for other gods. For this is what people do who become fainthearted in adversity; they doubt that God will take care of them. Therefore, they fall away to other gods and seek other help. The prophet strengthens them and wants to persuade them that they should certainly believe that God cares for them and that they will only suffer for a time.

(2) Now this passage contains a very glorious promise, in which mercy is poured out altogether; but we are not worthy to read it, because of our unbelief. For this is the way the flesh is wont to do: when it is oppressed by a calamity, it feels that God is angry, and imagines all the terrifying examples of divine judgment, when one should rather do the opposite, and lift up the desolate heart with such promises as these are. For these two duties are thus distinguished from one another, that the rocks, that is, the hard and secure hearts, should be crushed, but the smoldering wick should not be quenched.

### V. 3. You who are carried by me in the body.

This is an exceedingly sweet image, that he says that they are carried by him in the womb, and that he is the mother who carries them as a tender child in the womb. First of all, God praises His attitude towards the troublesome; He is not a tyrant, not a tormentor (although it may seem that way), but a mother who takes great care that she does not harm the child she carries in her mother.

4 Secondly, it reminds us what we are and how we should be, namely a child,

The child that is enclosed in the mother, which sees nothing, feels nothing, cares for nothing, but all care falls to the mother; and although the container is narrow, it is still soft and well kept. Thus, by this similitude, he reminds us that when we are in trouble, we should let go of our cares, lest we be turned away to another God by the sensation of present ills.

Furthermore, the womb of God is the word of divine promise in which we are carried and formed. Thus Paul says that he begat the Galatians and Corinthians through the word of the gospel [1 Cor. 4:15, Gal. 4:19]. Therefore, we should not fear that God will corrupt us, since He carries us in the mother. And although the child in the womb is very tender and weak, it does not perish in the womb. But this is our duty, that we take care that we do not fall out of this mother through our fault. For if we remain true to the word, Christ suffers with us, just as a mother suffers at the same time when she gives birth to a child.

### V. 4. Yes, I will carry you to old age and until you turn gray.

(6) First, I will carry you in the mother until you are formed. Then, when you are born and formed, I will also carry you forever, until you grow. So a mother carries the fruit in the womb, the infant in the womb, the child on her back. Thus we who are in grace are carried forever. But these are words of faith. Looking at the matter and the outward appearance, we seem to be rejected.

### V. 5. To whom then do you compare me?

7 He speaks of the Jews who were in Babylon, who, as I said in the beginning [§ 1], prompted by their misfortune, turned away from God and sought foreign counsel and advice.

sought help. For the heart naturally looks for help in danger, and adversity forms a god. Therefore, in childbirth, shipwreck, and other perils, so many works have been done, so many ungodly vows have been made. Therefore he reminds them: Why then do you form me other than I am? Do not look at idols. Return to me, your God, who will and can save you; idols cannot do this.

**V. 6. 7. They lift him up on their shoulders and carry him.**

(8) It is a foolish and weak god that you make up for yourselves. He does not carry you, as I do, but he is carried by you. So he mocks them and reproaches their unbelief.

**V. 8. Remember these things, and be firm.**

9 For this is how one must read, not: Confundamini. He addresses the unbelieving spirits and those who sought to make themselves blessed by their actions. What do you seek by your actions? he says. Why do you expect and ask help from other gods? I have promised salvation so long ago; therefore all your doings are in vain, and my promise alone will redeem you, not the idols you worship. Thus he will draw the unbelievers away from their doings and bring them back to the word and to his promise. Corroboremini, that is, be firm, so that you will not be swayed and swayed by all kinds of winds of false teaching.

**V. 9: Remember the former things of old.**

(10) I do not think he is talking about the miracles in Egypt, but about the promises that actually belonged to the captivity. As if he wanted to say: So long before I promise the redemption; if this will now take place, it will take place because of my promise, not because of your works.

**V. 10: My plan stands, and I do everything that pleases me.**

(11) The opinion of this must be explained by the contradiction, that our suggestions and our will do not exist nor will they come to pass, so that he may thus remove all certainty from us and attach it to his word, without which no one can be certain of the divine will, without which nothing is valid, certain or certain that is taught of God and of righteousness before God.

12 Furthermore, this certainty and joyfulness of heart is necessary for us. For each one should be certain of his office and position, that he pleases God; not for the sake of the person, who never does his office justice, but because we know that it is a work of obedience, wrapped in God's word, which commands that each one should wait for his calling. But here we learn that Satan uses a wonderful trick, which makes it so that we do not like both those works that the Word approves and of which we could be certain, and those that we invent ourselves and of which we cannot be certain, because they do not have the Word.

**V. 11. f. I call to a bird from the exit.**

He calls Cyrus "a bird" because of his speed. Thus he calls him "a man of his will" who carries out his counsel, namely that of God, so that it may become clear that the attempts of men are futile, but those of God are certain.

**What I say, I let come, and what I think, I do.**

The divine majesty uses such abundance of speech against the ingrained and hardened evil that is innate in us, that we try to help ourselves by our actions.



## The Forty-Seventh Chapter.

The prophet has had enough arguments with his idolatrous Jews, who sought salvation through their actions and despised the promises. Now he turns to the Babylonians and threatens them with destruction. But everything is aimed at comforting the captive people, whom he tries to lead back to God, who had made the promises. As if he wanted to say: You do not believe my promises because the power of the Babylonians seems to be insurmountable to you. Well, however insurmountable they may be, I will overthrow and destroy them.

### Cap. 46, 12. Listen to me, you of proud heart.

Here we begin the 47th chapter. [Instead of: Audite me, duri corde] one can translate more appropriately so: "Listen to me, you of proud heart", you who are proud against me, and consider me a weak God, because I suffered it that my people was taken captive by you. For he speaks mainly of presumption on religion, and on idols. Therefore he adds, "Ye that are far from righteousness." For Daniel also ascribes a golden head to this monarchy, and Abraham had lived in this very religion of the Chaldeans. Therefore the Chaldeans boasted particularly of the religion.

### Cap. 46, 13. I have brought my justice near.

In a little while Cyrus will be here; through him I will give salvation to the people and restore righteousness; 1) I will restore the priesthood, the kingdom, and all worship. Others prefer to understand this passage of Christ as passing from the fleshly kingdom to the spiritual kingdom, and to understand by righteousness that which we obtain through Christ.

### Cap. 47, 1. Down, virgin, daughter of Babylon, sit down in the dust.

4. this is a poetic image through which he indicates the desolation of the Babylonian monarchy. You are on top of the world, descend, you will be brought into captivity 2c.

### V. 2. Take the mill and grind flour.

By this picture the extreme servitude is indicated. But this whole passage threatens the Babylonians the complete irretrievable ruin. Instead of: *Denuda turpitudinem* etc. translate: "Unbraid your braids, uncover your foot, uncover your thigh", that is, you will lose the worldly regiment, and all your glory. This is also the meaning of the following words [vv. 3-5].

(6) For the prophet has comforted his own with clear and many words, that all power, happiness and dominion should be snatched from the Babylonians who held them captive.

### V. 6 For I was angry with my people.

7. instead of: *Iratus sum* must be read in the past tense: "I have been angry", or "since I was angry" 2c. For the prophet here indicates the sin of the Babylonians by which they deserved such great punishments. My will was, saith he, that ye should be a chastening of my people, but not that ye should utterly destroy the same which ye have in mind.

### V. 7. nor thought of how it would be with them hereafter.

8 Instead of *novissimi tui* translate: *Novissima ejus*, "as it should become with them", namely with my people, "afterwards"; that is, you did not think that they should be redeemed, as I promised. But this example should remind you that you did not go along so surely. For since I have not spared my people in their transgression, how will it be with you? But thou art sure, and takest not this to heart.

1) Wittenberger: *röstitutarn* instead of: *röstituum*.

**V. 8. I will not become a widow.**

These are figurative words. That is, I will always have princes, always have peoples who are subservient to me.

**V. 9. For the sake of the multitude of your magicians.**

10 Thus he calls the teachers, who had the supervision of religion and worship, likewise, the heads of the commonwealth, that is, the most holy and most wise in this kingdom.

**V. 10. For you have relied on your wickedness.**

11. you are sure you think your sin is not sin.

**Your wisdom and art have overthrown you.**

(12) This is an excellent passage, that the commonwealths are destroyed only by the wisest, who believe that they give the best advice. We have many examples of this everywhere in the histories. Demosthenes, Cicero, Caesar, Pompey are well known. Thus religion is destroyed by the holiest, as the examples of the monks and the whole papacy teach us. The cause of this is that both those who are famous for their wisdom and those who are famous for their holiness before men live without fear of God and fall into presumption. When this happens, it is lost.

13. but this is what the prophets remind us, not that we should despise the laws and good customs in which human wisdom and righteousness stand, but that we should be humbled and not be puffed up over the gifts of God. For God can suffer nothing less than presumption.

heit. That is why he destroyed the synagogue, his people, the holy city Jerusalem, and the temple with all its services, which he himself had established.

**V. 11. For a sudden tumult will come upon you.**

(14) This is the end of all the wicked, that they perish suddenly, that is, when they do nothing less. For they go along securely in their schemes, promising themselves all good things, until in the midst of their schemes they are oppressed and perish.

**V. 12. f. So now stand up with your summoners.**

15 He mocks the Babylonians, who were presumptuous of their wisdom. See what you can do, try your strength, whether you can drive back the evil hovering over you. This passage must be remembered against the astrologers.

**V.14. For there will not be one ember to warm oneself.**

16. Hereby he indicates a sudden devastation. The fire will not last long, but in a moment your kingdom will be turned back by me, the foolish God.

**V. 15. So they are among whom you have labored.**

Neither your wise men, nor your godly men (religiosi), who by their wisdom and religion work on you, will be able to help you, but will themselves perish. But all this is written for the comfort of the Jews, that they may the more easily believe the glorious promises of the future redemption through Cyrus, which seemed impossible in view of the great power of the Babylonians.

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## The forty-eighth chapter.

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1 This is as it were the conclusion of the promise of salvation. For he warns his own to beware of other prophecies, though they boast of great things, and by abominable curses and oaths, to beware of the things of which they speak.

try to make their words credible. Even if they swear by the name of the Lord," he says, "do not believe them. For by these magnificent oaths they want to deceive you.

(2) For this is the characteristic of false prophets, that they swear sacrilegiously, and curse themselves, that they may the more easily deceive the simple. We have also in our time heard such sacrilegious spirits, who have appealed to the judgment seat of Christ against us, because we wanted the dignity of the sacraments to be preserved. Because they know that the godly are moved by the name of God, they try to make themselves popular with the people through these arts. But the outcome will make it more and more clear from day to day how true they have sworn. Against such teachers the prophet also struggles here and wants his people to cling to the promise of God.

### **V. 1: You who are called by the name of Israel.**

(3) He bluntly insults their unbelief. As if he wanted to say: You are called by name Israel, but it would be desirable if you were Israel in fact and in truth, such a people who clung to the promise that was made to Israel.

### **V. 2. For they call themselves from the holy city.**

He attacks their presumption in saying: We are God's people, we are from the holy city, therefore God can no longer make it bad for us, just as today the papists say: We are followers of Christ and the apostles, therefore we cannot err. We are the Church, therefore we cannot be abandoned by God. But in the first chapter of John [v. 13] it is written: "Who are born not of the will of man, but of God" 2c. And yet this single ground of proof has always been the most prominent in the world, and has hardly been able to be resolved among the Jewish people. That is why Paul takes a lot of trouble about it in the epistle to the Romans [Cap. 9. 10. 11].

### **V. 3. I have proclaimed this future before.**

5 He gives the reason why he is so long ahead of them with promises. For your sake, he says, I am doing it, you who have the

You are false Israel, so that you will be disgraced when it happens, and that you will see that you have not been helped by your deeds and plots, but by my promises. "The things to come" he calls the promises of Cyrus, of whom he promises that he will be the redeemer of his people so long after.

### **V. 4. 5. For I know that you are hard.**

6 This passage must be applied in general to all saints of works who strive to accomplish something through their actions and trust in their works. <sup>1)</sup> I, saith he, am compelled, because of this hardness and iron face of thine, to say beforehand that these things shall come to pass, lest, when they come to pass afterward, thou impute them to thy idols, and to thy righteousness.

(7) Thus we promised forgiveness of sins before we were born. Why then are we so foolish as to ascribe it to our works and our idols? But there is "a vein of iron, and a forehead of brass"; therefore even the papists cannot be changed; and our heretics stubbornly resist the truth, and do not even repent, though they are warned by the terrible examples of theirs.

### **V. 6, 7: All these things you hear and see.**

8. instead of: Quae audisti, vide omnia translate: "All these things you hear, and see, and yet have not proclaimed." But all this is to shame the false teachers, that he may bring the people again to his word from the vain being of idolatry. "I will cause new things to be told thee before," and promise thee such things as thou hast never thought of. These things are also hidden at the time when I speak them; but they come nevertheless in their time. But you cannot know them even one day before they happen.

r) Instead of the following in? 6 and s 7, the 1532 edition has: Here you see why the papists cannot be changed. Here you see why our heretics stubbornly resist the truth and do not even repent, although they are warned by so many frightening examples of theirs. For they have a vein of iron in their neck, and a forehead of brass.

**V. 8. and from his mother's womb he was called a transgressor.**

(9) "You are called a transgressor from your mother's womb," you deserve to be called a transgressor. For "from the womb" is as much as always. These are epithets, and actually passions of all the ungodly, but especially of false teachers and heretics, that they are not moved, that they are not ashamed; they have not a fleshy brow, but they are despisers and sure.

**V. 9. Therefore I am patient for my name's sake.**

10. instead of: Propter nomen meum longe faciam etc. translate: "For my name's sake I am patient, and for my glory's sake I will abstain from thee (that is, for thy sake or benefit), that thou be not cut off." This is an apt saying against the merits of works. "For my name's sake," not, for thy name's sake, because thou art called of the holy city, or of Franciscus, or Augustine, or Bernardus 2c. Thus he takes away with one word all the righteousnesses and religions of the world.

**V. 10. Behold, I will purify you, but not like silver.**

(11) This is a good comfort in the cross. For he promises to keep himself, and to abstain from utterly destroying his people. What then is the manner? How does God preserve His own so that they do not perish? Namely, in this way, that He purifies them in the furnace of fire, that is, that He strikes and lays out the cross for us. Consequently, tribulation is not a sign of divine wrath, but of divine grace; consequently, tribulation is not condemnation, but blessedness. And when God strikes, He strikes so that we may be preserved and not condemned with this world [1 Cor. 11:32].

12. that he adds, "Not like silver"; this is done so that one should not understand a bodily cleansing, as he calls the spiritual hunger "a hunger, but not a hunger for bread" in Amos [Cap. 8, 11].

13) The same is true of the following words: "I will choose you in the furnace of misery. But we feel the opposite when we are dried in this furnace. For it seems to us as if we are more defiled than cleansed. Therefore, these sayings must be diligently impressed upon the afflicted, that they may be uplifted and learn that the life of grace is good for nothing unless it is in the furnace of misery, which does not take away grace, but rather brings grace with it. Thus the word of temptations and the cross teaches us; the flesh and the senses teach the opposite.

**V. 11. For my sake, yes, for my sake I will do it, so that I will not be blasphemed.**

(14) Behold, this he calls blasphemy, when we undertake to propitiate God with our works. For this is why he promises salvation, lest the wicked imagine that they owe it to their works, which is the highest blasphemy. Others prefer to draw it on the Babylonians: I will save you, so that the Babylonians will not continue to blaspheme me,<sup>s</sup>) as Moses also says in his song: "But because of the anger of the enemies I have delayed it, so that their enemies would not be proud," Deut. 32, 27.

**For I will not leave my honor to another.**

(15) When I do something, I do it for my own sake, not for the sake of your works. For that would be to ascribe deity to works. Therefore, all saints of works strive for divinity. But for this reason so many examples of divine grace are presented to us in the Scriptures, that just as we should not despair because of sin, so we should not be presumptuous for the sake of our works and righteousness.

Therefore, this sermon is for Christians, who should mortify their bodies before men, but know before God that they will not be condemned because of their sins, nor saved because of their good deeds, so that the glory may be God's alone, and not ours.

s) Instead of the following in this paragraph, the 1532 edition has: Both views are suitable and good.

### **V. 12. Listen to me, Jacob, and you Israel, my called one.**

I am the first, and also the last; I have always been, and will be forever. I promise you what is to come before it comes to pass, and that by grace, in vain. Therefore, you will be saved because of my promise, not because of your actions and works. This is how he wants us to cling to the word and grace alone.

18 But it is not in vain that he says, "I am the first, and also the last." For so are we men, we change God in general, 1) and believe that he is changed. We do not believe that he is the first and the last at the same time. Thus the whole papacy changes God, because it is called in the forgiveness of sin, and yet lives in the satisfaction of works. Thus the Jews change God, because they accept the promises of Christ, but reject the Christ presented to them. Therefore, it is a great thing to know that the same God is the First and the Last, so that those who are called to the Church enter the realm of everlasting grace, so that even if we sin and fall more often, we do not fall from grace, since we are, as it were, enclosed in the heaven of grace.

### **V. 13. My hand has founded the ground.**

(19) Why do you take refuge in other gods and other help? Do you put your trust in my power? I have strength enough; only wait in silence and hope [Is. 30, 15J, so the redemption will come.

### **V. 14. 15. Who is among these who can proclaim such things?**

20 "Such things", namely from Cyrus. As if he wanted to say: I alone promise it, therefore wait also alone on me, who gives you such. It is the decision of the prophecy of Cyrus, therefore he praises him.

#### **The Lord loves him.**

21 He means the Cyrus. The Jews did not believe that they could enter again in this way.

1) Erlanger: vers instead of: kere.

but they ridiculed it as void. For the world always ridicules God's word as something foolish. Therefore, one must wait for help in all distress by faith alone, and not take refuge in works or other help, which is our natural inclination.

### **V. 16. Come to me and hear this.**

22 This passage has been whimsically obscured. The Jews understand the person of the prophet. And this opinion I will also follow. For if it is understood of the person of Christ, this does not rhyme with his saying that he was sent to Babylon to accomplish redemption there. For he was sent only once at the time of the New Testament. If one wants to understand the spiritual mission, this passage will not give any special proof of the mystery of the Holy Trinity. However, one may accept either opinion, whichever one wants. For we have other and stronger testimonies of the Trinity. I take it from the person of the Prophet, who is, as it were, in the midst of Babel, comforting his own. "Come near to me," the Isaiah. "I have not spoken this in secret," that is, in vain and into the wind. It will indeed come to pass, it will certainly come to pass, what the Lord has foretold through me. For at the time "when I was there" these things happened; that is, when I was alive, and foretold these things of Cyrus, they happened in faith. "But now GOD the LORD hath sent me, and his Spirit," that is, now that my prophecy is fulfilled, I come in the Spirit.

23 Similar passages are also found in Ezekiel, Cap. 3, 14 [Vulg.]: "He lifted me up in the Spirit." And in the Revelation of John [Cap. 21, 10.], "And led me away in the Spirit." Likewise in Lucas [Cap. 1, 17.], "He shall go before him in the spirit of Elijah." So Isaiah came to Babylon, first by the promises, although he was in Judea, as Paul says, he was with the Colossians in spirit 2) [Col. 2, 5.]. On the other hand, he is 2) Jews Latin editions: so spiritu Roma6 esse. The Wittenberg has in the margin: Rom. 1. But only Rom. 1, 13. could be forcibly interpreted here.

came to Babel in the Spirit, since these promises were fulfilled.

(24) Now this passage serves to strengthen the Jews, that they may believe the promises which, as they saw, the prophet had foretold with such great certainty.

**V. 17. I am the LORD your God, who teaches you what is useful.**

(25) He speaks to the people who were living contrary to the word. You seek all other ways and means to set yourself at liberty, except me, while they are all utterly useless and ungodly, because they are chosen without faith and without the word from you. Hear therefore (thou that art captive in Babylon) my prophecies, and be not separated from me, and fall not unto other gods: follow not after thy pretensions. For I am your God and your Redeemer, who teaches you what is useful. Therefore stand fast by my word, and nowhere else. But what happens? In temptation we prefer to hear everything else than what we should hear; so, when we are in sins, we prefer to follow our sensation, and judge according to the sensation. But we do not want to wait and patiently endure. These words have an emphasis: "The Lord, your God". As if he wanted to say: I am not your Satan, but I teach and instruct you through promises that will surely redeem you; just believe.

**V. 18. 19. O that thou wouldest observe my commandments.**

He explains in what way what he teaches is useful. As if he wanted to say: You seek the way of peace by leaving my word, and keep above your presumption. But "the wicked have no peace, and disaster is in their way" [Isa. 59:8, Rom. 3:16]. In this way you will not attain peace. There is only one way if you want to have peace, and that is to believe the word. This is an excellent passage, which gives us the

Word, and all misfortune threatens the godless despisers of the Word.

27 He calls "righteousness" the forgiveness of sins and a just administration of both the temporal government and the priesthood.

(28) Peace must be taken in general, both inward and outward; and righteousness both for the forgiveness of sins and for the good works by which we do good to one another.

**V. 20: Go out from Babylon.**

After preaching against the unbelieving Chaldeans and Jews, he concludes this prophecy with an exhortation to the Jews to leave all religions and their doings and follow Cyrus, who would lead them back. But also this admonition was despised by the Jews. For the largest part remained at Babel.

**Proclaim and let these things be heard.**

Offer the sacrifice of praise and give thanks to God for this great benefit.

**V. 21. They did not thirst as he led them in the wilderness.**

31 He alludes to Egypt. Now the Lord will do exactly what he did in Egypt. He will redeem his people and lead them back in the greatest safety. Thus he includes thanksgiving in memory of the past blessing.

**V. 22. But the wicked, says the Lord, have no peace.**

32 This is a general saying that without faith there will be neither a good conscience nor lasting happiness. But actually it refers to the unbelieving Jews who were left behind in Babylon.

(33) And here is the end of the prophecy of Cyrus, which contains various and lovely exhortations to faith.

## The forty-ninth chapter.

The prophets generally deal with two things. First, they teach the people of their time about faith and good works. They comfort the afflicted and frighten the unbelievers. Second, they also prepare for the Christ to come. After Isaiah has finished the first part, he starts a new book and prophesies about the future kingdom of Christ until the end. Sometimes he also casually punishes the unbelieving and stubborn hypocrites.

2) Furthermore, because the kingdom of Christ was to be a kingdom of faith, in which the world would punish many things as foolish and unrighteous, the prophets speak magnificently of it, so that the godly would not be offended by its lowly form. But the Jews, seduced by these glorious promises, are waiting for a physical kingdom. Since this has not yet happened, they think that not everything has been fulfilled and really accomplished through Christ.

3 Therefore, these promises must be understood spiritually, and do not refer to a fleshly kingdom. For this transitory world cannot bear the fullness of such great promises. Therefore let us open our hearts and grasp the word in faith, by which alone it can be grasped. For before the world the opposite is before our eyes.

### V. 1. Listen to me, you islands, and you peoples far away, pay attention.

The prophet speaks in the person of Christ. But notice to whom he speaks. He does not speak as before: Hear, you of the house of Jacob, you of the house of Israel; but he breaks forth against the whole world, and calls all Gentiles. Therefore this sermon does not belong to the One people of the Jews, but to all men, as Christ commands, "Go ye into all the world." 2c. [Marc. 16, 15.]

### The Lord has called me from my mother's womb.

5. he boasts of his profession to strengthen the hearts of the Gentiles, so that they will not be drawn to

The Lord said that he would not let the foolish and weak figure of Christ, who is preached as a crucified one, come into his way. Do not despise me because of this, he says, I come in divine power (autoritate). Despise not my word, for it is not my word, but his who sent me. Thus Paul also boasts of his profession, not for vain honor, but to strengthen the disciples so that they would not doubt that the word he preaches is the word of God, and so that he would clear away the scandal of the poor gospel, which is covered by the cross and the most despicable figure.

### He has remembered my name.

6 I do not come to you by chance, but I was ordained and determined from my mother's womb that I should be your Savior and Redeemer. This name, this office, was given to me by the Father.

### V. 2. and has made my mouth like a sharp sword.

This is a wonderful kingdom. He has boasted that the Lord has called him, and that God has remembered his name; he has encouraged us to wait for him, as a great and mighty king, who will come in precious gold [Ps. 45:10]. And behold, he adds, "He has made my mouth like a sword," that is, my kingdom will not consist in weapons, not in power, not in wisdom, not in worldly wealth, but in the mouth; that is, my office is to preach the gracious forgiveness of sins.

(8) For this reason he compares his mouth to a sharp sword, so that he may show that the word of Christ is powerful and penetrates the heart. Thus we see in our time how it penetrates the papacy and devastates it. For it punishes the world, and shows the righteousness of Christ; but all other righteousnesses, all other religions, works,

He rejects and abhors the things that are done without the Word. But that he adds:

**With the shadow of his hand he has covered me,**

9 Thus he indicates the happiness and the progress of the word. For it is resisted in the world, as our times also testify; and yet it cannot be suppressed, but breaks through against the will of Satan and the gates of hell.

**He has made me a pure arrow.**

10) "Arrow" means the same as the sword in the foregoing; for it signifies the powerful action and the happy progress. The prophets liked to use this image of the arrow. Thus in the Psalms [Ps. 78, 57. Hos. 7, 16.]: Ephraim is a loose bow, that is, it is good for nothing, like a bow that does not hit and that is drawn in vain. And in the 127th Psalm, v. 4: "As arrows in the hand of a strong man, so do young boys go"; that is, a world regiment thus blessed by God is like an arrow that surely hits 2c.

**V. 3. You are my servant, Israel.**

(11) These words, as I have said, serve to comfort and strengthen us, that we may know that the word of Christ, which we have received from Christ, and that we may teach others, or that we ourselves may learn, is the true word of God, though the whole world denies it, being offended at the feebleness of its form.

(12) This passage also praises the joyful certainty of the heart, that is, the certainty of our profession, that he says he is called by God and is God's servant, so that in everything we teach or do, we may be certain of the divine will, that it pleases God. Otherwise, no one will be able to endure misfortune or temptation if he is not certain that he is called by God to do so. Just as Muenzer, having stirred up the peasants' revolt without a profession, and having been caught and put in bonds, finally said that he had been seduced to it by presumption, whereas before he had prided himself on nothing but the spirit and the profession.

That is why the strongest consolation in times of challenge is to know that one is called.

But he calls Christ "Israel", and in this name he includes the whole kingdom of Christ or the whole church, which was first gathered from the rest of the Jews and then from the Gentiles.

**By which I will be praised.**

14. instead of: Qui in te gloriabor translate: Glorificabor in te myself will be praised in you], that is, you alone will teach my glory.

15 Furthermore, the glory or praise of God is that he alone is righteous, kind, wise, and powerful. From this it follows that all men are liars, fools, evil-doers and sinners 2c. But if we teach this, we stir up the whole world against us, and are condemned as heretics, that we forbid good works, condemn the church 2c.

**V. 4. But I thought I was working in vain.**

(16) He takes comfort in the fact that few follow the word, and almost all the people reject Christ. Although, he says, few follow my teaching and most condemn it, I am comforted by the fact that the matter (judicium), that is, my ministry, is not mine but the Lord's. The word is nevertheless powerful in those who follow it, however few they are. This is a mighty consolation in temptation, which has often refreshed us in such great distresses of our doctrine, that we know that it is not ours, but God's, that he governs his work, to which he has drawn us against our will.

**Although my cause is the Lord's.**

The prophet turns his eyes away from the trouble and straightens up with his office and profession. My work, he says, is God's work, although it seems to be going badly. For judicium means here the office or the thing, as in the 9. 1) Psalm [v. 5].

18 This is a necessary consolation with which I have very often risen up against the

1) In the Latin editions: ksalnio 7.



Satan's thoughts, that he interprets the present troubles to the gospel. If God had not closed my eyes and I had seen that these troubles would come, I would never have begun to teach the gospel. Now I am comforted by the fact that I know that my ministry is God's ministry. This certainty sustains me against all evils.

### **V. 5. And now the Lord speaks 2c.**

19 Again, he recites his calling. The greatest part, he says, is carried away into error, therefore the Lord has sent me to the remnant of the people, who are to be preserved by the gospel, lest all Israel perish. What the Latin translation has given: Et Israel non congregabitur, which must be translated thus: "That Israel be not taken away" or perish.

### **V. 6 And saith, It is a small thing that thou art my servant.**

20 The Gentiles also are to be saved through the gospel. This is a very clear passage, that we Gentiles are to be incorporated into the body and kingdom of Christ, so that we may have a share in the testament, the promises, and the grace of God. For Christ is to be the light of the Gentiles, a master and teacher of the Gentiles, so that the Gentiles may be saved through him. Therefore, all of us who are of the Gentiles and except Christ are the true seed of Abraham.

21. to be converted to God is that the hearts are enlightened to the knowledge of God through the word of grace, so that they know they are to be saved by grace alone, not by our works.

22) This passage contains the most powerful resolution of all the reasons on which the Jews base their arguments against us Gentiles.

### **V. 7. Thus says the Lord, the Redeemer of Israel.**

23) Having made a new man out of a twofold man, that is. A church of Jews and Gentiles by the word of the gospel, he adds a general consolation for those who stand in this faith in Christ.

For faith is immediately followed by the cross; as the 116th Psalm [v. 10] says: "I believe, therefore I speak; but I am greatly afflicted." But the world, and the devil, the father of the world, can tolerate all other religions, all idolatries; only against this faith in Christ they rage, this they cannot suffer. That is why he comforts the believers. Do not despair, he says, do not fall away when you are thus afflicted for my sake. Your word, which you follow and which the world seeks to destroy, will remain forever, and those who follow it now will be converted and accept my word.

He calls himself "the redeemer of Jacob. 1) Therefore, by the very word by which he extols himself, he expresses the character of the church, that it is of such a nature that it needs a redeemer, a saint, a justifier. For before the world there is nothing more wretched, nothing more godless and nothing more unholy than the church. Therefore he calls it "a despised soul," "a people abhorred," "a servant among tyrants"; these are the glorious titles of Christians; if anyone is ashamed of them, let him think that he seeks Christ in vain. And so the glorious promises are fulfilled, that he saith, Thy seed shall be a holy seed 2c. That is why I said at the beginning that they must be taken in the spirit and in faith in the Word. For in the world we experience the opposite.

### **Kings shall see, and rise, and princes shall worship.**

(25) Those who persecute you now will worship you and be converted.

### **For the sake of the Lord, who is faithful.**

The world thinks the opposite, that God is a liar and we are condemned. But the prophet calls Christ "the Holy One in Israel" because He sanctifies His own.

### **V. 8. I have heard you at a gracious time.**

He continues to comfort. Paul uses these words for exhortation 2 Cor.

1) Instead of laool), Israel should probably be read.

6:2, just as Christ exhorts: "Believe in the light, because you have the light, that you may be children of light" [John 12:36], and Paul Romans 13:11 ff. For it is a very grievous challenge when we grow weary of the Word. For since Satan assaults this doctrine first by force through the princes of the world, then by cunning through the heretics, he also tempts each one in particular through the vice which the Greeks call, of which the Scripture says: "Our soul is disgusted with this loose food" [Deut. 21:5]. Because this vice spreads very widely, it does much harm. For the tyrants and heretics benefit the church, and bring the faith and doctrine of the church into disarray.

The acedia, [indifference] however, makes people snore, secure, weary, and exposed to all the arrows of Satan. Therefore, this encouragement is necessary, that we be vigilant. Before this time I would have preferred one psalm, if I had understood it rightly, to all the riches of the world; but then the heavens were iron and the earth was closed. But now that the windows of heaven have opened, we begin to be disgusted with it. Whoever has read through the New Testament only once, admires himself, and thinks that there is nothing left that he does not know well. Therefore, it will happen that the word will be taken from the ungrateful and given to another people, whom we may not know.

### **I have heard you at the gracious time.**

28 Thus he calls the time of the revealed gospel, which, though contested in many ways by the world, is nevertheless preserved against Satan, against tyrants and heresies, because it is "the gracious time".

### **And have set thee for a covenant among the people.**

29 These words are said to the church. For as Christ is the covenant between God and men, so the church of believers is the covenant between nations, through the ministry of the Word, that we may safely believe Him. As Christ says: "Who

He that heareth you heareth me" [Luc. 10:16], likewise: "Whose soever sins ye remit on earth, they are remitted unto them in heaven" [Matth. 18:18]. Accordingly this is a golden text, which serves to confirm the ministry of preaching in the church, which is transferred from Christ to the church, that the latter also may be truly justified by the word, or by absolution, but in such a way that this may precede, as he says, "I have kept you." For this saying, "He who hears you hears me," does not apply in those things which the bishops command against the word of God. And this is only the Church, which has the pure Word and the pure Sacraments.

### **That you take the distraught inheritance.**

(30) This is the Gentiles, who have been devastated by idolatries and false righteousnesses, by the devil and ungodly teachers. For as often as the gospel comes, it finds the earth devastated by ungodliness and idolatry.

### **V. 9 To say to the prisoners: Go out.**

The gospel teaches that all should know that they will not be saved by their actions or works, but by the mercy of God through grace, freely offered in word. <sup>1)</sup> It is not only a word of command, but rather a promise that the church should be a servant in this; that those who are imprisoned in superstition and in their righteousness, and are unable to do good, will be set free. For the law is a prison, inasmuch as it is regarded as a teacher of works, and imprisons the conscience. From this prison we are delivered only by the ministry of the gospel, which teaches that we are not delivered by our works, but by mercy through grace, in vain, for Christ's sake, who was given up for us on the cross. This doctrine frees the conscience from sins, from the law, from the ordinances of men, and from all burdens.

<sup>1)</sup> Instead of what follows in this paragraph, the 1532 edition offers: The gospel therefore first frees us from sins and death, then teaches us the way of peace, and makes us secure above all ranks.

**That they may feed by the way, and on all the hills have their pasture.**

This can best be understood by the contrast. Before the Gospel was known, we thought that there was no pasture to be found unless we bound ourselves to certain rules, both in walk and in works. The Franciscans did not believe that they could be blessed apart from their corner and without their cap, and so did others. But now that the gospel is revealed, the sects cease, and the forgiveness of sins and eternal life are found in all places, in all persons, in all ages, and in all conditions. For the gospel is a free doctrine, which is not bound to any order, to any place, to any person, to any certain class. Both the master and the servant, both the king and the subject have the gospel. For we are all equally called to grace. The situation is quite different in the secular government and in the household, for not all households can be governed in one and the same way. So every state has its own and special laws 2c.

**V. 10. They will neither hunger nor thirst.**

The gospel will overflow with righteousness like a river. To water and to feed means to encourage and to teach in general. The drink is the encouragement, which is necessary and makes the food alive, which is the teaching. Where the word is, these fruits must follow. But those who are weary and have lost the word do the opposite, as we see in our heretics; they oppress the land and disturb the inheritors.

**It will not sting heat nor sun.**

(34) I understand it not of persecution, but of the heat of conscience. They will be well armed, and have comfort through the word that conscience cannot terrify them.

**For their Beneficent God will guide them.**

35. you are in the kingdom of mercy, not under a tyrant, but

under a "Beneficent", who did not command them the word in such a way that he himself is not present, but he is present as he says: "I am with you to the end of the world" [Matth. 28, 20.]. Likewise: "And the Lord worked with them, confirming the word by signs that followed" [Marc. 16, 20].

He calls the consolations of Scripture "springs of water. But here he indicates the opposite figure in the church. For if they were not thirsty, he does not forbid fountains of water. For the church feels the sting of the law, it feels the sins, it feels all that is contrary to these promises: that it is ruled, not by a merciful man, but by the enraged Satan. For the conscience is troubled in the saints by its plagues, by Satan and by sins, and every Christian is troubled by conscience outwardly and inwardly. That is why they need the word, so that they may always be raised up with it, enlightened by it as blind men, and delivered as prisoners. For Christians are those who have forgiveness of sins and joy of heart in faith alone, and thereby feel the contradiction. For if we look at the thing itself, in the church there is in all things the contradiction; therefore the word is necessary by which it is established, and believe that it is as it is described here, even at the time when it feels the contradiction.

**V. 11. I will make all my mountains paths.**

(37) Thus we see with us that all estates walk in their ways. The authorities, father, mother, son and servant know that their status is pleasing to God. Before this knowledge, only the monks were considered to be in a state pleasing to God. Furthermore, it also indicates that in faith there is no respect for persons. According to faith, servants are equal to great kings, and vice versa.

**V. 12. Behold, these will come from afar.**

38. by the four regions of the heavens he shows the nature of all the states, that not

the Jews alone would be God's people, that not only the celibate and the monks, but that in all classes, in every age, in all places there would be Christians. "From the sea" means among the Hebrews as much as from the evening.

What the Latin translator has given: a terra australi [from the land of the noon], with it he has correctly rendered the sense, only that here a proper name is put, "from the land of Sinim", of which 2 Mos. 17, 1. is spoken. But he uses the plural to indicate that he is speaking in general, that the word makes no distinction of persons, orders 2c.

### V. 13 For the LORD has comforted his people.

40. This is because he has given the word of grace and forgiveness of sins. Because he redeemed from the righteousness of the flesh, from the terror of hell and death, from the tyranny of Satan 2c. Therefore Paul calls it an unspeakable gift of the gospel [2 Cor. 9:15]. Those who are sincerely moved by it thirst for it all the more and rejoice, for they alone understand this grace and this treasure. The rest are weary of it.

### V. 14. But Zion says, "The Lord has forsaken me.

(41) We have heard the glorious consolations and promises of the church, but if one consults sensation, the opposite is true, as Paul says in 1 Cor. 4:9 ff. and 2 Cor. 6:4 ff. Therefore, the Holy Spirit here precedes our thoughts, as if to say: You hear my consolations and my promise of salvation and enlightenment, but I know what you want to object to. For you feel that you are darkened, bound, oppressed by Satan, by sins, by the wrath of God and by the fear of death. You feel that you are abandoned. But hear the word, and let your thoughts go, and follow not your feelings, but take hold in faith of these promises of mine. For I will not deceive thee, but thou shalt know, as much as outward appearances may be, that thou art forsaken.

the opposite, that everything I promise will certainly come to pass 2c. But here you see the groaning, of which Paul also says that it is inexpressible.

41. "But Zion speaks," that is, those who are the true church, and have the gospel and so great a wealth of promises, cry out that they are forsaken of God. This must be especially noted. For this passage can give great consolation to the troubled and distressed souls, that the terrors they feel are not evil signs, and that not only they suffer them, but that they are signs of the true church and the true members of Christ.

### V. 15 Can a woman forget her child and not have mercy on the son of her womb? Even if she forgets him, I will not forget you.

This is an excellent consolation, but it is not understood without faith. He refutes the cries of the afflicted by a very well-known example. For the female sex is merciful by nature, because it is born by nature to mercy and to love. Therefore, the Hebrews also give a woman the name of the mother or the mother's womb, because the woman is made to love, just as the man is made to protect. Therefore, there is no living being that has more mercy than a woman, especially in regard to her child. That is why we say "a mother's heart" for a very loving and kind heart. Therefore he comforts us with a likeness of the Holy Spirit, and tells us to look at a mother who has a son. Just as natural love does not allow her to forget or abandon her son, so I cannot forget yours.

44 Here reason recognizes the likeness, but it does not believe that it is such a child in the womb, and does not believe that it is carried, but thrown away, and cruelly tossed to and fro. Here is no other advice than to rely on the word alone, excluding all senses, and with simple faith,

against feeling and expectation, believe that it is as the word says. For all that is apart from the word is nothing but fear and trouble. So we are plagued in many ways today. First, by tyrants who persecute us with sword, water and fire; then by the spirits of the wicked. In addition, our name is greatly hated and desecrated by all, and Satan in particular attacks everyone with the terror of conscience and divine wrath. Therefore, according to the judgment of the flesh, we are absolutely lost.

45 Therefore, if we do not overcome these outward feelings and cling only to the word, so that we believe that God has not abandoned us, but is a very kind mother who lovingly cares for us and carries us, then it is all over for us. For it was not for this reason that he gave us his word, not for this reason that he called us to the church through his word, that he wanted to abandon us, but through the temptations and through our tribulations he wants to show us the power and the strength of his word. What appears to be abandonment is rather a test, so that we may learn by our own example the power of the word 2c. And such promises are only to be believed, not grasped with the hands. But our thoughts, and our reason, and the judgment of our flesh, are deceitful; therefore we ought to believe the word of the promise rather than the sensation and affliction of the flesh and conscience.

#### V. 16. **Behold, in the hands I have drawn you.**

In the inner side of my hands (palmis) I have drawn you. The "hands" signify the divine power and the divine effects. Therefore he says: I cannot forget thee, for thou art marked in my hands; that is, I am mindful of thee in all that I do, whether I raise up tyrants or sects against thee. In short, all that I do, I do for your good, just as Paul says: "To those who love God, all things must be for the best" [Rom. 8, 28.]. Thus, the Emperor Augustus opened the world through peace, so that the Evan

The king of Babylon led the Jews to Babylon so that the word and the law of God could be spread among the Gentiles. Thus the king of Babylon led the Jews to Babylon, so that the word and law of God might be spread among the Gentiles. Thus Joseph was admitted to the court of King Pharaoh, so that he might plant the religion there and promote its growth. Thus he says: "Everything I do, whether good or bad, is done for you and for your benefit. You are always before my eyes, because you are marked in my hands. These are words of faith that must be believed. For if one consults reason, the contradiction is before his eyes.

#### **Your walls are always before me.**

There is an emphasis in the word "before me"; before my eyes, not before yours. For we feel that we are exposed to men, to devils, to sins, to death and to hell. That is why the walls are invisible, and you can only believe them. The red spirits see their walls; the tyrants see their walls. Here the sense must be reversed that the walls of those are nothing because they are seen by human eyes, but our walls are before the eyes of God.

#### V. 17. **Your builders will hasten.**

This is a promise of procreation. You will not be exhausted, but reproduced.

#### **But your breakers and destroyers will get away.**

49. He admits that there are breakers and destroyers in the church, both tyrants and heretics. But he says: Be patient only a little, "they will get away," but you will be delivered. For all the suffering of the godly is little, and lasts but a moment, because it is ordained by God that it should not last long. But according to our feeling it is eternal, because of the despair, because one does not see any way of redemption.

#### V. 18. **Lift up thine eyes round about, and behold.**

(50) Where there are tyrants and heretics now, hereafter you will see everything that delights you.

Where there are idolatrous pagans now, there will be your brothers afterward, who follow the same word, the same religion. Thus we read that the pagans who killed the apostles worshipped them afterwards, since they were converted to the faith.

### **As I live, says the Lord, you shall 2c.**

(51) Those who are now a burden to you and oppress you shall, after they are converted, be a praise, glory and honor to you. Thus today Wittenberg has been blasphemed as a source of all heresies; but it will happen after some years that it will be praised by the descendants as a garden of God, from which the gospel has been planted in Germany and in all parts of the world.

### **V. 19. For your desolate, disturbed and broken land 2c.**

52. you are like a desolate and forsaken land; there are few of them who cling to you, but you are very happy to be planted. But notice that procreation begins with desolation and destruction. Therefore, let us not despair nowadays. For although the church has a bad reputation, and there are very few of them who teach the word purely and loudly, it will not fall, but will be propagated, if we only stick to the word.

### **V. 20. That the children of thy barrenness shall continue to say in thine ears.**

(53) He says that the church is barren, yet it has many descendants. For its fruitfulness is hidden, but its barrenness is outward appearance. Hence the words in the Psalms: "I am lonely and miserable" [Ps. 25, 16], likewise: "Save my lonely from the dogs" 2c. [Ps. 22, 21.]

### **V. 21: Who begat these for me?**

54. notice the sad words with which the Holy Spirit describes the church, that it is barren, one that is not birthed, solitary, cast out, rejected, lonely 2c. For they describe to us the outward appearance of the church. But should one be ignorant of the

because of despair? No. For it follows that this lonely one marvels at her numerous children. For God is so powerful that He can give more than we understand, as Paul says [Eph. 3:20]. Thus, as the Church cared for the Jews, the Gentiles were also added, and the Jews became apostles and leaders of the Church. It will be the same with us. The blood of the brother Heinrich von Zütphen, and of Leonhard Kaiser 1) and other saints, will, if we only remain constant in the word, awaken a rich seed of believers. For in this way the church is planted; it is not multiplied, unless it is barren and lonely. On the other hand, the adversaries and heretics will not be eradicated until they have become many and have grown. This is a good consolation for our time.

### **V. 22. Behold, I will lift up my hand to the Gentiles.**

The Holy Spirit hereby responds to the future wonderment of the Church. For because the church does not see the future happy progress, it holds the present form of the church against it, as if to say: You promise that I will be fruitful in a very glorious way, but I see and feel the opposite. Therefore, show me my children and brothers with fingers. Therefore the Holy Spirit answers and says: I know that you do not see your children whom I promise. But turn not thou from them; labor thou to birth, practice the word, suffer in faith, and wait upon me. For I will bring thee forth, and the word shall be unto me as a banner, to which I will gather thy children 2c.

### **That is how they will bring your sons in their arms.**

The gospel is not a violent teaching, as the laws are, but it carries gently in the word that the children come here of their own free will, not out of compulsion.

1) In the Wittenberg: "Leisers", in the Jena: "Kehsers", in the Erlangen: "Lesers." Now his name is actually "Käser", but he is usually called "Kaiser".

### V. 23. And the kings shall be thy keepers.

57 He indicates that kings should also be converted. Thus Carl the Great, Theodosius and other great princes have accepted the Word, and fed the Church with rich alms, preserved peace, protected Christians from violence and injustice. So today our Elector of Saxony applies his government for the benefit of the Church by maintaining the teachers of the Word. Some have taken this passage from the goods given to the church. But I hardly believe that goods have ever been given to the Church for the sake of the Gospel, but rather they have been snatched from the emperors by fraud and theft of the popes.

### They will fall to the ground before you and lick your feet.

He expresses here with figurative words the reverence that great princes would show to Christians.

### Then you will know that I am the Lord, in whom those who wait for me will not be put to shame.

(59) He concludes these great promises with the word "wait," so that we may persevere in the tribulation, and then we will receive all these things, however impossible they may seem. But this is actually the work of Christians, waiting for the Lord, which cannot be feigned by anyone. For reason by nature takes recourse to other help.

### V. 24-26. Can a giant also be robbed?

(60) This is an objection in which the church disputes how the Lord can provide children for it. As if the oppressed church wanted to say: You promise a great offspring, but I see how impossible this is with such great power of the enemies. For the children you promise are among the tyrants, who hold them as a sneeze holds a robbery. They are so blinded and hardened among the heathen that it is impossible to save them from death and hell, by which tyrants, as it were, they are rightly held.

the, to snatch. Therefore he answers: I, the LORD, will provide both that thou mayest have many descendants, and that they who oppose thee shall perish by their own strength. For this is it that he saith [v. 26.], And I will feed thy oppressors with their own flesh. "2c.

### Or can the righteous man be loosed his captives?

1)

61 Thus, among the Jews, the people were held captive by the Levites and teachers under a title of law, for their worldly regiment was instituted by GOD Himself. And yet the apostles abolished the whole law. But from where did they have this authority, since the gospel is only a spiritual teaching, and does not abolish external statutes, which may originate from Moses or concern other regiments? This is what has happened to us. We have been under the rule of the pope and the bishops; but why have we shaken off the same from us, since the gospel could have been taught, even if these burdens remained? These are the strong sneezes of which the prophet speaks in this passage. And also Paul was much troubled by the handling of this matter, since he wanted to take away the glory and title of "the righteous" from the synagogue. I answer: The apostles are commanded to teach the gospel; this they teach, and do nothing contrary to Moses, except that they leave consciences free, and do not violate the ceremonies, except in so far as they hold souls captive. For the body is subject to all burdens, but the conscience is not to be subject to anyone, because it has liberty through the gospel, that it is free from sin, from death, from the law, from hell, and from all human statutes. But since the synagogue is not satisfied with the rule it has over the body, but also wants to rule over the conscience, it happens that by demanding something unreasonable, it also loses what was reasonable, and with the observance of the ceremonies at the same time also

1) The fact that only here the second part of v. 24. is subsequently set and interpreted is due to the fact that the section from here to the end of the chapter is added only in the edition of 1534.

the worldly regiment is lost. For God wants to save His children; since the synagogue does not want to let them go, it loses both.

62 Thus, if the pope would remain under his rule, and at least leave the consciences free, we would be obliged to remain under his rule, because the gospel is not seditious, nor does it make free from external burdens. But because he does not want to do this, he also loses what he has under one title.

of law, because it is written Apost. 5, 29: "One must obey God more 1) than men." This is therefore the reason why both the Jews and the Papists perish. For God offers them this, that they should keep the worldly rule; they should only leave the consciences free. Since they do not want to do this, he takes away both.

1) odeäirs oportet is missing in the editions.

## The fiftieth chapter.

1) Because the prophet began in the last part of his prophecy to speak of the kingdom of Christ, which was begun and confirmed by the calling of the Gentiles and the rejection of the Jews, just as Paul speaks of the olive tree in Romans 11:24, he stays with these two pieces almost alone, so that he both calls the Gentiles to the church and comforts, admonishes and stimulates the others from the Jews.

(2) Further, there are two lawful ways in which the law separates husband and wife. The first, that the wife was given a bill of divorcement; the other, that she was sold. Now because the synagogue has separated from the church, he accuses her as a harlot who has departed from her husband without any cause. I have not given thee a bill of divorcement, saith he, I have not sold thee; but thy iniquity and thy wickedness is the cause of this divorce.

### V. 1. Behold, you are sold for your sin.

This is the cause of rejection. Just as today nothing is left undone by us, so that we may bring both the papists and the sectarians back on the right path. We do not exclude them from the Church, but they exclude themselves.

### V. 2. Why did I come and was no one there?

4. He proves that their wickedness was the cause. I have come into the flesh, he says; I have died for you, I have risen; I have fulfilled all the promises as one present and truly given, but you have not received me. As it is said in John 1:11, "He came into his own, but his own received him not."

### Has my hand now become so short? 2c.

(5) He boasts of his power against the Jews, and reproaches them. As if to say, "You hold me in low esteem because I come without any splendor. You look to a fleshly kingdom, and despise this weakness. But this is my way. I have never redeemed you through power, but always through weakness, in which is the highest strength and power; and then I use to be most powerful, when one thinks that I am not able to do anything at all. For this is what God does: as often as he wants to deal with us, he uses those figures which the world considers the most foolish and weakest. Thus he commands to sprinkle water on his own in holy baptism, so that sins may be washed away. What could be more incongruous than to be doused with water in order to overcome death and hell, to which the miserable breath of the Holy Spirit is added?"



of a sinner who performs baptism? So it is with all the other works of God, that He may make our wisdom foolishness, that we be not presumptuous:

**Behold, with my rebuke I make the sea dry.**

(6) I, the weak God, have dried up the Red Sea with a word that is considered the weakest of all [Exodus 14:21], so that I might redeem you; therefore, do not be offended by the lowly form. Although this is historical, it can be explained according to the secret interpretation that he pushes the mighty ones from the chair [Luc. 1, 52].

7 Furthermore, the prophets often repeat this example of the Red Sea, because it contains an excellent picture of divine help. For what could have been conceived that was weaker than to deliver a people through the sea, in which they would certainly drown and die, as the Egyptians experienced. Therefore, this water was not a water of life, but rather a water of death; and yet God works the opposite through this water, making it quite powerless to harm and very powerful to save. This was the power of the word. Thus, everything that is outstanding among the works of God was done in very special weakness. But God does this to put our wisdom to shame, so that we will not be presumptuous about anything.

**V. 3. I clothe the heavens with darkness.**

8. I, the weak God, covered the sky with clouds on Mount Sinai so that no star could be seen [Ex. 19:16].

**V. 4. The Lord has given me a learned tongue, that I may know how to speak in season to the weary.**

(9) If the weak form offends thee, open thine ears, and hear the word which the Lord hath given me. Thus he refers them from the outward appearance, by which weakness is seen, to the word, so that those who are offended by the outward appearance may be edified by the word. There is an after

The word "discipled" is used in the same way as in Latin: *linguam discipulatam*, a tongue made a disciple, which speaks nothing but what it has learned from God. It is not a tongue of a master, but of a disciple.

**He wakes me up every morning (mans).**

(10) Here he shows the usefulness and power of the word, that it is never without fruit, but bears fruit both in him who teaches it and in him who learns it. This passage is to be remembered for the external word, which the unholy and rebellious spirits despise today.

(11) "Early" (*mane*) means at an occasional time; not when we will, but when he wills, and by whom he wills.

**He wakens my ear, that I may hear as a disciple.**

(12) Instead of *quasi magistrum*, it should be translated, "That I may hear as a disciple. When the Lord gives the word, he also gives disciples. Our red spirits, although they hear, read and say many things, say, read and hear everything as masters, in order to distinguish themselves and to judge us, yes, also in order to judge the word of God, and not in order to learn it.

**V. 5. And I am not disobedient.**

13 He shows here by his example the fruit of the word. For the word makes me patiently endure everything that comes my way; I do not flee from the cross, but, comforted by the word, I do not refuse to endure even death.

**V. 6. I kept my back to those who struck me.**

14 This is to be understood of the suffering of Christ. For he praises and extols to us the power of the word. Thus the church would rather suffer death ten times over than deny the word of God either with works or with the mouth. Such great power is in the word of God, which seems weak and foolish to those who perish and want to be masters. But to us, who are disciples, it is the highest power.

15) Furthermore, as Christ here 1) says of Himself that He is, so is the church today and at all times, namely subject to the thugs and brawlers.

### **V. 7. for the Lord helps me.**

This is the power of the Word by which Christ is upheld. Furthermore, if one looks at the outward appearance, the contradiction is before one's eyes, and one thinks that Christ with the church is pressed by God and Satan at the same time, and that there is no help anywhere.

### **That is why I have presented my face as a pebble.**

The face is in itself the softest and most delicate part of the body. It must be as hard as a pebble in Christ and in the church to endure the blows. Therefore, Christians should not despair in adversity, but know that they must present their faces as rocks, and hope that they will retain victory through the Spirit and the Word. This is an excellent strengthening and comfort for those who suffer for the sake of the Word.

### **V. 8. 9. Who is he that will condemn me?**

Here the stone face rises against the enemies with great joy, which we also must have. Today we are accused in many ways, we are condemned as heretics and rebels. Some cry out that we are reintroducing the papacy, others weigh us down with other calumnies; in sum, all that they sin, they burden us with. Therefore we take refuge in the word, and say here with Christ, "Who is he that would condemn us?" For we know that all these accusations are falsely laid upon us by the adversaries. Just as David also mocks his enemies before the Lord, "Have I done these things, and is wrong in my hands" 2c. Ps. 7, 4.

**Behold, they will all at once grow old like a garment.**

(19) This is a good comfort against the enemies of Christ and the church. But just as the help of the godly is not visible before the world, but rather seems to be pressed down, so also the corruption of the wicked cannot be seen, but they flourish; and they themselves grate and devour others, and are not grated nor devoured by others. Therefore, faith is necessary here, in which we expect that this will happen one day. For the Holy Spirit will not lie. And it seems as if the prophet used this simile to indicate that the wicked do not perish immediately, but that God gives time for repentance. If they neglected to do so, the tyrants would perish, but the word of the Lord would remain forever.

### **V. 10. Who is there among you who fears the Lord?**

20. Christ is presented to us in two ways: first as a gift, then as an example. Now here he communicates his person to all as an example. If anyone," he says, "fears the Lord and delights in words, he will be overwhelmed with many tribulations; he will walk in darkness, that is, he will be afraid and distressed in the world. Therefore, if he follows my example and hopes in the name of the Lord, he will surely know that just as I have been saved and glorified, but my enemies have perished, so he also will be saved and his enemies will perish.

### **He hopes in the name of the Lord and relies on his God.**

This is the only way to salvation, the only refuge in misfortune, to "hope," not in human counsel and help, but "in the name," not of man, but of God. But it is annoying to have nothing to rely on but the mere name of the Lord and the Word, which is as it were a strong lock to which the righteous takes refuge, lest he perish in the evil time [Proverbs 18:10].

**V. 11. Behold, all of you who light a fire.**

22. the fire which ye have kindled, and the flames which ye have sought to gather upon me, will I turn upon you, as it is said in the 7th Psalm, v. 16, 17: "he is fallen into the pit which he hath made." Likewise, "His calamity shall come upon his head." Likewise in the 37th Psalm, v. 15, "Their sword shall enter into their heart." So also the law says, "With what measure ye mete, it shall be measured unto you" [Matt. 7:2.]. This is how it was with the Jews; they killed Christ so that the Romans would not come and take their land and people [John 11:48]. But because they killed Christ, they themselves are killed and perish. But Christ rises again in glory and reigns.

**Walk in the light of your fire.**

23. "Fire" means persecution. So now he says: You are armed with all kinds of persecutions, but your fire shall consume you. This is how God understands this art, his enemies and persecutors he makes with their own

drunk with the blood [Is. 49, 26]. And as the one says:  
 . . . Nec lex est aequior ulla, Quam necis artifices arte  
 perire sua.

[There is no cheaper law than that those who put people to death by their art perish by their own art.] Here, God promises that He will do the same. Therefore, the godly should comfort themselves with such scriptures, so that while they see nothing but their ruin and tribulation, they believe that their enemies will perish rather than they 2c.

**You must lie in pain.**

You Jews, who have been armed with fire and sword against my church, will have to suffer what you have intended others to suffer, and will be nothing but a miserable, oppressed yeast of the people. You will not stand or sit, but lie down, so that you will never rise again, without kingdom and without priesthood. This will happen to you by my hand, who despise and reject me as a weak God.

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## The fifty-first chapter.

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He continues to comfort the church gathered from the rest of the Jews and from the Gentiles, which is afflicted for the sake of the Word. Thou church thinkest thou art a forsaken widow, and forsaken of me: but despair not, when thou considerest thy small number and thy barrenness, because he whom thou believest is able to multiply thee, and to make of a barren one a fruitful one. See Abraham, who died, and Sarah, who was barren, to what numerous offspring they grew. Furthermore, the situation with you is not as hopeless as with Abraham and Sarah. Therefore, do not lose heart, have confidence 2c. Thus, with the excellent example of Abraham, he comforts all who are lonely, forsaken and barren according to outward appearance, for the sake of the word.

**V. 1. Listen to me, you who pursue righteousness.**

He speaks to those who, as it were, despair when they look at the outward appearance of the world. As if he wanted to say: You, who do not despise the word, but want everything to be right and governed everywhere 1) do not despair!

**Look at the rock from which you are hewn.**

3. as if to say: as impossible as it is for men to be born from a stone, so it was impossible for a descendant to come from Abraham. And yet you, such a great people, came from this single and dead man, with whom there was no hope.

1) Erlanger: reeto instead of: reets.

4 This consolation is especially for bishops and pastors; they should be raised up in this way, so that they believe that their ministry is not ineffective, even though outwardly no fruit seems to follow. For he who will not be satisfied with his office until he has converted all and made them Christians will never have peace. Just as Abraham found contempt for God everywhere, and yet did not become fainthearted, and did not refrain from remaining steadfast in the true religion for himself and with his family, and from instructing others in it, so do not become fainthearted, but continue in the ministry commanded to you by God, and let God see to the continuation of His word. He calls Abraham a rock because he made his face a rock and overcame that hopeless condition by faith.

### **And of the well tomb, from which you are dug.**

5 Thus he calls barren Sarah a well of rock.

### **V. 2. For I called to him while he was yet single, and blessed him.**

There is an emphasis in the word "single". As if he wanted to say: Do not look at the crowd of the outcasts and at your small number, even if you are single and lonely. For I can make you a very great people. This example of Abraham undoubtedly served as a great comfort to the apostles, who were moved by the anger of the rejected multitude. And we today, in the miserable state of the church, comfort ourselves in the same way, that however few there are who accept the true religion, it will nevertheless happen that we, like Abraham, will grow through divine blessing, and the church will also come to the descendants in a respectable form.

### **V. 3. for the LORD comforts Zion.**

7 Now he applies the example of Abraham, and explains the state or form of the church, that the church is like a single Abraham, and like a wilderness, and a heap of ruins, but it will be made a reality by the divine

Blessing grow, and be like a cultivated pleasure garden.<sup>u)</sup>

(8) So today our brethren who are here and there in the ministry of the gospel write to us that the word is everywhere miserably despised. But what shall we do? For the prophet also makes the same complaint here, and calls the church a desert full of ruins. Therefore, let us resist this trouble by faith, and continue to exercise our ministry in patience and doctrine, and it will come to pass, as the text says, that our deserts will become gardens of pleasure, and become like the garden of the Lord.

(9) But let each one apply this to his own person. 1) For in the church this loneliness is not so perceived; but we, as individuals, feel that we are barren rocks and a purer desert, without faith, hope, patience, chastity, and other gifts. Against this feeling we are to raise ourselves up by this promise, and believe that either we are not altogether barren, or if we are, we are to know that we have a God who promises that we should call upon Him and wait for His blessing.

### **V. 4. Mark me, my people!**

(10) Here he adds the way in which the church is to be increased and made into a garden, not by hands or any force, but by a new law, that is, by the gospel, which not a Moses alone will spread among the Jews, but Christ Himself through His apostles in the whole world. Therefore it cannot be understood from the law of Moses. And is an excellent and clear passage of the abolition of the law. For it promises a new Moses, a new law. This cannot be a law of works, because the law of Moses was such, but it is the law of grace and mercy, by which we are justified if we take hold of it in faith.

u) Instead of U8 and 9, the 1532 edition has: "But each one must also apply this to his own person, so that if someone feels that he is as it were forsaken in faith, hope, chastity and other gifts, he nevertheless does not despair, but believes God, who promises blessing.

1) Wittenberger: aoonananoãars instead of: aoonrmoãari.

**V. 5 For my righteousness is at hand, and my salvation goeth forth.**

11. change the adjectives [in the Vulgate: justus meus and salvator meus] into substantives, "near is my righteousness and my salvation," that is, the disposition of the righteous church, and the victory in faith.

**And my arms will judge the nations.**

12. I myself will rule among the nations by my power. For "to judge" is as much as to rule; as it is said of Samson, "He judged Israel twenty years," that is, he ruled [Judges 16:31].

**The islands are waiting for me.**

The church will be planted among the Gentiles and thus grow.

**V. 6 Lift up your eyes to heaven.**

14. You, who are so without hope, and are troubled because of the appearance of barrenness, look at the heavens and the earth, which seem to be eternal. But heaven and earth will pass away sooner than my salvation and my righteousness, which I promise you. For it is not a temporal or fleshly righteousness, but an everlasting one, as it is said in the 111th Psalm, v. 3. "His righteousness endureth for ever." As much as the outward appearance disputes with my promise, nevertheless you shall be received by me, and that in everlasting righteousness and in everlasting salvation.

**And those who live on it will die there, like Das.**

(15) This "that" is pointing (xxxxxxx), as if one pointed to a hair or a floccum. But it indicates a great courage and joyfulness of heart to believe that the righteousness promised to us in the mere word will be greater and more lasting than heaven and earth, in comparison with which heaven and earth are nothing.

**But my salvation endures forever, and my righteousness will not despair.**

1) In the Erlanger the Bible words are missing, and instead of oomlQuata the senseless reading: eomunicata is found. (Not a misprint.)

(16) This righteousness, which you hold, is eternal; it will never cease, while your enemies will perish like moths. These things are true in the heart and in the sight of God; but in the sight of the world they are reversed and false. For we are rather a garment that perishes, and like a moth.

**V. 7. 8. Listen to me, you who know righteousness.**

17 This is an encouragement. Since your righteousness is so great, why are you afraid of tyrants, who are no more powerful than moths and worms?

(18) Now the reproach of which he says here is not only the reproach with which men reproach us, but much more those which Satan and conscience reproach us. Therefore, all this must be taken on faith. For in the sight of the world we are moths and worms, as Christ also laments [Ps. 22:7]. In contrast, the righteousness of the adversaries seems eternal, shining and triumphant; and yet it is true that all our adversaries, both spiritual and corporal, are moths. The moth cannot bear to be merely attacked, but is immediately crushed. For such moths faith considers the tyrants, who are iron and brass before the world.

**V. 9. Come, come, show power!**

19 To the consolation he attaches this either as a song, or as a thanksgiving, or as a prayer, and asks that he may publicly display his power. But they are words of great emotion that he says, "Well, well," as if God were in a deep sleep. For our God is weak and foolish before the world, and so are His people, and they cannot establish justice against the tyrants and heretics. Therefore, they take refuge in prayer and ask for help.

**Well done, as of old, from ancient times!**

20 In the past, you showed your arm and your power in a mighty way when you struck the arrogant Egyptians and wounded the dragon, that is, when you drowned Pharaoh when your people left Egypt. Do the same thing now.

**V. 11. So the "redeemed" of the Lord will return.**

21 He confesses that the church is captive and not yet redeemed; it must still lack joy and gladness. For the church has her Egypt, and is oppressed with many temptations of the world, of Satan, and of conscience. However, Christ promises: "Your sorrow shall be turned into joy; but I will see you again, and your heart shall rejoice, and your joy no one shall take from you" [John 16:22]. Thus believers have the most certain comfort that God will come and redeem them. But this is burdensome, that Christ [Joh. 16, 16/ and Peter [1. Ep. 1, 6.] say that we have to be patient for a little while. For this "about a little" seems to us to be an eternity at the time when we are in temptation; therefore we have need of this comfort from the word.

**V. 12. I, I am your comforter.**

22. He encourages our hearts to look to the one who speaks to us: I, God, comfort you; not money, not silver, not honor, not the world 2c., but my word and my Spirit will sustain and protect you.

**Who are you to be afraid of people who are dying?**

(23) You are afraid of a man who terrifies you; why then will you not be lifted up when I comfort you? For I am God, who fills heaven and earth; those are water bubbles, moths, a straw, a drop in the bucket, 1) a tittle in the balance, dust, lighted thorns 2c. Therefore he says he is a comforter, not a fearful one, though the flesh so judges at the time of tribulation; but it judges evil. For we are not afflicted that we should be afflicted and perish, but that the power of the word might come to pass, and that faith might increase, which in resting would grow dim.

**V.13. And forget the Lord who made you.**

24. I am your creator, not your executioner or tormentor, and my power is so great that I have stretched out the heavens and founded the earth. Therefore, you have no reason to fear that I do not have enough power to redeem you.

(25) But this is how it is: the godly are too afraid of the name of God; the wicked despise it too much out of security. Hence it is that different sermons are found in Scripture. For the sermon of forgiveness of sins belongs to the broken-hearted and humble, to raise them up; but the law and the threats belong to the secure, to crush them, with whom God speaks as a consuming fire.

**Where was the fierceness of the Wütherich?**

26 He sets the example of Pharaoh and the Jewish people, so that he may judge the afflicted church. Just as he perished, so will your enemies perish.

27) Translate this passage further: "Where was the fury of the fierce one, when he had to hurry and run about to open (that is, to release) the people of Israel, but they (that is, the people of Israel) did not die under the destruction, and they (that is, the people) did not lack bread?"

**V. 15. His name is called LORD of hosts.**

28 That is, a Lord of men of war. For he that would be a Christian, let him remember that he is a man of war, standing in the battle array, opposed to all the arrows of Satan and the world. For confession is followed by the attack of the devil. Therefore we also are called Zebaoth, and our Lord "the Lord of hosts," because he reigns among men of war.

**V. 16. I put my word in your mouth.**

This is the way God comforts us and makes us triumph, namely through the word. He does not put weapons in the hand, but puts his word in the mouth: with this word we console the

1) Erlanger: stilla, situlas. Similar punctuation errors are often found in the Erlanger edition. For example, in z 21 in the passage Joh. 16, 22. is interpunctuated: ilsrum, viäsko.

Brethren, and put Satan to flight with our adversaries. Therefore, it is a great thing to be certain that you have and teach the Word of God. In this alone consists our power. Therefore, this must first be ascertained, whether the Word of God is what we teach and follow. When this is established, and the heart is strengthened by certain confidence, then it is easy to endure, suffer and overcome everything.

**And cover yourself under the shadow of my hands.**

(30) I will not only put the word in your mouth, but I will also protect you against the cross that oppresses you. He promises protection, which is absolutely necessary for those who have the word, because of the temptations and attacks of the world and Satan. As I have said, let us first see if the Word of God is what we teach, then the protection of God's hand will surely be there in the midst of tribulations.

**That I may plant the heavens and found the earth.**

He calls the church a new heaven and a new earth, which God plants and establishes by the outward and oral word, and by our fleshly mouth, that I may say so. Therefore, these are ungodly and unholy spirits who despise the oral word.

**V. 17. Wake up, wake up!**

32 [Instead of: elevare, elevare] translate: "Wake up, wake up!" For he indicates that the church lies in a deep sleep and snores, because of the many misfortunes, so that it is plagued. However, these words are also comforting. He admits that the church is oppressed and trampled underfoot, exposed to the violence of all, oppressed by tyrants and mobs. For he indicates this by "the cup of wrath," the yeast of which, as he says, she has drunk up. But who can understand it but faith alone, that with a beloved people anger and mercy can be at the same time?

33. but he calls it "a cup of the fierceness," because the measure of the cross determines

and measured, and a "cup of staggering," as is also called in the 60th Psalm, v. 5, "a drink of wine that we staggered"; likewise a wine which, when drunk, makes one stagger, as in the 107th Psalm, v. 27. [That is, we are sometimes so forsaken, and so immersed in temptations, that we know no more counsel, and there is no escape before our eyes, that we groan as despairing ones, and groan for help. For this is the drunkenness of which the prophet speaks here, which encompasses all spiritual and physical ills.

34 But this is most surprising, that he says it comes "from the hand of the Lord. Therefore, as many holy martyrs as there have been who have led the regiment in the church or have confessed the name of Christ, these have always been thrown before the devil's jaws. And even though this is the devil's wrath and not God's, the Scriptures still call it God's wrath, because God allows this to happen, and the whole thing is in the hands of the Lord. For Satan and the world cannot do more harm than they are allowed to do. Therefore they have their certain measure and their limits, which they cannot exceed, as Job says in a beautiful image [Cap. 38, 8. 10. 11.] that Satan and the world are like the roaring sea, which seems to want to go out over its banks, and yet does not go over the banks, but the waves crash against each other 2c.

**V. 18. There was no one to take them by the hand.**

The misfortune is so great that no human being can provide any help in it.

**V. 19. These two have met you.**

36. Namely, the drunkenness from which you staggered, and the abandonment of your children, that you were both oppressed from all ropes, and had no one to stop you, in whose bosom you could pour out such great tribulations. In this way, the Holy Spirit precedes us, as if to say: I know that this will happen, you must not think that I do not know your sufferings; it cannot be....

happen differently. But I know it, and count thy sighs and thy tears, as it is said in the 56th Psalm, v. 9: "Count my flight, grasp my tears in thy sack." But this requires faith and experience.

### **There was disturbance, harm, hunger and sword.**

With these, the church is persecuted in general. We feel the sword and the violence of the wicked today, we also feel hunger. For it seems that the world has conspired to kill the ministers of the gospel by hunger; so great is the wickedness of the peasants, burghers and nobles everywhere.

### **V. 20. Your children were fainting.**

The grammarians argue about what orix is; we take it for a forest ox. For the church is like a wild animal in the forest, against which all vent their hatred, by hunting, entangling, slaughtering. Thus Paul says [1 Cor. 4, 13.] that the Christians are taken for sacrifices of sweepings, by whose death God is reconciled, and men are delivered from the wrath of God. For this is what the words catharma and peripsema mean. Not only do they suffer persecution, but they also suffer the wrath of the Lord, and the rebuke of our God, that is, their conscience suffers distress, and feels that it is pressed by the wrath and displeasure of God. This, I say, is what we Christians suffer. On the other hand, those epicures and swine are safe, and everything goes very happily for them, but only for a time.

### **V. 21. 22. Thus says your ruler.**

(39) This is a promise that the church will be delivered from all evils and that her enemies will perish. For God does not forsake her in the greatest distress; but this is the highest art, if one can believe with certainty that the rejected will not be rejected, and the condemned will not be condemned, as Joel says, Cap. 3, 15: "Let the weak man say: I am strong."

### **Behold, I take the goblet from your hand.**

40. he calls it a cup of wrath, not that it is a true wrath and anger; for how can god be angry with us, whom he has made his

children, be angry? But the Holy Spirit speaks according to our heart movement, because we think it is true anger when we are scolded by the Lord.

### **V.23. But I will give him into the hand of your shepherds.**

Today, the papists will not stop persecuting and oppressing us until they perish. They do not want the peace that is offered to them. So now we have presented our bodies as if they were earth, and as if they were an alley to be walked over. They have trampled our backs like dung. Therefore, it will happen one day that they will experience what God is threatening the persecutors of the Church here.

So far, the prophet has treated excellent consolations for the church, which are written in the Word and are not based on any external, visible or sensually perceptible help. Therefore our treasure is hidden and invisible. For apart from your word there is no comfort. The worldly-minded people of today, who nevertheless presume to have the spirit, teach that one attains the spirit in another way than through the word. But this is most dangerous. For such people will either despair in the challenge or lay hands on themselves. For Satan can get the best of them above all others, because they are not bound to the outward word and to the rock, which alone can withstand the force of the waters and the storms.

(43) Therefore, let each one be careful to hold this word, which he reads in the Bible, which he hears from the mouth of a man, very high. For since Christians cannot live without the cup of the cross, they need the word that promises them the opposite of what they presently feel. And if one believes the word, that is the certain victory. For it relieves the present sensation of pain, which no outward thing can relieve; and it also hastens salvation. For Paul reminds us, not in vain, "that through the consolation of the Scriptures we have hope" [Rom. 15:4.]. Likewise, "All Scripture, inspired by GOD, is profitable for doctrine" 2c. [2 Tim. 3, 16.]



## The fifty-second chapter.

The prophet began to prophesy about the kingdom of Christ, the gospel, the faith and the church. However, he did not treat this subject in one speech, but, as we are wont to do in our sermons, he alternated the treatment with other figures. Therefore, it seems as if he starts a new speech about the same thing. He sees that the synagogue is oppressed with many tribulations and plagued with many wars and prisons, therefore he promises Christ in this chapter. As if he wanted to say: "You have been imprisoned and redeemed so many times, and then again devastated; well, I will one day bring about a redemption that will be eternal, and which will be followed by no more imprisonment, no more desolation, that is the redemption, since Christ has swallowed up sin, death and hell through his death on the cross, and has redeemed us through an everlasting deliverance [Is. 45:17].

### V. 1. Zion, show your strength.

2. as if he wanted to say: it is present that you shall be redeemed and transferred to a new and eternal kingdom; therefore be courageous, and use the ornament, use this freedom and grace. But he connects "strength," which is required for war, and "adornment," which is required for the time of peace. For the gospel accomplishes both: it guards us with strength against sins and death, and also adorns us with the exercises of faith, with love, and with the gifts which the Holy Spirit brings to believers, as chastity, wisdom.

**For no uncircumcised or unclean shall reign in you (Quia non adjiciet ultra, ut pertranseat etc.).**

IntrLrs means according to Hebrew language to administer an office, to govern. So it says 5 Mos. 23, 3: "The Ammonites shall not come into the congregation of the Lord" (intra-

colorful). For the Ammonites were not forbidden to convert to the Jews and to become proselytes, but they were not supposed to administer a public teaching office, which God wanted to keep in His people. Therefore, he promises that neither pagan tyrants (for he calls them "uncircumcised") nor hypocritical Jews would administer offices in the true church.

### V. 2. Get out of the dust.

4 As he described two kinds of tyrants, so here he describes two kinds of captivity. For these two things, "dust" and "bonds," must be distinguished from one another. For the former signifies the bodily captivity, and the latter the spiritual, which is under the laws and statutes apart from Christ. For the captivity of conscience is that by which man is taken captive by the imagination of a made (falsi) sin. For where Christ does not shine in the heart, it is impossible that man should not make a captivity of the laws. The cause is this, because man by nature has this wisdom: if you do not keep this and that, you will be damned.

(5) This is helped by the physical and spiritual tyrannies who demand of us the works of the law and other statutes. But in the church and in faith in Christ, neither the civil nor the Mosaic laws bind or condemn the conscience. For they are to extend only over the body and over external things; consequently they are neither to harm nor to help a conscience that has been made free before God through Christ. And the conscience shall keep Christ, who is above and apart from all laws, and afterwards keep these laws out of guilty love, apart from the conscience. And this is Christian freedom, of which we have written more elsewhere 1).

1) Cf. Walch, St. Louis Edition, Vol. XIX, 986 ff.

### **V. 3. You were sold for nothing; you shall be redeemed without money.**

6) "In vain" you have been delivered into the hands of the Gentiles, that is, the Gentiles have not been punished for this robbery, but they have dealt with you unpunished according to their will; therefore it will happen that you will be redeemed again in vain. So today we have been redeemed from the yoke of the priest in vain, that is, without any previous merit and without the punishment of sin, because we have blasphemed and crucified Christ in all sermons and on all altars; just as still today the whole priesthood does without repentance. Therefore, it must necessarily fall.

### **V. 4. 5. My people went down first into Egypt.**

7 By this comparison he magnifies the tyranny of the Pharisees. My people have been hard pressed in Egypt under Pharaoh, hard pressed by the Assyrians [2 Kings 18:13 ff], but that is nothing when compared to the tyranny of the drivers of the law, the Pharisees and Sadducees, who plague the consciences in the most pitiful way. Just as if we said today: The tyranny of the princes is great, but what is it against the pope? For those only corrupt bodies and goods, but the pope corrupts souls in a cruel way.

### **Its rulers make vain howling.**

8 Instead of inique agunt translate: They have made howling. But here we see what a great sin it is not to teach rightly. For it is not teaching, but vain weeping and blaspheming God. And evil teachers are unclean birds, flying in darkness, disturbing and frightening the consciences with their howling, and wearying the wretched hearers with vain works. They are also blasphemers, because they deny grace, and ascribe righteousness to works. Such night owls and owls are nourished by Pabstism. But it seems that Paul alluded to this passage, Rom. 2, 24: "Because of you, God's name is blasphemed among the Gentiles."

### **V. 6. Therefore my people shall know my name at that time.**

(9) I will take away the office of these hypocrites and false prophets, and gather the people unto me, that they alone may hear me. Thus he abolishes the teaching office of Moses and the priesthood of the Old Testament, which was in a certain family, and says: he will be the shepherd, whom the sheep alone shall hear and follow; but the rest they shall all despise, whether they be bishops, or popes, or Moses himself. This freedom was started by the apostles and still continues in the church today. But it is not a carnal freedom, but a spiritual freedom. For in the flesh there shall be no freedom, for we are to be subject to our parents, to the authorities, and in sum to the servants of all. But in spirit and conscience we are completely free from all bondage; there we believe no one, there we trust no one, there we fear no one but Christ alone, who reigns with joy and gladness in the midst of tribulations, with power and strength in the midst of sins. Furthermore, if anyone doubts that the prophet speaks of the kingdom that is in the Word, let him hear the following:

### **V. 7. How lovely on the mountains are the feet of the messengers.**

(10) This is a comparison of the gospel and the law, and a praise of Christ who speaks through his apostles. Those who teach the law are sad night-owls, and frighten with their howling; but the messengers of the gospel have sweet feet, for they bring with them the most cheerful word for troubled consciences. This is known to those whose consciences have once been in danger. But it is these messengers "on the mountains". For the gospel is not bound to one mountain and to one people, as the law is, but it is spread most freely on the mountains, that is, among the nations, and into all lands; and brings them peace, that is, the forgiveness of sins. It brings good, that is, joy and gladness, and other fruits of the Spirit. It also brings salvation, that is, freedom and redemption from sins, death, and

from hell, and the victory against all evils 2c. The law works the opposite in the hearts of men.

### **Those who say to Zion: Your God is King.**

This is the reason why the Church has such great gifts, because God Himself, Christ, is King and Teacher. But how could it be otherwise? There must be everything good where God is and reigns, where death and sin do not reign, but Christ and salvation itself. Thus, this passage contains a manifest prophecy of the new word that was to be preached. For he abolishes all the kingdoms of Moses, of the priesthood, of the Pharisees, 2c., and makes Christ alone king. This is to be diligently observed, that we place Christ in his proper office, lest we make of him a judge, as the papacy did, and of the gospel, which brings peace with it, a law.

12. there are many other lessons that can be learned from this passage, if the words are diligently contrasted. For he says [v. 5]: his people were deceived by others; consequently he has a physical people in this life. Likewise he promises [v. 6] that he will be the teacher of this people; consequently Christ is true man, and Christ's kingdom is in the word alone. But that he adds [v. 5] that his name will be blasphemed; likewise [v. 7]: Your God will be king, it follows that he is God at the same time, and in the same person true God and true man. From this it necessarily follows that he will die as man, and that he will rise again from death as God. From this it is clear that the kingdom of Christ is spiritual and not physical; consequently it cannot be governed by laws taken from reason, but only by the word of the Spirit, since the heart lives and is active in grace and through grace, free from all laws, punishments and terrors.

(13) Therefore, those who think that Christ is a legislator who shapes morals and, like Socrates, gives perfect examples of virtues, are mistaken. For although he also shapes the outward action, he first of all judges the inward man and renews him; after that he also governs him.

the body, the hands and the feet. For works follow faith, as the shadow follows the body.

### **V. 8. Your watchmen cry aloud with their voice.**

14 He calls the servants of the word "watchmen" who proclaim joyful and lovely things with one mouth. However, he actually indicates the happy progress of the word through the watchmen. For through the apostles the foundation of the kingdom of Christ was laid, but through the watchmen it is planted. Furthermore, a watchman is required to let his voice be heard. Our bishops today are watchmen without voice, and in truth mute dogs.

(15) Now this also belongs to the description of the kingdom of Christ, that we should distinguish it from all other kingdoms, that it should not stand in arms, in violence, in laws, but absolutely in the joyful word of the gospel, lest we confound the temporal and the ecclesiastical government with one another.

### **V. 9. Let us rejoice and praise one another in the wilderness of Jerusalem.**

16 Thus he calls the rest of the synagogue, indicating at the same time that the gospel is a sermon for the poor, as Christ says: "The poor have the gospel preached to them" [Matth. 11, 5], and as it says in the 74th Psalm, v. 21: "The poor and miserable praise your name. For none is commanded to rejoice but he that is afflicted, and walketh in tears and sorrows. And he adds, "Let there be joy"; not you who are the inhabited and adorned Jerusalem, but the desolate Jerusalem. For the kingdom of Christ is a kingdom made up of afflicted and afflicted in every way; and the word is a word of salvation and peace, of which only those are in need who feel condemnation and are afflicted with sins.

17) But that he says, "Let us praise," means the sacrifice of praise and thanksgiving, which is the only sacrifice of Christians, that they may recognize God's benefits and be grateful, praising and glorifying God, but not misusing His gifts for their own glory, against their neighbor.

**V. 10: The Lord has revealed his holy name.  
lig arm 2c.**

18. "His arm," that is, His power. As if to say, "Since you have been deceived and afflicted with sins and conscience, pity you that you are without an arm, because God, in appearance, is always weak and foolish; other gods and princes are mighty and wise. But at that time, he says, he will reveal his arm, so that out of that foolishness and weakness will come forth greater wisdom and power than that of men. This whole passage alludes to the 98th Psalm.

**V. 11. Soften, soften.**

After such great promises, the prophet adds an exhortation, as Paul does in 2 Cor. 6:17 and Rom. 13:11 ff. "Depart," he says, "from the kingdom of the world, of sins and of conscience. Take hold of the gospel and do not miss the time of grace.

**And touch no unclean thing.**

20 This image is taken from the law, which he transfers to spiritual purity and impurity. But "unclean" is everything that does not come from faith in Christ and from the freely given grace. Therefore, not only adultery and capital murder and other gross sins must be understood by it, but everything that is best in a man who is not enlightened by the Holy Spirit, namely wisdom, religion, righteousness, and those apparent works which lead men away from trusting in grace to presumption, and have a very great appearance of holiness. For faith, which alone is pure, is to be based on grace alone.

**Come out of her, purify yourselves, you who carry the Lord's tools.**

(21) This belongs to the ministers of the word and to the teachers. For these carry the vessels of the Lord. As if to say: You who are teachers, see to it that you are pure. Do not make a trade of the word, but teach in simplicity. But it is a needful exhortation, by which we are reminded

first, that we should abide in the true faith; second, that we should abide in the pure word, without which faith cannot stand.

**V. 12 For you shall not go out in haste.**

22. he looks at the story of the exodus from Egypt; because from there they went out with trembling and haste [Ex. 12, 33. ff]. This picture fits well to the work saints; these hurry and tremble, if they are only a little challenged, and look everywhere for help and protection. Therefore, so many rules of the monks, so many works and services have arisen, because they believed that they could ease the conscience and make it calm by such works.

23 Therefore the prophet exhorts the godly. Ye godly, saith he, follow not the ungodly, "for ye shall not go out in haste. You are commanded not to touch anything unclean and to be pure. This shall not be done by haste and in flight, that is, by your strength. You shall be delivered from the ungodly in another way, namely, "that the LORD go before you, and that the GOD Israel gather you." That is, listen to the word plainly, because the LORD will go before you. Leave off your doings, and do not seek to become the author of your own salvation, but let the Lord rule you by his word and his Spirit, that you may cleave to him alone, and put your trust in no other work or service.

(24) Therefore it is a good exhortation that with simple faith we look only to Christ our forefather, who will gather us together, that we may abide in the word, and be safe from all sins. Thus we read of a holy nun: When she was challenged for sins she committed, she gave no other answer than that she was a Christian. For she knew that she would not be condemned for her evil works, because she had Christ, nor could she be saved by her good works, but that Christ had been offered as a sacrifice for her. 2c. He had done enough for her sins and deserved eternal life 2c. The following chapter describes the way of salvation.

# The Fifty-Third Chapter.

## Of the passion and glory of Christ.

So far the prophet has described the kingdom of Christ under the cross and added many and glorious consolations of the church and the saints. 1) In this chapter, however, he deals mainly with the head of the kingdom and the regent (principe) of the church itself, namely Christ. And he also describes the way in which he brought about the redemption of his own. Therefore, there is hardly any other passage in the whole of Scripture that speaks more clearly both of Christ's suffering and of his resurrection. Therefore, it should be well known, in order to strengthen our faith against the Jews, who, angered by the shame (scandalo) of the cross, do not recognize our Christ as the Messiah. For it cannot be denied that the prophet in this chapter is speaking of Christ or the Messiah, of whom he says that he will be exalted very high, and at the same time describes his humiliation. Therefore, it cannot be understood of a bodily kingdom of Christ. It must also be noted that the prophet clearly says that the kingdom of the Messiah will be both exceedingly glorious and powerful, but only after his death. For from this we can conclude with certainty that Christ's kingdom is not a physical kingdom, as the Jews dream, but a spiritual one. Furthermore, in this chapter, which is excellent above all others, we have wanted to translate more according to the sense than the words, because the Latin text is rather obscure.

Cap. 52, 13. **Behold, my servant will do wisely.**

He is called "a servant", not like Moses was, or like the Werkhei-

The monks who boast that they serve God, but because he is in the service of the word and because he has the public teaching office. But that he adds: "He will do wisely"-praises to us the ministry of the Word, which Christ had when he was in the flesh. And this word at the same time comprehends counsel and prosperity in itself. For although Christ, because the teachers were not fit, found everything in an exceedingly difficult and complicated condition, he nevertheless conducted his office with such great prudence that everything turned out in the happiest way, and he avoided dangers with the utmost calm, and accomplished what he wanted without harming anyone, not even interfering in worldly affairs. But in the word "he will do wisely" there is a contrast, as if he wanted to say: Moses did not govern everything so wisely, not so completely temperately, but he is a teacher who drives by force; but Christ delivers us from death, from sin and from hell, not by any violent procedure, but because he acts wisely, because he gives the word of life, with which he comforts, sustains and protects us 2c.

### And will be exalted, and very highly exalted.

He has described the ministry, now he also describes the glory: after the ministry he will be in glory over all kings. However, although it could be understood from the glory that he had in the life with the pious through the miracles, I prefer the other conception, that in the time of the service he would carry out his ministry diligently and after his death he would be in the highest glory.

1) In the old translation, this first sentence reads as follows: "The holy prophet Esaias has hitherto, in the previous chapters, gloriously and beautifully spoken of the future redemption through the Lord Christ, and of His kingdom, which is to come.

is Christianity to be built up by the word of the gospel, and to increase and be preserved under the cross and persecutions, and therein given much beautiful consolation, for the strength of Christianity and its believers."

**Cap. 52, 14. That many will be angry with you.**

Christ will be in glory, but in such a way that he will be an annoyance to most of the synagogue, and there will be very few who believe that he is Christ or a king. The word that is written here, "They will be angry," expresses the emotion of a person who feels horror and disgust.

**Because his form is uglier than other people's, and his reputation than the children of men.**

Here he describes this glorious king in the greatest lowliness. His outward appearance, he says, is uglier than that of all other people. Therefore, the Messiah will not be expected in a bodily kingdom, but in an exceedingly contemptible and ugly form. For he does not speak of the form of the body, but of the reputation which he has in his reign, namely that with him is not the reputation of a king, but of a servant, and indeed of a very contemptible one. And this is the cause of the displeasure, of which he said above, as also Paul speaks [1 Cor. 1, 23]: the crucified Christ is a displeasure to the Jews 2c.

**Cap. 52, 15: But so shall he sprinkle many nations, that even kings shall shut their mouths against him. For those who have not been told about it will see it with pleasure, and those who have not heard about it will notice it.**

Here he comes back to the glory of Christ, that he will surpass all other kings in glory. Therefore, Christ is both a king above all kings and unformed before the children of men; therefore, it necessarily follows that Christ's kingdom is a spiritual one. "Sprinkle" means to preach. Now when he shall have suffered, he says, he shall not only be preached among the Jews, but also among the Gentiles. Further, Christ crucified shall be preached, as Paul also says, and yet shall be believed of, that he is the LORD above all lords. But this the Jews cannot ascribe to any of their kings that ever were,

that the kings of the Gentiles would have kept their mouths shut to him about what he said about Christ.

Furthermore, he describes the course of this preaching of the crucified Christ, as he says: "To whom nothing has been proclaimed, they will see it", that is, everywhere where Christ has not been heard before, there he will be heard. This preaching will not only be spread among the Jews, who have heard the promises of Christ, but also among the Gentiles, who know nothing at all about these promises. This also shows au that the kingdom is a spiritual one, that he says: "To whom nothing of it has been proclaimed"; that this king will be recognized, not by his outward appearance, not by his armor and royal insignia, but will be heard and seen by the word 2c. This is therefore a fortification for our faith, who preach such a Christ, namely the one who suffered and was glorified, and spread out through the word.

**Cap. 53, 1. But who believes our preaching? and to whom is the arm of the Lord revealed?**

When the prophet sees the greatness and glory of Christ, likewise when he sees in the spirit that this wonderful kingdom of Christ is full of astonishment, but especially when he envisions his Jews, he exclaims: Ah! who then will believe these things when they come to pass? For even those who are Jews today believe everything more easily than our Christ. And also in the Gospel we see how great was the unbelief of the Jews. Because they were annoyed by that weak figure. And this faith must be impressed on the hearts by the Holy Spirit. Reason cannot grasp these things at all. Therefore he says: Who will believe that under this form there is such a great glory? 2c.

**V. 2: For he sprang up before him like a rice, and like a root out of dry ground. He had no form nor beauty; we saw him, but there was no form to please us.**

He continues with the prophecy of suffering. It is just so with this Christ, he says, as if a fine (elegans) little peplum from

should come forth from some arid place. Therefore Christ is "the rice" and he does not grow before the world, because he has no reputation at all, as he now says, but "before Him". For this is the emphasis, because the glory of Christ is a spiritual one. Thus it happens that Christ, having no form, is the most beautiful, in lowliness the most glorious, in poverty the most rich. The thirsty land is his suffering. That he now rises again from death is like a rice that grows in a dry place. "He has no form" 2c. In the case of thieves, robbers, and other malefactors there is still a certain prestige, for men are then moved to pity when they are executed to the death penalty, but in Christ everything is detestable and horrible. For he who suffers the greatest tortures, they also heap invective upon him, and the Jews scoff at him 2c.

**V. 3. He was the most despised and unworthy, full of pain and sickness. He was so despised that people hid their faces from him; therefore we did not respect him.**

From this the conclusion is quite clear that the Messiah had to suffer and to suffer in the most all-embarrassing way. For what he says here cannot be understood of a glory, but only of the utmost ignominy and suffering. But this passage urged the Jews that they had to invent two Messiahs; the one who had come long ago and was still walking around on earth in the guise of a beggar, so that he would be enough for the sins of the Jews; but the other as a glorious king, whom they were still waiting for.

**V. 4. Truly He bore our sickness and took upon Himself our pain. But we took Him to be the one who was afflicted and smitten and martyred by God.**

So far he has described the suffering and the glorification of Christ; now he adds what he did with that miserable and troublesome figure. And here is the article of justification, that Christ is believed to have suffered "for us," as Paul also says [Gal. 3:13], "Christ was made a

Curse for us." For it is not enough to know that Christ suffered, but, as he says here, we must also believe that he bore our sickness, that he suffered not for himself, nor even for his sins, but for us; that he bore this sickness, took upon himself these pains which he did not have to suffer at the cottage. And whoever really understands this passage has the epitome of the whole of Christianity. For from this passage Paul drew so many epistles, so many streams of sayings and consolations.

Furthermore, the conclusions that follow from this condemn all the pretensions of all men in general, all wisdom, righteousness, holy living (religionem), works, and all merits by which salvation is sought apart from Christ. For all this is annulled by this one saying: Christ suffered "for us". For if this is true, then all works and all merits, in which trust is placed in an ungodly way, must be thrown away, and we must also renounce ourselves, and rely with all our heart on an alien righteousness, so that we hover, as it were, between heaven and earth, and believe in the righteousness which we cannot attain with our senses, but which is offered to us through the Word. And hence it comes to pass that this doctrine cannot be learned except by the Holy Spirit the Teacher. For because the Jews did not want to have their righteousness snatched away from them, and did not want the works of the law to be condemned, they did not receive Christ, because he appeared in the flesh for this reason, so that we, who were children of wrath and destined for eternal punishment, might be blessed, protected and covered by his righteousness.

Therefore, the pronoun is to be paid attention to above all things: He bore our pain, our sickness. For by this pronoun the suffering of Christ is communicated to us, and it becomes really ours. For if he bore my pain and my sickness, that is, my sins and the punishment of my sins, I am therefore free both from guilt and from punishment, and there is no reason why I should fear the judgment of God 2c.

**We thought he was the one who would be smitten by God.**

That is, we thought that he was punished by God for his own sins. For this is how the world and reason judge that everyone must suffer punishment for his own sin. Here, however, the opposite happens, against human and divine laws, which direct the punishment to the one who has committed the sin; for Christ is punished for us, which reason can never comprehend. Now he explains more expansively what this was, that he said he bore our pains. But it is a very clear passage against the Jews, that the Messiah was man, a minister of the word, that he suffered 2c.

**V. 5. But he is wounded for our iniquity, and bruised for our sin.**

This is, as it were, a description of Christ suitable to be set against all other religions. "He is wounded for our iniquity," as if to say: We have not been able to become righteous by our works, our infirmities have remained upon us, the guilt and the inevitable punishment have also remained upon us. But Christ alone bears them, as John also says [John 1:29], "The Lamb of God, which bareth the sin of the world." That he calls him a lamb indicates that he is a sacrifice. That he adds that he bears the sins, he says the same as here Isaiah. And from this passage the apostles drew all their wisdom. And we today overturn the pabstry with this one article. For if Christ is wounded for our sins, it follows that the pope is the antichrist who wants us to atone for our sins with our atonements; consequently the works of the monks are condemned and ungodly; consequently there are no merits for obtaining the forgiveness of sins and grace 2c. It is surprising that this excellent passage has not been heeded at all, although it has been sung so often in the church. For it argues very strongly against meritorious works.

That is why we have to treat them all the more carefully.

For apart from the fact that each one is challenged by trusting in works, there are also many sayings in the holy Scriptures which seem to attribute almost to works what is elsewhere attributed to faith. It is therefore difficult not to be moved by these sayings, since nature also draws us to them. In addition, there is also the bad teaching and the quite wrong habit. It is therefore something great and quite impossible for flesh and blood to persevere in simple faith, so that you do not despair in your sins, but stand up and say, "Whether I have done good or evil, it is nothing to me; here I have Christ who suffered for me. For opposing sayings are held against us by our adversaries and by our conscience, which punish our sins and threaten punishment, so that we tremble, doubting the will of God.

But only through Christ's suffering can we dissolve all those reasons, whether we are challenged in particular or whether sayings about works are held against us. For if Christ is such a person who bore our sins, it follows that with our merits we have not borne the sins, because they are already taken away beforehand. For our works are not Christ's, and we are not smitten for our sins, nor do we bear them, yea, neither can we bear them. For neither would Christ have come if we could have healed ourselves. Thus it is clear how all human works are of no use for justification and forgiveness of sins, however good and brilliant they may seem to be.

But there is no religion in the whole world which admits this doctrine (sententiam) of justification, and we ourselves each for himself (privatim) believe it only with difficulty, although we teach it publicly. For this reason, we must learn this passage all the more diligently, because it is, as it were, the foundation on which the New Testament or the Gospel is based, and which alone can protect us and our



Religion differs from all other religions. For Christians alone believe this passage, and are righteous, not because they themselves do works, but because they take hold of the works of another, namely the suffering of Christ. Therefore, whoever believes this article is safe from all error, and necessarily the Holy Spirit will be with him, for without the Holy Spirit he cannot be taught or known. But those who have fallen from this article are exposed to every wind of false teaching.

Therefore, there must be a special prudence in a Christian that he knows how to put the laws and works in their right place (*ordinem*) and in their right use. But he must place this article as high above all laws and works as heaven and earth are distant from each other. For a Christian is, as it were, transported into another world, and must know nothing either of sins or of any merits. Now when he feels that he has sins, he should look at them, not as they are on his person, but as they are on the person on whom they are cast by God, that is, he should see them, not as they are in themselves, nor as they are in his conscience, but in Christ, in whom they have been atoned for and overcome. In this way it will happen that he will have a pure heart, free from all sin through faith, believing that his sins have been overcome and destroyed in Christ, and that he can also be secure against death, believing that through Christ's suffering and merit righteousness and eternal blessedness have been offered and given to him. For all this is implied in this passage of Isaiah.

This is therefore a blasphemous aspectus of sin, when you look at sin in your heart. For there the devil puts the sin, not God. But Christ must be looked at; if you see your sins lying on Him, you will be safe from sins, from death and from hell. For you can say: My sins are not mine, because they are not on me, but they are foreign sins, namely Christ's, therefore they cannot hurt me.

But it takes a great deal of effort for one to grasp and believe this in faith in such a way that one can say: I have sinned and

not sinned, so that the exceedingly powerful Lord, the conscience, may be overcome, which often brings people to despair, so that they lay hands on themselves with sword and rope. Known is the example of that [hermit] who, when challenged in conscience, said: I have not sinned. For the conscience also cannot be sure, if the sins are not put far out of sight. But they must be put out of sight in such a way that you do not look at your actions, not at your life, not at your conscience, but at Christ; so that you are put out of yourself and into Christ, and, to speak with Paul [Rom. 11:17,1], are grafted out of the wild olive tree and out of the world into Christ.

But I do not make so many words about this passage in vain; I know how much it has helped me. For Christianity is nothing but a constant practice of this passage, namely, that you think you have no sin, even though you have sinned, but that your sins are on Christ, who is a Savior forever from sin, death and hell, as it is written [John 1:29, "God's Lamb, who bears the sin of the world."

Now that it is clear that the forgiveness of sins cannot be granted anywhere else than through Christ, who has done enough for us with his blood, it follows, first, that works cannot set us free from death and sin; second, that works have another use than that they should justify, of which we have abundantly spoken above. We see, therefore, how eloquent this passage made Paul. For it comprehends in itself almost all the other theological doctrines, that of sin, of death, of life, of works 2c.

But for this reason, one should not despair of his blessedness if he does not feel this in his heart and is weak in faith. For Satan sometimes challenges us in this way, and indeed makes a poison out of the antidote, and sin out of the highest righteousness. But this should comfort the weak, that no man has this place perfectly, for this is not preached for the sake that you may learn it at once, and henceforth have no more knowledge of it.

You can no longer feel sin; rather, you must guard against it with the utmost diligence. For it is characteristic of heretics that they unlearn the whole of Christianity at once. Christians, on the other hand, feel their weakness in the faith and are challenged with despair because of the feeling of sin. But because nothing is more corrupting than security, you must rise up when you feel the weakness in faith. For this is a sign of a devout and godly heart. For you cling to Christ, however weakly you may cling to Him. And it is also commanded by God [Rom. 14:1] that one should not reject the weak, consequently God does not hate the weak. For even among the godly there is fear of death, weakness of heart, sin 2c.

Therefore let those who cannot understand or comprehend this be admonished not to be frightened by their weakness, but to pray at the same time with the apostles [Luc. 17:5], "Lord, strengthen us in the faith." For you are not apart from this doctrine for this reason, unless you have perfect knowledge of it. For Paul also confesses [Phil. 3:12] that he has not yet grasped the same. And it is a Christian, not who fully understands these things, but who in every way clings to Christ. For he already has the righteousness of Christ, because he begins to have it. In the Gospel it is written everywhere: "And Jesus spoke to his disciples" (discipulis). For he calls them [Schillerest not masters. But they have the name [disciple] from learning (a discendo), because they learn Christ, not because they have learned him completely (norint). For although this knowledge of Christ is imperfect, yet it is a knowledge of Christ, if they remain by the word disciple. The teaching is therefore complete and perfect, but those who learn it are not complete nor perfect, but we have only the firstfruits of the Spirit, not tithes, and reach out to that which is before [Phil. 3:13].

Christians, therefore, are the people who feel death and the power of sin very strongly; but what do they do? In the midst of feeling sin and death, they nevertheless cling to Christ; they do not deny the Word, they suffer and abide in Christ.

They do not seek salvation and peace elsewhere. This must be learned diligently, so that we do not make a Christian into a lump who does not feel sin. For he still has flesh and blood, therefore he necessarily feels sin and the weakness of faith 2c. I have said this in many words in order to put this passage to the heart of the students of theology, which is, as it were, the foundation of the New Testament, from which all the treasures of divine wisdom flow as from a living fountain.

### **The punishment is on him, so that we may have peace.**

This saying was quoted by Peter [1 Ep 2:24]. But the prophet wanted to use many words in this passage to strengthen us, so that we would know that Christ is not a judge, but one who carries us. For by nature we fear God as a judge and do not recognize Him as a Savior. Thus the papists have made other saviors and mediators, Mary and the other saints. Thus it happened that to the evil nature was added the ungodly doctrine. Therefore, those who hear this teaching as young people, whose hearts are not yet stained with ungodly teachings, are fortunate. Therefore, when you hear Christ's name, let each one think not of a judge but of the one who bears his sin (de bajulo), and let no other thought enter their minds, so that they may be accustomed to faith and have comfort in tribulation.

For thus says the prophet: He was punished that we might have peace, that is, forgiveness of sins and a quiet conscience. Therefore, if we want to have peace, it must be through his punishment. He would have peace, whereas we should have the punishments of our sins, but here everything is reversed. One sins and another is punished. I wish this one thing for the red spirits who are now stirring up trouble, that they may be challenged for a time with despair and fear of death, so that they may realize what power there is in these words: Jesus Christ died for us. For if this were to happen, they would easily let go of their idle thoughts, which are full of anguish.

### **And by his wounds we are healed.**

This is an exceedingly sweet consolation: His wounds are our healing plaster. But we deserved the wounds, and it was due to him that he remained healthy. Whoever then desires health, let him not look to his own chastisement and cross, but only look to Christ and believe, and he will be healed, that is, he will have eternal righteousness.

### **V. 6. We all went astray like sheep, each looking to his own way; but the Lord cast all our sin upon him.**

Here he begins to speak of the power and benefit of suffering. But it is a refutation that he says we have gone astray, as if the adversaries said who labor with works to obtain righteousness: What then are our holy works (religiones)? He answers: Errors they are. And so he condemns all the righteousness of the law and all spiritual life (religiones), even that which was instituted by God in the law of Moses. And this text enabled Paul to renounce the law; it also enabled us to say that all monasteries, all foundations, all services are error, because they seek to be justified by these works. But the prophet here calls all such works and practices errors.

But these expressions must be carefully observed: "Our all" and: "On him". For it is the highest article that this prophecy be believed, that our sins are not ours, but are laid upon Christ. This one article is the foundation of the whole church and of Christianity; if it remains intact, no heresies can harm us. The devil, too, is not so annoyed by any other thing, which is why he arouses so many challenges against this doctrine in everyone in particular (privatim), so many heretics, so many mobs in public life (publice). And also the world can suffer all other religions, only this doctrine it does not want to suffer, also it cannot. It has suffered that some have taught that we would be blessed by the cap of a Franciscan, and many have taught that we would be blessed by the cap of a Franciscan.

other exceedingly foolish things; for it accepts such things as serve to confirm our powers and our wisdom. But this one doctrine, which after all is harmless, even wholesome, it cannot suffer, but undeservedly accuses, as if it forbids good works, although it gives the ability to do good works, and also teaches that our works must be truly good. Only this it takes from works, that our righteousness is not in us, but in Christ. Because we teach and preach this, the world persecutes us.

For our gospel does not give permission to do everything, as the adversaries insolently lie about us, but it gives honor to the authorities and preserves public tranquility, fends off fornication, promotes and praises conjugal chastity, prevents other sins, and diligently encourages and exhorts to the fruits of faith. But we will let the ungrateful and ungodly world do according to its ways; but we will keep this doctrine, which teaches not our righteousness, but Christ's eternal righteousness. For this alone produces good works; all that is apart from this is ungodliness and hypocrisy.

But this is completely incomprehensible that the prophet adds: "All of us". Therefore, what does Christ have from us? Certainly nothing but our sins. We have neither righteousness, nor wisdom, nor any comfort; again, from and in Christ we have all these things exceedingly abundantly. This is the glorious fellowship that John praises in his first epistle [Cap. 1, 6.], of which our red spirits know nothing at all.

And this also is emphatic, that he says: "The Lord threw", so that our conscience would be the more certain and firm, and should not be afraid of the appearance (facie) of any thing, as if he wanted to say: It is the pleasure of the Father that you do not fear that he is perhaps differently minded against us than the Son. But since the Father's mind and the Son's mind are one and the same, that they would have thee redeemed, and that thou shouldest be delivered from all sins: what other God shall be able to accuse thee? For thy sins are laid upon him, not upon thee; contrary to Moses' law, and all other far-

The laws of the law. For thus Moses threatens [5th book, 24, 16.], "Every man shall die for his sin." And in the worldly regime our sins are ours; but in justification our sins are not ours. Thus Abraham and Isaac ascend the mountain [Gen. 22:6], that is, faith deals with GOD and takes hold of the mercy promised in the Word. But the servants and the cattle [v. 5], that is, our works, remain at the foot of the mountain, nor are they admitted to the glory of the forgiveness of sins. For civil righteousness is so far removed from the righteousness of God.

**V. 7 When he was punished and martyred, he did not open his mouth, like a lamb being led to the slaughter and like a sheep that falls silent before its shearer and does not open its mouth.**

This text has been read differently in the church and misused against the agernisnis of the cross [of Christ]. They say: He suffered, but because he wanted it himself [Vulg.: Oblatus est, quia ipse voluit], otherwise he would have had enough power to defend his life. .This is indeed a good and godly opinion, but we follow the Hebrew reading. For hitherto he has described the suffering and the benefits of suffering, now he describes his conduct (gestum) and the exceeding patience which Christ had in his suffering. But the prophet agrees completely with Peter, who says [1 Pet. 2, 23.], "But he put it to him that judgeth aright." Thus this attitude describes the outward conduct (gestum) of Christ, with how great patience he suffered, as if to say: since he suffered so severely, he did not threaten, he did not think of revenge 2c. And this is how all suffering of Christians should be; if the world thinks of nothing else, it thinks of revenge; but Christ did not do so. Rather, he blessed those who cursed him and asked the Father for his crucifiers.

But the prophet wanted to show us this glorious attitude of the sufferer, how he behaved against his crucifiers, with a suitable simile. A lamb, which is led to the slaughter, is silent, pushes

Not even a sigh, while all other animals scream horribly; so Christ was exceedingly patient. And this is the highest point (epitasis) of the suffering; now he passes to the glorification and resurrection of Christ, with which the Father rewarded the merit of the suffering.

**V. 8. But he is taken out of fear and judgment.**

Here the prophet boasts that he was resurrected, because he had previously said that he was slain like a sacrificial lamb. Until now these were only words of death, now he goes over to the opposite and says: Christ is not dead, God has accepted him. But he would not speak in this way of a dead man who remained in the grave. It is therefore necessary that we understand this about the resurrection. He was judged by Pilate, but again he was taken out of the judgment.

**Who wants to talk out the length of his life?**

Generatio here means the age of life (aetatem), or the long duration (durationem), or a human life (seculum), as in Ecclesiastes Solomon [Cap. 1, 4.]: "A generation (generatio) passeth away." Therefore the prophet says, "This Christ also has an age or duration of life; but who will be able to reason this out in words? For the life of Christ is an eternal life. God has set Him in a length of life which no one can attain in words, for it is eternal. Thus Peter says in the Acts of the Apostles [Cap. 2, 24.] that he was dissolved from the pains of death. Therefore, if we do not believe in faith, that eternal duration is incomprehensible.

**For he is taken away from the land of the living, being afflicted for the iniquity of my people.**

This' also belongs to the resurrection. But it is not in vain that he repeats both the suffering of Christ and the purpose of the suffering, that he suffered for us. For he wants to impress this article deeply on our hearts, so that we do not hear Christ's suffering as we hear another history, but rather that we look at the benefit and purpose that he suffered for our sins.

He said that he was torn away from the land of the living. But that he says he is torn away from the land of the living indicates that there is a twofold life: the one which those who live here on earth have and the other which Christ has, namely the eternal and new life. Therefore, the Jews wait for him in vain, for he is torn away from this life, having suffered the death of the cross. Therefore he passed into another life, as he says [John 16:16.], "I go to my Father." Thus Christ's suffering was nothing else than a taking out of fear and the way to immortal life, in which He is now installed as King and the Head of His Church, which He rules and sustains by the Word and His Spirit. Therefore, the Jews who expect a bodily kingdom are mistaken.

**V. 9. and he was buried like the wicked, and died like a rich man, though he did no wrong to anyone, nor was there any deceit in his mouth.**

Although the Jews can ridicule the foregoing with their sophistry, these are quite clear testimonies that Christ was man and truly died. Therefore we conclude from this passage: if Christ had to die, then his kingdom cannot be a bodily kingdom in this world, as the Jews dream.

**Like a rich person.**

This is a dark Hebrew way of speaking, that he says: "a rich man" instead of: an ungodly one. Perhaps this way of speaking arose from the fact that the rich are mostly ungodly, as Christ in the Gospel calls wealth an unrighteous mammon [Luc. 16, 9.], likewise [Matth. 19, 23.] says: "A rich man will hardly enter the kingdom of heaven." Therefore, the prophet indicates that Christ died like a rebel and deceiver. Since such a death is foretold by the prophets, this is a certain proof that our Christ is the true Messiah.

**Although he has not wronged anyone 2c.**

This saying was quoted by Peter 1 Petr. 3, 18. Christ bore sins and yet did none, but took them upon Himself from us. Therefore he now excuses Chri-

stum and says that he was completely innocent, since he did not wrong anyone either by his word or by his life. For this is the highest innocence, when one has wronged no one, neither by word nor by deed. Therefore he, the completely innocent, has been judged as the greatest wrongdoer.

**V. 10. If he has given his life as a guilt offering, he will have seed and live to the end.**

Therefore, we cannot atone for sins with our works, since Christ's suffering is a suffering for our transgressions and sins. The posterity of which he speaks is the Church. He says [Vulg.]: "He will see the seed", he will have a kingdom and also children who are kings (regios liberos).

And "he shall live long", that is, forever. It is a contrast: your kings leave their children as successors behind them, they themselves do not stay alive long, but Christ at the same time stays with his children forever and reigns; he does not die like the kings of the world.

**And the LORD's nobility will go away by his hand.**

That is, he will have the Holy Spirit, through whom he will spread the gospel. Furthermore, "the Lord's excellency" is that he has laid on Christ the iniquities of all men.

**V.11. Because his soul has labored, he will see his pleasure and have fullness.**

"Work" he calls here the suffering (calamitatem), the tribulation. His work, he says, will be rewarded. For he will have a church that will worship and preach him in pure faith. Furthermore, the word "see" in Hebrew means to see with joy and pleasure, "to see his delight in a thing."

Saturabitur [he will be satiated], that is, he will be filled with all goods, he will have power over the devil and over death. Now he describes the way in which the happy progress of the kingdom shall take place. Thus he will beget the descendants:

**And by his knowledge he, my servant the righteous, will make many righteous, for he bears their sin.**

This is an excellent passage: "By his knowledge he will make many righteous," that is, that those whose sins Christ bears and those who believe and know that their sins are borne by Christ are righteous. This is a brief description of Christian righteousness, which consists in nothing but knowing Christ. But what this is, no sophist understands. For they think that knowledge is in the understanding, but righteousness is in the will. Therefore they conclude: "Therefore the knowledge of Christ cannot be righteousness. But the prophet says the opposite, namely, that Christ alone is righteous, and through his knowledge makes others righteous also; consequently Christian righteousness is not attained unless Christ is first known. Furthermore, Christ is not known in any other way than through doctrine and the outward word. Therefore, the gospel is, as it were, the vehicle through which Christ is brought to us with his righteousness and all the gifts. Aristotle also says that knowledge with the intellect (*intellectivam*) first requires perception with the senses (*sensitivam*). Therefore, the word must first be heard before we can believe it and become righteous.

Since he says that the knowledge of Christ makes one righteous, it clearly follows that neither the rule of Franciscus nor that of Dominic 2c. does this, nor does the cap nor the mass; therefore no work of one's own choosing can make one righteous, nor even the works of the divine law with all other laws and works. The reason is this, because they are not the knowledge or the knowledge of Christ. Therefore they are in vain, even condemned, and fall into damnation, if they are done with the delusion of attaining righteousness by them, as if they were a service of God and good works. Thus the prophet absolutely condemns and rejects all rules, all laws and all works. But who would dare to assert this among the papists? And hence it is that Paul and Peter have so much of this

Knowledge say: "Grow in the knowledge of Jesus Christ" 2c. [2 Pet 3:18], ye are not yet perfect, receive 2c. [1 Cor. 15, 58. 1 Petr. 2, 2.], and other such sayings.

Therefore, in order to be freed from death and sins, there is no other way than to know Christ. This knowledge alone can set us free, and there is no other consolation. Therefore those have erred who have taken this knowledge in an active way. 1) For he says of the knowledge by which Christ is known and known through preaching, namely, that Christ, the Son of God, conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, not because of any sin that he had committed (for in him was the highest innocence), but because of the sins of the whole world, which he took upon himself, that we, being freed from sins, might live with him in everlasting righteousness.

Therefore, these words must not be read drowsily (*oscitanter*), but because they are set with good care (*vigilanter*), they must be read and observed by us with the greatest care, so that we may know well both what this knowledge is and what it is set against, namely, against all human actions, works and knowledge. For this is what Scripture is wont to do; it almost always has the opposites in mind.

But it is a strange description of righteousness that it is the knowledge of God, that the heart is only based on knowing Christ crucified [1 Cor. 2:2], as Jeremiah also says [Cap. 9:24]: "He who wants to boast, let him boast that he knows and knows me" 2c. Human reason can neither find, nor, when it has found, grasp and understand this righteousness, which in its essence is nothing else than the knowledge of Christ, that is, the faith by which Christ is grasped in the heart, that He has made Himself a ransom (*ἀντίλυτρον*) for us and for Our sins, as Paul says 1 Tim. 2, 6. The Word preaches and offers Christ to all as the sacrifice for our sins.

1) The meaning is: Not by a knowledge which we have (*aetivis*), but which is given to us through preaching (*xassivis*), do we know Christ.

sins, but unless the Holy Spirit enlightens the hearts, no one can agree with this word. But we agree with him when we take hold of the promise that in his seed the Gentiles will be blessed [Gal. 3:8].

This, therefore, is the glory of a Christian, that he knows that his righteousness is that he believes in this Christ, since the divine mercy so decrees and promises. Thus the righteousness of Christians is a righteousness only according to the imputation (reputative), not according to the essence (formaliter). But this must be carefully learned and inculcated in the sermons, so that we may know that we cannot be justified by anything other than this knowledge, not by our works, not by the holy ten commandments, not by other laws, not by rights, not by judgments, not by punishments, however severe they may be, which we either impose on ourselves voluntarily or which others impose on us against our will. For all this the antithesis of righteousness excludes, because it is not the knowledge of Christ. Therefore, monasticism and Pharisaism, as well as other conditions in life, do not make one righteous, because only the knowledge of Christ, that Christ is the servant of God who bears our iniquity, makes one righteous.

And with this description we must stop, so that we do not think that he is a judge or an executioner. For a heart without faith and the Word cannot judge God otherwise than that he is a severe judge. He is indeed a judge, but in the future, that is, on the last day he will judge and condemn the wicked, but to the righteous he will give eternal life. But now "the Lamb" is preached, whose office it is to bear our sins. He who knows this is full of wisdom and can judge all doctrines. But especially he can take this from the fact that we do not bear our sins, that a baptized Christian has no sins because he has Christ.

Likewise [a Christian may infer from this] that all the thoughts which grieve the conscience are of the devil and blasphemous thoughts, because Christ by his

Death has taken away from us the sins that Satan wants to heap upon us again. Likewise, that all doctrines, even all living things, all things taught everywhere concerning the forgiveness of sins apart from Christ, are contrary to Christ and ungodly, and that by this one word all orders, all classes seeking to attain righteousness, are destroyed, as Paul says [Rom. 9:31, 30], "The circumcision has not attained righteousness, but the Gentiles have" 2c.

This article must therefore be learned and practiced above all, which is nevertheless treated extremely carelessly by many. But if someone does not look at this passage thoroughly (penitus), he is like a man who looks at his face in water (in unda), as Jacobus [Cap. 1, 23. 24.], because as soon as he leaves, the image disappears. Thus the gushing spirits look, as it were, into a mirror, as long as they hear this doctrine, but when they come into contestation, into other doctrines, into other works, then they are overwhelmed and forget this place. For the image has disappeared after they have gone away from the mirror; therefore, it is something very great and difficult to persevere in this knowledge.

**V.12. Therefore I will give him great multitude for a prey, and he shall have the strong for a prey; because he hath given his life unto death, and is counted like unto the transgressors, and hath borne many sins, and hath interceded for the transgressors.**

He repeats as it were in a summa the same: because he has therefore given away his soul to death, therefore I will give him a great offspring. He also repeats the suffering and the benefit of suffering. For this is the greatest thing, that this Christ may be recognized against the delusion of the Jews, who expected him to be a king in the flesh. But he says that he will die.

**He is counted equal to the malefactors 2c.**

Not only will he be mortal, but he will die in the most ignominious way, such as the very worst knave, as if to say, If you would know your Christ, take careful heed, for he will not die in

The prophet did not want to appear in glory, but as one who is to be killed among the evildoers. But this admonition of the prophet was in vain. For since Christ was killed, this text did not come to anyone's mind. Therefore they still expect a glorious Christ, rather than that they should believe in the one who was crucified.

**He has borne many sins.**

He also repeats the benefit of suffering. For he sees that this article is the most difficult of all. He says: "It is not the purpose of this death that he himself should perish, but that others should be saved, and that he should be sufficient for the promises. For neither could the promises be fulfilled, nor we be saved, if he did not bear our sins. "He", he says, not we.

**He asked for the wrongdoers.**

Here he praises the exceedingly great patience of Christ, that he suffered with the greatest love

He had not cursed, had not thought of revenge, but had been inflamed with a fierce fire of love, so that he had forgotten his suffering and had even prayed for the evildoers, even for his crucifiers. But where are the hearts that can consider this as it deserves? If we could do this, we would be blessed. So there is nothing in Christ but an exceedingly abundant dispensation (liberalitas) of mercy and forgiveness of sins.

And this may be enough for the interpretation of this chapter, which would be well worth reading often and also singing in hymns (publico carmine), so that it becomes flesh and blood to us, as it were, through diligent contemplation, so that we hear nothing but Christ, who represents us, carries us, comforts us and loves us most ardently. The wicked read this as if they were in a dream: Dream, but it wants to have an attentive (vigilant) reader.

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## D. Martin Luther's more extensive explanation of the fifty-third chapter of Isaiah,\*)

compiled by M. Georg Rörer.

Laid out in the Passion and Easter seasons 1544; printed 1550.

### Preface by D. Martin Luther.

We want to praise God and our Lord Jesus Christ as long as we are allowed to do so, and as long as we have time and are able to do so. For the world does just the opposite, since it is completely full of blasphemies and horrible aversions and denials of our Savior, so that Christ is an exceedingly annoying object of our faith. That is why he is and remains in his hidden and ugly form.

as the prophet says [Cap. 52, 14]. Therefore, faith must be nourished and strengthened by constant study of the Scriptures and godly contemplation, so that we do not lose or forsake this "arm of the Lord," because in it lies all our salvation. But why the Pope, the Turks and the Jews do not believe in Christ, we will leave to the secret counsel of God.

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\*) Because of the title of the original edition, time determination, location in the editions 2c. compare the note Col. 192. - Luther's preface is found only in the Erlangen edition, 6X6K. ox "x", bom. XXIII, x". 441 sq. In the Jena edition, not only the preface is missing (as in the Wittenberg edition), but also the entire more extensive explanation of the 53rd chapter.



But we want to thank God with all our heart that he has called us to this light of truth and the gospel.

However, I have decided to treat the fifty-third chapter at this time, since it is primarily intended for us to consider the passion and resurrection of Christ and to thank him for his unspeakable gift. It is marvelous that Isaiah had so much light that he was able to portray the mysteries of Christ so clearly and actually, even more precisely than the evangelists, with the exception of Paul, who is the chosen instrument. For otherwise almost the whole Scripture has no passage equal to this fifty-third chapter. Isaiah calls this Messiah the Lord of glory, the arm of the Lord, a king,

a priest, and yet the most miserable and despised" man, that there could be none more despised in the whole human race, and yet that he must at the same time be worshipped as God in his majesty.

Isaiah sees all this beforehand and has no hesitation in claiming that this arm of God is the second person of the Godhead and our High Priest, at the same time true man, who, having become a sacrificial lamb, has sufficed for our sins, redeemed us from the power of Satan and given us eternal life. This is the main article of our faith and confession, which Paul has dealt with abundantly.

Now, in these days of his suffering and in his memory, let us treat both that Christ is God and man.

## Interpretation of the 53rd chapter of the prophet Isaiah

by the venerable Father and Lord D. Martin Luther.

This whole fifty-third chapter does not speak of any nation or man, but actually of Christ, the Head Himself. For by correct deduction it clearly follows that we must become like the image of our Head. Therefore, what the prophet speaks of the one person of Christ is also spoken by "the arm of the Lord," namely, the Lord Jesus, of his body, that is, of the church. For he himself is the form according to which the church must be formed.

2 And we must not invent various opinions here; everything must be drawn to this one person of Christ. For there is no angel nor man who could in truth be called "the arm of the Lord," and of whom can be said that which here the prophet prophesies of Christ. As when he says, "He is wounded for our iniquity"; likewise, "By his wounds we are healed." Nor can it be said of the prophet himself. Therefore, "the arm of the Lord" is the only and only essential Son of God, our Lord Jesus Christ, who as a true, independent and essential God is with God the Father in eternity.

must be worshipped. First, he describes how he will show himself in his office and what he will do in general.

Cap. 52, 13. **Behold, my servant will do wisely.**

3. that is, this Messiah will be a servant of God the Father, or, as the Greeks translated it, παῖς. The Hebrew word Ebed means at times a boy, at times a servant. Thus it is said of David Ps. 18:1, "A psalm to sing before, David's, the LORD's servant." But this servitude is not a servitude of sin, or of the flesh, or of the body, but of the service of the word, that Christ is sent for the service of the word. Therefore Paul calls him [Rom. 15, 8.] "a minister of the circumcision," that is, a preacher and teacher of the Jewish people, to whom he was sent, as had been promised before. But the Jews do not expect such a servant, minister or teacher to rule without weapons, without riches, without power, without sword, without carnal splendor. Therefore they do not explain this passage of the Son of God, or of the poor man of the Lord, the

Messiah, but of themselves, since they were now oppressed by the Romans, corrupted, and handed over into Roman captivity. And this they do with a terrible blasphemy, and show in no scripture their nonsense and foolishness so much as in this fifty-third chapter.

4. But Christ is and is called a servant of God, and for this reason was sent by the Father; he took upon himself the office of a servant, that is, the service of the word, so that he taught and governed the chosen children of God, who believe, by the word of God alone; But God always adds signs to it, so that it is a sign of the word, not of rational philosophy, not of wisdom, not of power, not of weapons, but a servitude and service that should be performed by Christ, to whom, as the Lord, according to the divine will, the word is given, which neither philosophy has, nor worldly rule, nor the household (in so far as they are such). The Son of God alone has it in his church.

(5) Therefore he immediately begins to explain to himself what he meant by this, since in the preceding 52nd chapter, v. 1, he said, "Arise, Zion; put on your strength," as if to say, "I will speak of the one servant, to whom no other is like or comparable, for he is the Lord of glory and the arm of the Lord. And yet this same one will be a servant; that is, I will speak of a teacher, of a preacher, who will serve God in the ministry of preaching the Word; this I have sent, you shall hear. "He shall be my preacher and bishop," whom I have sent with the word and for the service, to preach, to gather, to guide, and to govern the church, not by arms, not by the sword, not by any violence.

He will do wisely.

6. it stands without limitation, absolute or noun, as the grammarians (illi) speak. In Hebrew this means: my Messiah will be one who understands without restriction (intellector absolute), who will be one of the most important.

. 1) So the editions; in the Bible:

who acts wisely. It is not said or [, as Daniel speaks of the Antichrist Cap. 11, 37: He will not pay attention to women. That is why Isaiah used the word XXX here (not XXX or XXX), which means to pay attention, to care, to watch, which is actually "to be wise", that it refers to the preaching ministry. He does not say: My servant will arm himself, fight with the sword, carry philosophy and the wisdom of reason to the sound, but his kingdom will consist in the word or in teaching; he will not deal in his kingdom with any weapons, nor with carnal wisdom, but all that he will do will be understanding, teaching, and in short, the service of the word. Therefore you wait in vain for another kingdom, which shall stand without the word and apart from your word in worldly wisdom, power, and carnal weapons. The kingdom will not be such a one, or the form of the kingdom will not be such a one, but when the Messiah will come, he will walk poorly, not respecting the fleshly things that the world holds so high, and will leave the splendor of this world to kings and monarchs.

(7) This king's office will be to teach, and he will teach understanding or wisdom, that is, he will do nothing in his office but wisely, his office will be wisdom, the teaching of eternal life, how we are to obtain forgiveness of sins, to be delivered from the power of Satan, from death, and from all evils. He will "walk in wisdom, and will pretend to great wisdom, unknown to men," to instruct men, not about this life, how this life is to be governed, and by what means it is to be preserved; for this is already laid down in the first book of Moses, chap. 1 and 2<sup>2</sup> ). For this life has doctrines, laws, wise, learned men, lawgivers, philosophers 2c. It is not necessary that Christ first brings this teaching. Christ is another teacher and master; such a teacher and master teacher, as the prophet Joel says Cap. 2, 23 [?]: He has given you to be a teacher and master among the Gentiles, that is, he will become a teacher of righteousness, of the

2) In the editions: Osn. 12.

salvation and eternal life, against sin, death, the devil and hell.

8. Here you have recently the office of the person. The Messiah, the Son of God, the arm of the Lord, will be a teacher, a servant of God in teaching, "who doeth wisely," nouns, absolute sonne restriction], that is, who doeth all things that men may understand and be wise; as it is said in the second Psalm, v. 10: "Be ye therefore wise, O ye kings." Accordingly, the kingdom of Christ is in understanding and in instructing. Therefore, let all who are wise, learned, and famous in the world hear him, believe him, and yield to him.

(9) Moreover, Christ was also the most understanding in personal matters or in worldly affairs. But the prophet speaks of wisdom in office. Therefore, everything that Christ does serves to be recognized that He is wise and that we also are made wise by Him, as it says elsewhere in Isaiah [Is. 54, 13]: "I will make all your children learned by the Lord", and Joh. 6, 1) 45: "They will all be taught by God"; likewise elsewhere in Isaiah [Cap. 50, 4]: "The Lord has given me a learned tongue." This is what the prophet means when he says, "My servant will" be wise or "do wisely," as if to say, He will not scatter gold or silver among the people, but doctrine, because he is a teacher of the Gentiles. Whoever does not accept this king or looks for another king and teacher in the flesh will be like the Jews who rejected this despised servant. Therefore, they now have no understanding of this servant. For it is decreed that the kingdom of the Messiah will be a kingdom of word or teaching, not a kingdom in the flesh. Therefore, whoever will not hear his teaching will not understand the mysteries of his kingdom.

#### **And will be exalted and very highly exalted.**

10 But how does what follows agree: "He shall be exalted and lifted up, and he shall be very high," with the preceding? This seems to conflict with each other. What should such a servant be able to do, who does not have gold and

Who scatters silver among the people, who does not acquire weapons, who does not gather armies, who does not subdue peoples, who does not rule with power and wisdom? What should he be able to do? How can he be exalted, exalted, and exalted? And yet the prophet says, "He will be exalted." I answer: By that word, by the teaching, and by the understanding he will be exalted in the spirit. Paul explains this exaltation in Eph. 4:9: "That he hath ascended up to heaven, what is it but that he went down first into the lowest parts of the earth?" This is how Christ was exalted.

(11) But of what use would this bodily exaltation be to us if that ascension and exaltation were unknown to us, as it was to the Jews, Turks and Papists? What does it help that Christ was exalted to the right hand of the Father for his own person, although the personal exaltation of Christ is a necessary prerequisite? For if this understanding is not made known through the ministry of preaching, and people do not understand and believe that Christ, after dying for our sins, went down to hell, rose again from the dead on the third day, and was seated and exalted at the right hand of God the Father, the exaltation of his person is of no use to me, as it is of no use either to the Papists or to the Turks, who blaspheme Christ and confess that they are enemies of Christ, to whom Mahomet himself still grants some honor by pretending that he stands at the right hand of God, but Christ at the left, by which he indicates that he is alive. But the new Turk calls himself an enemy of Christ; Mahomet praises him, but only as a mere man.

Therefore, this exaltation does not only refer to the exaltation of His person in particular, although this must be presupposed, but primarily to the preaching, because the kingdom of Christ consists in teaching and in the service of the word, by which God is exalted, as we have many glorious testimonies of this in the Psalms, such as [Ps. 34:4]: "Let us exalt His name with one another"; likewise [Ps. 57:6]: "Exalt Yourself, God, above the heavens"; likewise: Your name is exalted in all the earth [Ps. 8:2].

13. therefore follows the personal increase

the exaltation through the teaching that is in praise and glory, that the exalted thing may also be praised. This thing is that he is risen. But through the gospel it is preached to the whole world. There the whole world praises and glorifies him, that he sits at the right hand of the Father, in equal deity and power with him, although they do not see him. For indeed we see him not; and yet we are glad 1) and exalt him by the word and confession of faith, believing that he sitteth on the right hand of the Father, that he might represent us.

14 Thus the exaltation also concerns us. As, 2 Thess. 2, 4, the apostle thunders and flashes against the Antichrist, saying: "He exalts himself above all that is called God or worship." There Paul says that Christ is exalted and equal to God; and yet the Pope is not only an adversary of Christ, but he also exalts himself above Him; not really and in fact, because above Christ, the Son of God, as also above the Father, nothing can be exalted and lifted up, neither angel nor devil. Thus also Daniel Cap. 11, 36. 37. speaks of the Antichrist: "He will rise and rebel against all that is God, and against the God of all gods he will speak abominably, and he will not respect his fathers' God" 2c.

(15) This, then, is exaltation by doctrine, by confession, by faith, that as he is indeed seated at the right hand of the Father Almighty, as the same God with him, so nothing higher than Christ, who is exalted above all, should sit in my heart; that is, I should believe that all things are subject to him, that nothing is taught, heard, or said about or apart from this Christ. Just as the pope, on the other hand, exalts himself above Christ in all his decrees, preferring his teachings to the teachings of Christ in the beginning, in the middle and at the end, when he says: "Because we are the head of the entire Catholic Church. These words are a blasphemy against God, deprive Him of His honor, and are against Christ, since the pope exalts himself above Him by these words, because this honor belongs to Christ alone, namely, that He presides over the whole Church.

1) Erlanger: sxsntamus; Wittenberger: sxaltamns. We have followed the former reading.

That he is the head who rules over the whole body belongs to Christ alone.

Thus the Antichrist has exalted himself above Christ by despising and changing the commandments of Christ, making consciences free from them, and insisting more on obedience to himself than obedience to Christ, 2) even abrogating all the commandments of God. For thus he roars in all his spiritual laws, as I have said, and adds: Whoever wants to evade obedience to his laws, let him do it with danger to his soul. Thus he condemns all souls redeemed with the blood of the Son of God, and says that all will be lost who do not obey his commandments in all things. This is exalting yourself and being equal to GOD. You [shameful] Antichrist, I will not be condemned because I have not kept your decrees. And yet we have believed that we sin when we touch the blessed cup with our bare finger.

17 Likewise he says: We are the head of all churches; everything we say must be kept. Thus he is a blasphemer in the beginning, in the middle and in the end. For thus he concludes: No man is at liberty to contradict our ordinance. Lofty words, as if one could not hope for blessedness if only one did not keep a decree of the pope. Therefore, he adds: "He should know that he will incur the wrath of Almighty God.

If one wanted to reform the Decretals, the guts, the head and the tail would have to be cut off. Certainly, godly jurists (*discipuli juris*) who love Christ's teachings should be frightened when they read the Decretals, because they are nothing but terrifying blasphemies and exaltations of all that is called God.

19 Therefore the exaltation of Christ is twofold: one personal, by which he himself is exalted and is our head; the other factual (*realis*). Both are true. In his person he has been exalted and seated at the right hand of the Father. The other, factual, is that he is believed to be such, as such a one.

2) Instead of *rsMuão*, Wohl should be read *urxsnllo*. After that we have translated.

and we exalt him as such through the preaching and confession of faith. And because of this second exaltation, the first has happened, because his suffering, his resurrection, his glorification, his sitting at the right hand of the Father, has this final purpose, that we recognize and preach him as such. For his personal exaltation happened for this reason, that we might recognize, preach, and believe him as such; that we might confess him as such for our salvation, so that his teaching might indicate this thing to us, and, after it has been thus indicated to us and accepted by us, we might be saved by faith, as follows below [v.11.]: "By his knowledge he, my servant the righteous, shall make many righteous." For for his own sake he was neither born, nor died, nor rose again, but as St. Paul saith Rom. 4:25: "He passed away for our sins, and was raised again for our righteousness"; as below [v. 4] also the prophet testifieth, "He bare our sickness." In sum, the exaltation and exaltation of Christ happened once in his person; but the factual exaltation does not cease, but happens daily for eternity.

(20) And by this exaltation of Christ, by which we recognize, preach, and confess him as the exalted one, he makes us blessed forever, and then we shall be blessed by recognizing and seeing him. And even though we will be drunk, full and full of this knowledge, we will never be full of these heavenly things; we will rejoice and be amazed with the angels for eternity, 1 Pet. 1, 7. ff.

(21) As I see it, the second exaltation is to be understood here actually and primarily, which happens through us in the church, through the service of the Word, in which Christ is exalted with us to our eternal blessedness. We shall speak of the special or personal exaltation below.

(22) I leave the difference of the three words which mean "to exalt" to the Hebrews, since one cannot describe them clearly and actually. The first rum [XXX] means high, exalted; from this Abraham has his name.

[XXXX, that is] a high father, and will be

But it is also used of the external exaltation, as Ps. 145, 1: "I will exalt you, my God, you King", that means, I will praise you, I will glorify you. Furthermore, it is used of the height of the mountains in Isa. 2, 2. Isa. 2, 13. it is said, "Above all the high cedars." In this passage the prophet uses many words signifying a height; but almost all these designations of height are figurative, and signify honor and haughtiness, as in the 131st Psalm, v. 1. [Vulg.], "My heart is not lifted up," "I do not go in high." A rich man is exalted, "but it is more glorious" when someone is glorified with honors, namely, when the other exaltation is added, that he is praised, extolled, and extolled by men. So the difference may be (I will imagine it only in this way): the Libanus is a mountain rum, that is, a high mountain; above this is a hill, which is still higher; thirdly, I imagine a cedar, which has grown high, or protrudes above the hill. This is how it is said of the Son of God. But I leave this grammatical thing to the Hebrews.

23 Thus the prophet says in the person of God the Father that the Messiah, the arm of the Lord, will be a very poor servant and very lowly, having nothing but the word, and ruling only by preaching. There is nothing glorious, nothing exalted to be seen here, and that is not to be exalted, but to be weak and the most despised. For what kind of teacher is he if he has nothing but the Word? Then, if he is meager and bare, and has no lasting place, has not where to lay his head, and is the least of men, 1 Cor. 4:9, and as he says in the 22nd Psalm, v. 7, "But I am a worm and not a man, a mockery of men and a despiser of the people," what kind of exaltation is that?

24 Likewise, we are oppressed, we suffer persecution, we are killed, and yet we are high, exalted and exalted in the eyes of the Lord, even in the matter. Afterward he makes our name great and glorious, he exalts us by the confession of faith, so that we may at least keep this remembrance in mind.

far off descendants, that we have been true and faithful shepherds. What were Peter and Paul in this life? "A curse of the world and a sweep-offering of all men" [1 Cor. 4:13.], since there was nothing less, nothing lower and more despised than they. So also was Christ Himself; and yet, walking in this servant form, He is a King of kings, judging and ruling all things. Thus he is exalted in the matter, and afterwards by confession and preaching. Now the apostles are judges and kings of the world, and exalted. For the sake of what? Because of the word they taught, and they will remain exalted forever. There is no king now, who, if given the choice, would not rather leave his crown, his glory and power, and choose and keep Peter's glory before God. I am talking about a Christian king, not about an Epicurer 2c. Yes, he would certainly wish to sit at the footstool of his feet and serve him.

(25) Such is the kingdom of Christ; for he became a servant for our sakes, taking on human nature, descending into the lowest parts of the earth, and ascending again by deed, and afterward by confession, by preaching, by praise, by blessing, by everlasting glory. Therefore, first learn what kind of king he is, so that you may understand that his kingdom is not in riches, in fleshly wisdom and power, or in any other worldly thing, but it is a kingdom that is in the Word and in doctrine, that is spiritual and eternal, that delivers us from the power of the devil, from sin, from death and from all evils.

**Cap. 52, 14. 15. That many shall be offended against thee, because his form is more ugly than other men's, and his countenance than the children of men. But so shall he sprinkle many nations, that even kings shall shut their mouths against him.**

(26) He has described this teacher and king so far as being very high and exalted forever, ruling his kingdom through the word. As he has now begun to be a teacher, so he also remains alone, as he described Matth. 23, 8.

says: "You shall not be called masters, for One is your Master, Christ. Now, therefore, he also describes the life of this servant, who should do wisely, saying, "Many will be angry with you." This is what the prophet actually prophesied about the blindness of the Jews.

27. for behold not only Christ's sufferings, but also his doings and his miracles; is not all his walk in the highest lowliness, poverty, and contempt? Therefore they did not recognize that he was their King or Messiah. So the apostles did not believe that he would rule through the word, but they hoped that he would restore the kingdom to Israel, Apost. 1, 6. 1, 6. They see glorious and great deeds, they hear his wonderful actions, and yet they think that this is not the glory of his kingdom, but hope that he will become a lord of the world, who will trample the Romans under his feet and subdue all the Gentiles, but make them princes in the world and lords over the riches of the whole world. How much less did the Sadducees believe it, the fat Epicureans of the swine herd! Therefore he says: "Blessed is he who does not take offense at me" [Matth. 11, 6]. I poor despised worm, a mockery of the people and contempt of the people [Ps. 22, 7.], have not, as I lay down my head, as he says Matth. 8, 20. "The foxes have pits" 2c. What does this mean? Are these the words of a king, that he has not where to lay his head?

028 Therefore saith the prophet, Many that shall see thee, and hear thee, when thou speakest, when thou doest, when thou sufferest, when thou doest miracles, shall be offended at thee, and shall say, "Well, he shall not do it. Afterwards he is executed by a very ignominious death, and hangs among the murderers, is buried; Annas, Caiphaz triumph; is this then called beginning a kingdom? The greatest part of the people of Israel has stumbled at this stumbling block. Are you our king, and have you no place to lay your head? Because of this they will be angry; they will be "horrified", they will be ashamed of this king. This is the vexation of this people.

29. the prophet has a very emphatic

Word used: Schamemu [XXXX]. For Shamem means to be desolate, as also appears from the prophet Daniel [Cap. 9, 27.]: 1) "By the wings shall stand abominations of desolation"; likewise Isa. 1, 7.: "Your land is desolate"; likewise 1 Kings 9, 8.: "All that pass by shall be dismayed" Ps. 40, 16.: "They must be terrified in their shame"; and Job 17, 8.: "At this the righteous shall see evil."

(30) The name comes from the fact that when one looks at the city of Jerusalem, burned and desolate, he is amazed and shakes his head, saying: "Are you a city? Thus, the expression of our sensation comes from the object. The one who looks at it gets a horror, shakes his head, "poses unthinking, 2) looks sour, wrinkles his nose and brow." For as the thing is before the eyes, so is expressed the giving of those who see it. As if he wanted to say: O Messiah, you will devastate many because you are desolate; your life and your deeds will be such that many will be angry and think that you are nothing less than the arm of the Lord.

For to have a kingdom is as much as to have power, riches, cities, countries, mighty men, and princes, and especially to have such a kingdom as the kingdom of the Messiah promised in the Scriptures, who would be a king over the whole world, as the Jews still expect today, as they did then, to be lords, and to gather together all the gold, silver, and treasure of the world, and all precious things, so that they may then slay all the Gentiles, and reign alone. Since they did not see this in Christ, even though he did glorious miracles, they shook their heads and said, "He will not do it.

(32) Therefore, just as he himself is the most wretched king in outward appearance, that is, a desolate and forsaken king, so those who look upon him are desolate, that is, they "shamefully oppose" him. This is testified by the evangelical history, that this king, who did wisely, was seen in the eyes of his people as a desolate king.

1) In the Latin editions erroneously: "latted. 24, 15. Ouru vidrisit adoinMationeui dssotationis.

2) In the old editions: ungeberlich.

and had been nothing at all. "They have just set themselves against him as he set himself against the kingdom." For reason does not understand that he who appears as a very poor and very wretched servant is a king.

33. he appeared as a poor and afflicted one, not only in his suffering but also in all his deeds, so that the wicked were not moved by his miracles; only the godly admired them. And they were very few. Even with the apostles, who were still carnally minded, they did little, only that they had hope for a future reign and kingdom, as they say in Acts 1:6. 1, 6. "Lord, will you restore the kingdom to Israel?" Thus his so many wounds, which were nevertheless so glorious, did nothing but hope for bodily redemption from Roman servitude and for human rule. What should the last yeasts of the Jews think of Christ? When, at the visible presence of Christ, Caiaphas, Annas and other noble priests heard that he performed miracles, they thought he was some poor prophet possessed by the devil. For they were offended that he opposed the priests, punished the nobles and rejected the worship of the people of God. Therefore, they were certain that he was not of God, but a blasphemer and a rebel; therefore, they were certain that he was not the Messiah. Therefore the prophet says: This teacher will sit on high as the king of an eternal kingdom, as an author of life and death. But because he administers his kingdom in the form of a servant, which is nothing compared to the kingdom of the flesh, many will be disturbed and angry, and will frown, disguise their faces, and look at him with displeased eyes; that is, they will be distressed, angry, and disguise their faces against this doctrine and understanding, which promises nothing less than a fleshly kingdom, splendor, power, and honor.

(34) Hitherto he hath dealt with the Jews. Many, he says, who see what he does, how he does miracles, how he suffers, will say: This is not a king, because they dream that the Messiah will be an earthly king.

be. But why do they make such sour faces, that is, why do they get angry? why is he so despised? "Because," says the prophet, "his form is uglier than other people's." For those who want to be kings in the world do not care to appear so; they do not throw away money, much less live in misery, like Christ, who is not only despised himself, but also calls his own to the same contempt of the world. "There will be a hideous disguise of countenances <sup>1)</sup> and sour looks about this," so that many will be angry. Therefore the prophet says: His form and his appearance is uglier and more unshapely than other people.

35) Furthermore, the prophet does not speak of the form of Christ according to his person, because he was without blemish, of a very healthy body, and had the very purest flesh; he was conceived without sin and born of an untainted virgin; likewise it is said in Luc. 2, 52: "He increased in wisdom, age and grace with God and men"; but the prophet speaks of the worldly (political) and royal form of a regent who is to become an earthly king. These things are so inconsistent and vexatious that nothing can be said about them; "therefore many will take offense at them."

Therefore, the kingdom of Christ is like the king himself. He does not walk in royal form; there is no majesty, there is no ostentation or power of a king, as is seen in others, but he walks as the least servant of all servants, so that no more despised man has been seen in the world than he.

37 Is it to be exalted, to do wisely, to have happy progress, as the 45th Psalm, v. 5, speaks? But as the Scripture says: From the mouth of young children and infants he prepares his kingdom 2c., 2) Ps. 8, 3. And: "You made him lack a little time of angels" [Hebr. 2, 7.], that is, he was forsaken by God before all, as the word on the cross testifies: "My God, my God, why have you forsaken me?" [Matth. 27, 46.]

There is so much lack of his glory and kingdom that he is also abandoned by God, not only by men. Who will believe that this one is a king? And yet he will be very high, as this very 8th Psalm, v. 6. 7. testifies: "You will make him Lord over the work of your hands, with honor and adornment you will crown him"; but through understanding and faith in the word.

38 Therefore the prophet speaks of the trouble, when he says: Many will make sour faces at you, and be angry, because your ugly appearance does not agree with the kingdom; indeed, nothing rhymes less with the kingdom than this your ugly appearance.

39. But just as these many, who were vexed and sore seen, were cast down, fell, and came not to the kingdom, to whom it was promised as children, yet this servant of God, in this his form and ugly appearance, shall by his death sprinkle many Gentiles; that is, instead of the Jews, who shall be vexed at the figure of Christ's cross, not One people, but many Gentiles shall be sprinkled, according to the saying: "He came into His own, but His own received Him not" [Joh. 1, 11.]; likewise Apost. 13:46: "Ye count yourselves not worthy of eternal life: behold, we turn unto the Gentiles." He loses the first part of the Jews; in their place he gets not one nation, but many nations scattered throughout the world. If you will not, the Gentiles will gladly accept this king.

40 Thus, by a miraculous judgment of God, the word of Christ is fulfilled: "I have come into this world for judgment, that those who do not see may see, and those who see may become blind" [John 9:39]. The Jews have the light, they hear, they see Christ; but because they are offended at His miserable form, they become blind. The Gentiles are the blind who, accepting the Word of God, have been enlightened and have received Christ.

41 This is also written in Isa 6:10: Go, harden the heart of this people. No matter how much the Jews are offended by this ugly and annoying figure of Christ, it is through this very figure that he will be

1) Because of this translation of Uesolatio compare ? 32 at the beginning, where Luther himself renders ässolantur by: "oppose shamefully".

2) In the editions: "st ksut. 8." For this should probably be read: "?s. 8. Lt:".



of the word and by the mouth of the young children, bring about, establish, fortify and found his kingdom, and he will be exalted and be the highest on the face of the whole earth. Thus Paul says 1 Cor. 1, 23. 24.: "We preach Christ, an offence to the Jews", and as Isaiah says, Shammem, a forsaken one, whom they neither want to hear nor see, "to the Gentiles foolishness, but to you divine power and divine wisdom". The Jews, being angry, abhorred Christ; they became blind, deaf and dull-witted people from seeing, although they heard and saw him presently. So it is with the Jews today; however, by the very manner in which many Jews are offended, he will sprinkle many Gentiles.

(42) It is a Hebrew expression in the word "sprinkle," which is frequently used in the Law of Moses, and is taken from the procedure (ritu) of atonement and burnt offerings; as, sprinkling with blood, with water, likewise the scattering of ashes on the head in mourning. In the Law and Levitical customs, the sprinkling was used in two ways, namely with blood and with the cleansing water, which we call holy water. For the priest went into the temple, took of the blood, and sprinkled it before the tabernacle of the congregation [Deut. 1:3, 5]. Moses dipped purple wool into the blood and sprinkled the book [Hebr. 9, 19.j, 2 Mos. 24, 8]. Similarly, the blood of goats and bulls is often mentioned in the law. This is a legal sprinkling, which the priests used before the bodily sanctification; afterwards, those who had been cleansed were also sprinkled with blood. Therefore, the use of this sprinkling was for killing and purification and for the bodily forgiveness of sins.

43 This word is used here by the prophet and applies it to the true sprinkling of Christ, as Peter interprets it in his first epistle, Cap. 1, 1. 2: The Gentiles who are scattered to and fro in the world have been called "to obedience and sprinkling of the blood of JEsu Christ"; and Heb. 12, 22. 24.: You have come to Mount Zion, and to the blood of the sprinkling of JEsu Christ, which speaks better than that of Abel. For the blood

Abel's cries for vengeance, but the blood of JEsu Christ sprinkled upon us for forgiveness of sins and eternal life.

44 This sprinkling is done through the ministry of preaching. The finger is dipped into the blood of Jesus Christ, and this is sprinkled by means of the mouth on the Gentiles who are scattered throughout the world, in this way: Believe in Christ, who was crucified and raised from death, for your sin and righteousness, and your sins will be forgiven you, as it is said in 1 John 1:7: "The blood of JEsu Christ makes us clean from all sin." So the Spirit by the mouth of babes sprinkles the Gentiles, and they that are sprinkled are sanctified by the remission of sins, and their sin begins to be cleansed by this blood wherewith they are sprinkled, that is, by this word of his blood, which is cast upon us, that we should hear it, and believe it, and so be cleansed; which is the merit of Christ. For the mouth of unspeaking children doth not these great things, that it should establish the kingdom of life and righteousness, and destroy sin and death; but the power of Christ, which purchased these things by his blood; which certainly is no small ransom, being shed for our sins, and sprinkled on us by the Holy Ghost through the word.

45. In the same way as the Jews XXXX, get angry, show their disgust by sour faces; "lock themselves up, turn their noses and foreheads" against the present Christ, who appears in an angry form, dies, is crucified, and no form nor beauty is seen in him: In the same way, I say, he will bring it about that many Gentiles will be sprinkled, who will let this sprinkling happen to them, and will accept the word, which they have never heard, with joy, according to the saying Isa. 65:1: "I am sought by those who did not ask for me"; and Cap. 52:15: "To those who have not been told about it, they will see it with joy." "Thus the Jews' mouths are well smelled and better applied." For thus the kingdom of Christ is transferred to the Gentiles, who without their worthiness, without their merits and just-

The people of the world will come to this sprinkling, through which they will be blessed, in accordance with the law.

(46) Yea, what is more, he shall sprinkle many nations, that kings also shall submit themselves unto Christ; as if to say, So high and so exalted shall be his kingdom, and by this sprinkling shall gain such a progress, that even the heads of the nations, which are high in the world, and, as David [Ps. 89. 28. Vulg.] speak, which is even higher than the kings of the earth and any kingdoms of the world, will shut their mouths, and will not boast of their powers or might at all, but will say: We do not boast of our kingdoms, our righteousness, our wisdom, or our power, because we are dust and ashes, but Christ is a king and exalted above all.

47 What has the king done to you? By what weapons has he subdued you to him? Where is his armor, his army, his might? Answer: The word which he hath uttered by the mouth of the children, so that they willingly submit to him of whom the Jews, to whom he was promised, would not that he should reign over them, saying: Lord JEsu Christe, have mercy on us, I am no king, yea, I am nothing at all, reckoned against thee. The Jews want to subdue the kings of the earth; but the kings who accept the word of Christ say: We do not boast of our crown or of our power, but we boast of your dominion, because you alone are mighty, holy and the Most High.

Thus Christ is exalted without worldly glory, without sword and weapons, only by understanding and sprinkling of blood, so that the kings shut their mouths against him, submit themselves and all that is theirs, and lay it at the footstool of Christ.

**Cap. 52, 15: For those who are not told about it will see it with pleasure, and those who have not heard about it will notice it.**

(49) Thus it is: those who have heard him (the Jews) have an abhorrence of him. But this king and this servant who does wisely must be exalted. "The Jews

1) and are against him; nor must he be exalted," because he is the servant who does wisely. If you Jews will not accept him, since this grace has been prefigured, promised and shown to you, I will make it so that those to whom it has not been promised, who have not had the Word, the patriarchs, the prophets, but have been deaf, blind and without a word, will have him, hear him and see him with the highest joy of heart, and say: We would gladly be the very least, only that we might be God's people, and have a part in this King and in this servant who does wisely.

50 Thus those accept his word to whom nothing has been proclaimed, and who had no hope of this king or of his understanding and majesty. On the other hand, the Jews dream that the kingdom of the Messiah will be in the flesh, but the Gentiles hear this wise servant and obey him. Therefore Paul says Apost. 13, 46: "We turn to the Gentiles, because you reject the word of salvation.

(51) So much for the opening words of this chapter. The Gentiles will be understanding, will notice it and will not say: Shamemu [they will not be angry about it], but will marvel at it. From the beginning of the world the Jews have had the prophecies in which Christ was promised to them; **they** have had the prophets, the apostles, the testimonies of the patriarchs; and yet all this has not helped them. Nevertheless, this King must be exalted among the Gentiles, who will receive him with joy, praise and thanksgiving; they will see what **they have** not seen, they will hear what they have not heard, and say: Who ever believed that the Jews had so many testimonies of the patriarchs, the prophets and promises, and yet would not accept this King? On the other hand, the Gentiles will notice; they "accept him with joy and from the heart".

52 Thus it has been clearly foretold that Christ, because of the awe of his cross

1) In the Wittenberg: "rüffeln". This reading is possible: "rüffeln das Maul" means: to pull the muzzle. Cf. St. Louis edition, vol. XX, 179. But "rünzeln," which the Erlanger offers, is more likely here. Cf. above § 45 at the beginning.

with its kingdom be taken from the Jews and given to the Gentiles, who have not heard of the promises and of Christ. So also Christ says Matth. 21, 43: "The kingdom of God will be taken from you and given to the Gentiles who bear its fruits.

**Cap. 53, 1. But who believes our preaching? and to whom is the arm of the Lord revealed?**

The prophet is actually talking about the unbelief and rebelliousness of the Jews, that they did not want to accept their Messiah, as the Scripture says: "He came into his own, but his own did not receive him" [John 1:11]. "Who believes our preaching?" (auditui nostro), he says, that is, our speech, our preaching, or our evangelical preaching? For the Gospel is a rumor or speech heard with ears. If this shall come to ears (audificatio), that Christ, the very least person, has done nothing in his whole life that brings honor and dignity with it: O, what a great vexation this will be, how it will find no credence at all [that this little person is the Messiah! 1) and yet he says: He will be exalted and high, that is, he will be heard, although his power and glory will not be seen.

54 Furthermore, although the Jews cannot deny that the prophet speaks of Christ, the newer ones make a mockery of it, and fall into all sorts of vain and unruly opinions. One invents this, another something else; most understand it of the people themselves, or of the "servants of the Lord" as a collective name [for the people of Israel]. But the prophet must necessarily speak only of One Person, as we shall see clearly. Some things can be falsified, but not everything.

The "arm of the Lord" is revealed through the prophets. And this is one of the passages, and a common saying of Scripture, that the Son of God is everywhere so called the arm of the

1) Added by us for easier understanding.

The arm of the Lord is called the Lord. "The arm of the Lord will rule" [Is. 40, 10.], this cannot be understood collectively by the whole people of Israel; this is certainly not the arm of the Lord. But, they say, we do not speak of Messiah, but of Moses, that it may mean as much as: Which of the Gentiles believes our law, and to whom is the arm revealed by which we were brought out of Egypt? But we see that the prophet speaks of a person who is held in low esteem, despised and rejected, and who will nevertheless sprinkle the nations, namely those "to whom nothing has been proclaimed". "All things proceed in one sequence and in one connection." And to this he appends this: Who among them will believe it? Who will hear this audible arm of the Lord preached and revealed?

For as much as he has been revealed and preached, they will not believe, just as the sun, when it strikes the eyes of a blind man, so that he also feels its warmth, and it shines to all, yet falls on a blind man as on a wall, which it nevertheless cannot penetrate. This is what Paulus says 2 Cor. 4:4: "The god of this world hath blinded the hearts of unbelievers," 2c.; and Isa. 6:10: "harden the heart of this people, that they see not with seeing eyes." This is exactly what is happening to the papists today; although the light of the gospel and the truth of the divine word is now so clearly presented that all women and children understand it, they are nevertheless completely suffocated in darkness, in delusions and astonishments. This is what Scripture calls being hardened and blinded, so that they do not see the radiance of the light of the Gospel.

This arm of the Lord is sufficiently revealed and made known through the ministry of preaching, but because of unbelief it is not respected. This servant of God, whom Isaiah calls "my servant" 2), is "the arm of the Lord".

58. Connect these two: the arm of the Lord is the servant of God. Because this does not penetrate into the hearts of the Jews, who

2) It seems to us that srit is too much. This is confirmed by the following sentence.

They boast arrogantly against us. You Christians, they say, say that your Messiah is the true God, but Isaiah calls him a servant. What kind of Messiah is this? Yes, you claim that the true GOtt, the Creator of heaven and earth, is a servant of GOtt, cursed by GOtt, beaten and martyred by GOtt, yes, crucified. If he is GOD, he cannot be a servant. If he is a servant, he cannot be GOD, especially a servant who is so despised and rejected even in the lowest hell. This one created the angels and everything. Can he die and go to hell, as you teach and believe? 1)

(59) How the Jews do not allow themselves to be guided and corrected in this passage; they think they have the most certain truth. But we have the command: "Search the Scriptures, for it is they that testify of me," John 5:39. Both are true: He is true God, the arm of the Lord, and yet also the most miserable servant, because the Messiah is from the seed of David, Jacob and Abraham. But he cannot be the descendant or seed of David unless he is born of the seed and flesh. It is certainly written that he is the seed of David, Abraham, Matth. 1, 1. and Rom. 1, 3. 4.: "Who was born of the seed of David according to the flesh, and powerfully proved to be a son of God according to the Spirit." So he is called the seed of David, and yet also a son of God. He is the Son of David in weakness and lowliness of the flesh, but the Son of God in power, and so he is made manifest by the Holy Spirit after his resurrection.

This crucified son of David and the wretched seed is the arm of the Lord, of whom the prophet has predicted until now that he would be the most despised. This has been predicted by all the prophets in very clear words, but it has lacked anyone to declare it; this has had to be done and said by the Holy Spirit. These words were understood by very few in the Old Testament, as it were in secret; afterwards it was explained very abundantly at the feast of Pentecost.

by the outpouring of the Holy Spirit, as the fishermen spoke in many tongues and proclaimed the great deeds of God 2c.

61. Therefore it is a wonderful expression that he is the arm of the Lord and also his servant at the same time; that is, the Son of God, the Messiah, is high and lifted up, not only on the cross from the earth, but also seated at the right hand of God, the eternal Father, so that he himself is the arm of the Lord and the right hand of God, through whom God has done and still does all things mightily, through whom he brought the children of Israel out of Egypt and fed the Israelites with heavenly bread in the wilderness for forty years.

(62) This is the wisdom of Christians who have the Holy Spirit, that they believe this incredible thing, that the same wretched Son of David is also the glorious King and God on high, that he is the Messiah who hangs on the cross and dies, and is subjected to all devils, even that he is the most despised and unworthy. Among all the sins of the world, there is none that has not become his own sin, which he does not take upon himself and bear: and yet he who bears all sins is the true arm of God, and the glorious God, highly praised forever.

How could the Jews understand this? They are offended by the union of natures. That is brought to hearing (est audibile). which is accepted in faith; to human reason it is impossible to believe. For how can he be a servant, and, as we sing: a hero of twofold nature, 2) who in One Person has two natures? This must be diligently inculcated and believed when the Scriptures are opened. Otherwise, no one would think that he could ever penetrate into the inner and secret of the Scriptures without this arm of the Lord, the God who became flesh.

64 Now that this is established, that the Son of God and the Son of David are one, not two sons, all Scripture is open, because it speaks only of one. Therefore, inasmuch as he is the true Son of David according to

2) Latin: OIms sudstantias Mrrriinus. In our St. Louis Hymnal also No. 23, verse 3: "The well-turned hero."

1) Here follows in the Wittenberg edition the superscription: Von den beiden Naturen in Christo.

of this assumed nature, his whole person is called a servant. The natures<sup>1</sup> must not be torn asunder, as Nestorius has made much ado in this way. The Jews, he says, crucified not the Son of GOD, but the Son of Mary. Thus they wished to honor and glorify the glorious person of the Son of GOD, that they might not subject the same to the cross and suffering.

(65) But this is making two persons, which is ungodly and heretical. For the person of the Son of God and the Son of David must not be divided and torn apart, but we are to believe and confess that these two natures are One Son, because they are now united by the personal union; since at the Council of Chalcedon this was quite rightly decided, that Mary should be called *Θεο-τόχος*? that is, a mother who gives birth to God; not a mother of the Son of David, in such a way that God is excluded, but *Θεοτόχος*, a God-bearer.

But the Jews object: How can he be born of God? I answer: The angel foretold it, and so it happened. Therefore, the Jews did not crucify the Son of David, but by crucifying the Son of Mary, they also crucified the Son of God. Therefore, He is truly only One Son, because He is only One Person, as the angel Luc. 1, 35. says: "What is born of you (a woman, namely a virgin) will be called the Son of God." It will indeed be your son; for he will be born of you; you will conceive him in your womb and give birth to him; but this same your son, or this same that is born of you, will be called the Son of the Most High. Thus it is said in 1 Cor. 2:8, "If they had known the Lord of glory, they would not have crucified him." Paul clearly says that not only the Son of Mary or David was crucified, but the Lord of glory, that is the glorious Lord. And Hebr. 6, 6. says: "Who crucify the Son of God."

Therefore, let us beware of the insane teachings of the Nestorians and the followers of Schwenkfeld, who tear the person apart and make two sons, and let us hold that there are not two sons, but One Son. Just the son whom the mother calls her son, God the Father calls his son, also according to his nature, and Mary is the mother of the son of God. 2) Therefore one should reject the error of Nestorius and others. 3)

68 Furthermore, the Fathers of the Church called this the communication of attributes, that each of the two natures communicates its attributes to the person who is the Son of God. The human nature communicates to the person who is the Son of God, and the divine nature communicates to the one who is the Son of Mary. What was encountered by the one who is the Son of God is said to have been encountered by the Son of the Virgin, and vice versa. So, Jesus of Nazareth is the Son of the Virgin, and at the same time the Son of God in the unity of the person, that is, through the united union (*una unione*) of the two natures, so that one may rightly say: This man created the stars; God whimpers in the cradle; and the man, the creator and governor of the angels, who sucks the breasts of the mother, who created everything, lies in the manger.

Thus the Holy Spirit has preserved the Church in this article, which is the most noble in our religion; as is beautifully said in the eighth Psalm, v. 5: "What is man that thou art mindful of him, and the child of man that thou art mindful of him? There you hear the mother, the virgin, the Son of David; likewise his suffering, his cross: You left him a little while, [Ps. 8, 6.] that is, he was left by God; not that the natures were separated, and that the divine nature left the human, but it always remained united with the same; but in his suffering he was left by the divine help and power. And yet it follows immediately

2) vsi is in the Wittenberger, but is missing in the Erlanger.

3> Here follows in the Wittenberg the superscription: Von der Mittheilung der Eigenschaften.

1) Erlanger: psrsonas instead of: naturas.

Then [Ps. 8:6, 7], "But with honors and ornaments you will crown him. Thou wilt make him lord over the work of thy hands; all things thou hast put under his feet." As if to say, Who has heard such things? And yet Isaiah says, "Who believes our preaching?" O how wonderful is your name, JEsu Christe! Nothing more wonderful can ever be conceived than that you have been so forsaken by God, and yet have been made King over all.

But how can it be said that he was "set"? Because of the human nature, which is in one person with the divine. Everything that is said of human nature is also said of divine nature. For human nature has not been set over all from eternity; but now it has been set over all because of the divine nature and with the divine nature, which is set over all from eternity. Thus sings the poet Juvencus:

Salve sancta Parens, enixa puerpera<sup>1</sup> ) Regem, Qui coelum terramque regit.

[Hail, holy mother, who gave birth to the king who rules heaven and earth as a childbearer.<sup>A</sup>

It is a quite incredible thing, which is presented only in the word; otherwise no one understands and believes it, if he is not also inflamed by the Holy Spirit in the heart to believe in this word. For reason thinks nothing else than what Nestorius, Arius, Macedonius, and the Jews have imagined.

Therefore, we have a Messiah who has been the most despised and wretched, that no one has ever been humiliated, pushed around and treated so deeply and in such a shameful way. For he is a servant of the devil, of hell, of all sins, of the world; he must suffer them all as persecutor, crucifier, death-slayer, and destroyer. How hardly can we bear even the slightest injustice or inconvenience? We are badly satisfied with being punished by the parents. But this one has suffered severely all the evils of guilt and punishments, which he did not take for his own sake.

<sup>1</sup>) Erlanger: vusruin xuta instead of: pusrpsra in the Wittenberg. The former reading violates the verse measure

For our sake he bore in his body the misfortunes of others, so that he might take away death, sin, the accusation of conscience, and all our misfortunes, so that we, redeemed in body and soul, might be free from sin and death, and live for eternity as new men, righteous and holy.

73. No Jew can grasp this, indeed, no human heart comprehends it, so that the flesh is astonished at it, that it becomes completely a stone, stiffens and hardens, that rather a demant can be softened, if one considers, and it truly comes into the heart, that the glorious Son of God, the Creator of all things, suffered, that He condescended so low and was humbled, that no sin, no deed of shame, no sinner so lost, was not served by the Son of God with His own body. "Who believes this?" says Isaiah. The arm of the Lord will be revealed. But let us wait for the Holy Spirit, who shall proclaim, explain, and expound this; who shall give us power, and shall be strong that we believe it.

This sermon came to us through the mercy of God. In the papacy, the words themselves have remained, but we have completely lost the teaching and the use of this article. We worshipped the pope and the deceased saints, and were content with the rules and our works. You now do not know what the state of affairs was under the papacy; but these know it who have suffered its tyranny, as I have.

Therefore, Christ is the highest king and the lowest servant, the most despised God and the most despised man in one and the same person, so that one can say with truth: This God had no form nor beauty. His form was uglier than all other people. Who? you say, shall this be said of God? surely God is never shapeless, but the most glorious; he alone is the beauty, the adornment, the form, the unspeakable glory. According to this, how can it be true? Here you must know that these two natures are united in One Person, that One Christ, and not two. Just the

The sharing of attributes unites these two natures into One Person, and the two make One Son, not two Sons.

Muenster cites a Jew who mocks this passage of Isaiah and says: "If the Messiah is so ugly in form, why is it said of him elsewhere, Ps. 45:3, "You are the most beautiful of the children of men, blessed are your lips"? That is, you are the most eloquent, blessed in words. Why then do you say here the opposite, that he is the most ugly, and not lovely in words, but despised? that no one wants to hear him, and everyone turns away his eyes and ears from him? It is true that this does not rhyme with the Jews, who attack the holy Scriptures as swine, indeed, for no wisdom of reason.

A blind Jew can never rhyme these two things, the highest God and the lowest man, together. But with a Christian they rhyme together in this way: There are two natures in Christo, the divine and the human, in the same person. According to the divine nature he is the eternal glory of the Father; but for a time he was the most wretched and ugly, but afterwards he was exalted, exalted, and became the most glorious. And for the sake of this divine nature he was exalted above all things, even after his human nature, to the right hand of the Father, because this human nature must accompany the divine, or rather be united with it as in One Person, and cannot be torn away from it. Thus, through his service, he became a servant and a sinner, in person and not in nature; but because he became a servant of all sinners, that is why he is called a sinner. And indeed he calls himself a sinner in the Psalms [Ps. 51, 3. 6.]: "God, be merciful to me, against you I have sinned." [Ps. 40, 13. "My sins have taken hold of me." [Ps. 69, 10. ^ "The reproach of them that revile thee fall upon me."

He calls all the sins of the world his sin. How do they come upon you, who were conceived by the Holy Spirit and born of the Virgin Mary without sin, in whom is the fullness of grace?

How then, O Christ, do your iniquities overtake you? Listen to the prophet Isaiah Cap. 43, 24: "Thou hast made me labor in thy sins." These are words of the Son of God in Isaiah [Cap. 1, 11. ff. Jer. 6, 20.: "Thou hast not burned incense unto me, thou hast not offered sacrifices unto me, because I am not served with such things; I am in no need of incense; as he also saith Ps. 50, 13. "Thinkest thou that I will eat oxen's flesh, or drink goats' blood?" Sacrifices and grain offerings for sins are not pleasing to you, but you have opened my ears 1) 2c., Ps. 40, 7. You have not served me, but I have served you. How? In your sins. I have nothing from you; you have made for me the work of the cross, of death, and of lowliness. In what? In your misdeeds. "I have had to sweat blood," which in my suffering flowed out of my side, and from the wounds in my hands and feet, and all over my body in the battle of death in the garden. And this you have done through your sin. You could not have been redeemed and served me if you had not been redeemed by my blood and sacrifice out of unspeakable love. Therefore, for your sake, I have become a servant of sins.

79 What then did Moses do when he commanded to offer sacrifices to the Lord your God? Of this, no doubt, Christ, after his resurrection, taught the two disciples who went to Emmaus on one Easter day, and he also explained it in detail to all the other disciples during the forty days. But it must not be understood that the law was given so that you should serve God through it, 2) but God gave the law and the Levitical ceremonies for the sake of preserving the ministry of preaching, so that it would be an exercise by which you would be kept in good discipline, and that you could learn God's word, and that there would be a certain people who would have the promise of God and keep it, and be a witness of it until Christ. You needed an exercise

1) In the editions: pkrkorakti, for which the Vulgate reads: psrkseisti.

2) It seems to us that instead of [srvistls should be read: [srvirstis.. After that we have translated.

are given in discipline; but by this discipline you have not reconciled the heavenly Father. Isaiah understood this very well, as he says Cap. 1, 11. "What is the multitude of your sacrifices to me?"

80. But you commanded all these things through Moses? Behold the final cause. The law was not given that ye might be justified by it, but that the promises might abide with a certain people, who should wait for the Messiah, and abide in obedience and discipline; not scattered, but in one faith, looking for the future of Christ. You have troubled me with your sins, so you must not dispute how he who is the Son of God can be a servant. Your sin is the cause of this. For you do not serve him, but he serves you and for your sake. You have not been able to reconcile him by the law or by your works. Therefore be thankful, and since you are now redeemed, serve him.

So Christ is true God and a servant, the least of all sinners. But how is he a servant? According to humanity. Since the divine and human natures are united into one person, and Christ is truly God and man, the Son of God is also called our servant.

Therefore, I believe that this is well established in grammar, and comes from God, that some words are called *concreta*, and some *abstracta*, since one has hidden oneself in endless disputes about *concreta* and *abstracta*; and I believe that one can never determine, even in philosophy and created things, whether something is an *abstractum*. When I say: *albedo* [whiteness], I am in fact not calling anything white, or an object (*subjectum*), but whiteness (*albedo*) separates the object (*subjectum*), which then unites, and unites the thing that is white, from the object (*subjecto*) and the separated (*separato*) or *abstracto*. Thus I say rightly: The Godhead does not suffer; mankind does not create. Here I speak of the *abstracto* and of the separated divinity. But one should not do that, the *abstracta*,

are not to be set apart, otherwise our faith is false; but one must believe in *concreto*: this man is GOtt 2c. Here the actual things (*propria*) and what is attributed to them (*attributa*) remain right. The humanity does not create, namely in so far as the humanity is set apart or for itself alone, if we speak of the same alone. Thus again, the Godhead does not die.

For this reason, one must be completely silent about the *abstractum* at this point, because the belief teaches that here is not a separation (*abstractionem*), but a combining (*concretionem*), a connection and union of both natures. Therefore, one must speak of this thing as a *concretum*: The Son of God receives all things, the Son of the Virgin receives heaven and earth; the Son of God dies and suffers, the Son of the Virgin dies and suffers. Thus speaks the Scripture, which must be carefully observed, as in this place it is said that the servant of GOD is exalted 2c. For the [human] nature, taken separately, is a servant. But the same is joined to the divine nature, therefore the very same person is called the Son of God and God equal in human nature; not in and of itself or separately, but in the union (*concretione*) of which all is said. Everything that can be said of the divine nature is also said in *concreto* of the other, namely of that which is united into one and the same person.

Even the holy Scriptures speak thus, not we, because the arm of the Lord is called the Son of God; but because he is united with human nature, it is rightly said that he goes up, that he dies, that he suffers, 2c., because of this union. This must be diligently observed everywhere in the prophets, where the Scripture speaks of Christ as of a man *par excellence*, attaching to him all that is human, human suffering, and all that can be said of this nature, even of sin (but not according to his person, because in the same sin has no place), not according to abstraction, but according to *concretion*.

Therefore, the question of Nestorius is foolish and ridiculous: How can GOD be



be born? He freely admits in clear words that Christ is the Son of God, saying: God is not Bitris, that is, born twice, He does not have two majesties, but He is born once. But we say: Christ is born of a virgin; but God cannot be born.

86. Thus his Diaconus cried out before the people: You judge did not crucify the Son of GOD, because he could not be crucified. The people were dismayed by this new speech, since they had hitherto heard their bishops teach from the Scriptures [that the Son of GOD had been crucified, according to] 1) 1 Cor. 2:8: "So they would not have crucified the LORD of glory." Nestorius followed this Diaconus. But against him the Synod of Chalcedon decided, as we have said above 65], that the Virgin Mary could be called with truth Θεοτόκον, as one also read in the scribes who had lived before, because she did not give birth to a separate human being, gl'eich as if she had for herself especially a son, and God also for himself his son; but she gave birth in time to the very one whom God had begotten from eternity. Therefore, he has two births, and he is Bitris [born twice], in that he has his birth especially from the Father, and also his birth from the Mother, and yet he is one and the same Son.

Therefore, the Virgin Mary is not only the mother of Christ, as Nestorius admits, adorning his venom with this word, but of the Son of God, who is the same one who suffered, was crucified and died, as the angel says Luc. 1, 35: "That which is born of thee shall be called the Son of God."

I say this to strengthen our faith against the deception of Satan. Nestorius makes two persons, two sons: one born of the Virgin, the other born of God, since he says: You did not crucify the Son of God, but the Son of the Virgin. This we cannot suffer; but we teach the concretion and union into the same person and sonship (concretionem et unio-

nem in eandem personam et filiationem), since he is the Son of the Virgin and the Son of God the Father.

Therefore, everything that is said of the Son of God is also said of man, or of human nature, in eonersto. So here the prophet combines both: He is the arm of God, and God's Son; and yet he says: He has been exalted, which is proper to human nature; and nevertheless this very thing is also attributed to divine nature because of the union (concretionem), because One arm is, not two, and one and the same person.

## V. 2. for he shoots up before him like a rice 2c.

90 The church fathers help us little here. Lyra explains it from the holy virgin, who is not moistened or fertilized by man-seed. The thing is true and certain, but it is not said in the right place. For we see that the prophet is not speaking here of the birth of Christ according to the flesh, which actually means to be born.

(91) Therefore, in this interpretation, let us keep as we began, that Christ, though exalted in the form of God, yet did not show himself to be such a Lord as he really was. He grew and shot up as another man; and yet he was the King of kings, the One anointed with glory and majesty, of whom all Scripture says that he was set Lord over all, Ps. 8:7: "All things thou hast put under his feet." Yea, he is also Lord over the angels, Eph. 1, 21. f., because it is said in plain words, "Thou hast made him Lord over all the works of thy hands." "So shall he also be called" according to human nature, but only according to the union of both natures (secundum concretionem), that all angels also worship him, bowing the knee to this Son of the Virgin, as he lies at her breast, and must say, "Thou art the Creator and Lord.

92 Therefore, I believe that Satan has betrayed and revealed himself right in the beginning of Alkoran, since he writes right at the beginning of this book: the devils have been cast into hell because they have rejected Adam.

1) Added by us. Cf. § 66 at the end.

would not have wanted to worship. These are in truth words with which he indicates to the devil through Mahomet that he had been in heaven, that he had seen in the word of God and in the mirror of the Godhead that one day the son of God would take on flesh and blood. Remembering this, he began to persecute man immediately after his creation, because he saw that this nature would one day be worshipped. This he refused to do, because he was puffed up by too great hope. He saw that other angels would gladly worship him, even though the Son of God would have assumed a far lesser nature. But he did not want to humble himself before too great pride, it seemed to him to be too inconsistent.

Therefore, it is right to say that human nature is worshipped, not in abstracto, but in concreto, because it is One Person, so that one cannot worship God without worshipping man. That is it that he says: This arm "shoots up" according to the human nature.

94. He calls this "shooting up" because of the assumed nature; but not that he shoots up like our kings and the sons of princes. How tenderly they are kept! With how strong food they are nourished! And they shoot up like the young trees, they are splendidly raised, and the world makes the greatest hope of them. But this king shoots up in the biggest lowliness; he has nothing to eat and to drink, there is no care and maintenance which would like to maintain this tree. The infinite tree (*infinita*), which is supposed to be a lord of heaven and earth, is a miserable boy, and is fed by the breasts of his mother; his parents barely acquire enough with their hands to feed the body of this boy. Later, when he is grown up, he is the most miserable. The women put together a pittance so that he can sustain himself, he suffers hunger and thirst 2c. Is this growing up or being raised to a kingdom? So the future king should not have been raised, but should have been accustomed gradually, so that the servants and the people bow the knee before him 2c.

95. But how does this glorious and sublime servant spring up or come forth? Like a dry and completely dead root, where the soil is dry and leaking, where nothing can come forth, nothing can grow, just like a rice in pure dryness and in drought does not grow, if it is not watered and moistened. And such arid ground is actually signified by the word *Zijah* [XXX], as, Ps. 107, 35.: "When he made the dry again watery, and in the arid land (*terram Ziah*) springs of water"; that is, oerters deficient in water, which are arid, as nothing can grow, as in barren, sandy, and desolate or rocky oerters, as nothing grows forth for want of moisture; as it is said in the Gospel of the seed that fell on the rock 2c. [So it will be born and sprout, nothing in a place that is moist or in a soil of which one could have good hope, "since it would have a semblance", like the sons of kings, who soon go along in purple and golden chains, have a large retinue, and hear it said of them, "We have a king or prince in whom great hope is to be placed. But what is sprouting here?"

This is how I understand it. For now he speaks of the servant who was to be exalted, of the king (not of his personal birth from the virgin), and nevertheless one sees no figure or hope for the kingdom. Since he was still a newborn child, he was immediately sought out to be killed. He is forced to go into misery and to flee before Herod.

97. This is the grammatical mind. "Like a rice." *Jonek* [XXX] is ambiguous, it means both a rice and a child. And as the Germans have many words from the Hebrew, so I consider that therefore we have these words, "Junger, Jung," which we also use of a *Reis*, "a jung *Reis*." The seventy interpreters have translated it: a child, because this word is so much like that one, that where it does not have the circumstances

1) It seems to us that of is displaced and that instead of: in loeo non Uurnião should be read: non in 1060 Uumitlo,

2) In the Erlanger here is still a ts before "Herod": "and to flee from you, Herod".

and it stands in particular, cannot be distinguished; only that here is a picture of a child, and it is not an adjective, as with the Germans the word "jung" is, but a noun, which has both meanings, as with us the word "Nagel" is ambiguous, and means both a fingernail and a board nail: so also the word Jonek means with the Hebrews both an infant or a small child, and also a sapling (racemum), "a young vine". But Isaiah has been diligent that inan should understand it of a rice, because he adds, "As a root out of dry ground."

**We saw him, but there was no figure that we liked.**

98. I am not a Hebrew. That is what he said, a rice without soil and moisture withers and dies; so also he who has no moisture, as it were, is without form and hope; in this one everything is hopeless. This king is found lying in a bad manger, he lives in misery in Egypt, he is despised by his own; as it is said in John [Cap. 10, 20.], "Why do you listen to him? He is senseless." Likewise, "He has the devil," he is a Samaritan [John 8:48]; likewise, a sinner, a friend of publicans. Afterwards he is caught, scourged and crucified by his own. This is in truth, to be a rice without moisture and earth. This is the way of God. Thus he plants even the most delicious rice, his King, the Son of God, in the arid earth. Dear, what shall come out of it? what shall come out of it other than what one has to hope from a completely barren earth? But he does not speak of the form he has as a human being or as a human person, for otherwise he was the most sinful, of a very good body condition and of the most lively senses, but of the form in which he presented himself from the time of his birth, and which was summed up in his suffering, since he was made bloodthirsty and torn to pieces. But he kept the shape of his body, so that one did not perceive anything unusual (monstrosa) in it.

**He had no shape nor beauty.**

He does not present himself as a king should; he does not make the slightest show; he does not deal with the noble courtiers, not with the priests and high priests, but with the very lowest and cursed (as they themselves speak Joh. 7, 49.) yeast of the people. He does not shine with precious stones and gold, but he is wretched and poor, without wealth and without any splendor; he is one of the most wretched of the lowest yeast of the human race.

(100) Shall not this be grievous unto that people? It is against the law: a leprous person should be avoided, like the rich man [Luc. 16, 19. ff.] avoided Lazarus; he did not allow him to come to his table, as one who was rejected by God, because Moses had given laws that did not only apply to lepers, but also to all livestock that had a defect, and to the priests he forbids all defects, as much as can occur in a man's body as in the livestock. All this is unclean, and one had to beware of it according to the law. Consequently, he sins here in a manifold way; and the vexation of his life and conduct becomes all the more severe, since he does not abstain from the lepers, but allows himself to be touched by the woman of blood and the sinner. So what kind of king do they have? One who is not only wretched and despised, but who also voluntarily defiles himself with all kinds of impurities, so that no pagan could be more impure, even though he was the highest and most beautiful priest.

This is what the prophet says: "Truly you are a hidden God! [What is more hidden than this arm of the Lord? And this man is said to be that very arm, and yet he is a weak and unclean man. These things are not only contrary to reason and the reasoning of nature, but also contrary to the law of Moses. They are contrary to nature, since rice does not grow in the dry ground; now he adds the transgression of the law, that he defiles himself, that he does not abstain from forbidden things, nor from those he should abstain from, and does not keep the law of Moses, breaking the Sabbath. Likewise, he will,

that one should eat his flesh, "makes it to be uneaten"; and yet he says that he shoots up and grows, although he is burdened with such an ugly figure.

**V. 3. He was the most despised and unworthy, full of pain and sickness.**

The prophet goes on to describe the servant of the Lord, who is the arm of the Lord and the Son of God in power, saying that he was the most despised and unworthy, full of pain and sickness. He was so despised that people hid their faces from him, and we did not respect him. All this still belongs to that figure, which is completely contrary to the royal figure, by which he should have made himself great. This promised king, such a great, such a high king, it does not rhyme with him that he is the most despised and unworthy, and such that everyone should turn his face away from him. And yet he should grow from this way and get a kingdom, that one believes in this most despised and wretched man, even in the one who was crucified afterwards. Therefore he said, "Who believes our preaching?" The Jews, of course, could not understand it, because they dreamed that he would be a worldly king; and we Christians, too, can hardly believe it.

**V. 4. Truly he bore our sickness 2c.**

Matthew [Cap. 8, 17] does not understand this from the actual suffering, since He shed His blood on the day He sacrificed Himself on the cross, but from His whole life, since He had compassion on our sicknesses and weaknesses.

104 Here he is in truth talking about the suffering, since he was also wounded in the illness. I do not want to depart from Matthew, who understands the preceding words, namely, "he bore our sickness" 2c., from his compassion. Although this is only a sympathy and not a true suffering, this sympathy was undoubtedly a great, if not a whole part of the suffering of Christ; as he says Ps. 88, 16 [Vulg.]: "I am poor, and in

toil from my youth." He has not been a sad or severe, a fierce or cruel man; but he has been in toil and labor, in anguish and pain, at least of the heart, all his life; he has often wept, sighed; all his life he has been afflicted with the most sensitive pains. There is no doubt that throughout his life he has been humbled, burdened with pain, and plagued by our sicknesses. Our pains, oppression and burdens, which come from the devil, have caused him a perpetual cross, day and night.

105 There are many examples of this in the Gospel, as Marc. 7, 32. ff. When a dove that was mute was brought to him, he took it from the people in particular and looked up to heaven, sighing and saying, "Hephata, that is, open up. Likewise Marc. 3, 21. f., when out of mercy and love toward the poor and afflicted, he so labored that he neither ate nor drank, they said, "He shall come out of his senses," because they saw that he had taken the sicknesses and miseries of the people so much to heart that he could neither eat nor drink. And when he warned Judas at the institution of Holy Communion, he was grieved in spirit [John 13:21]. Why? Because he had compassion on Judas, and because it grieved him that he should perish. So, when he raised Lazarum and came to the grave, Jesus was grieved within himself and wept, says the evangelist [Jn 11:35, 38]. One must certainly not think that what this person does and speaks is only for outward appearances. He is moved by mercy, or as the evangelists say, σπλαχνίζεται [the innermost part of his bowels is moved], he has compassion, he grieves<sup>w</sup>with, he is afflicted for the sake of our misery and pain, because he sees that we are so terribly oppressed by the devil.

(106) The pagans also know about the movement of mercy, and it is not without special vehemence. For the movement of mercy is as violent as the movement of anger is. A mother runs

in the middle of the fire when she sees her child in danger. So also with the holy and pure man, namely the Son of God, there was such a movement, that is, the most intense mercy. That is why he endured the pains and miseries with compassion, because they lasted all the time of his life until the grave, he did not lose this mercy on the cross, as the Epistle to the Hebrews says, Cap. 5, 7: "He offered up prayer with tears." When he said, "Father, forgive them, for they know not what they do" [Luc. 23:34], this was the strongest sigh at which heaven and earth trembled.

107. So I explain this passage according to Matthew from compassion, although it can also be understood from suffering, as the words afterwards [v. 11.] explain: "He bore their 1) sin." And this way of speaking occurs frequently in the holy Scriptures.

The Jews falsify this text, because they understand this whole chapter of the people as a whole (collective), but not in particular (individue) of the One Man, the Savior of the human race. But observe every part, and you will see that this is not the true and genuine understanding. The Jews hope to be exalted and famous in the future, but it has not happened yet, nor will it ever happen. For they are not the arm of the Lord, neither is it a rice that springeth up out of dry ground. They are despised and worthless, but that cannot be understood of them which the prophet says here at the beginning of this passage [v. 4]: "He bore our sickness"; likewise a little further on [v. 9. Vulg.]: "He committed no sin, and no deceit was found in his mouth" [1 Pet. 2, 22.]. Likewise [v. 12.]: "He hath borne many sins, and prayed for the workers of iniquity."

The devil has blasphemed our Lord Jesus Christ through the Jews by falsifying the Scriptures. And this is also done by the scribes among the Christians. Lyra names an Andrew who judaised (judaisavit), also Thomas Aquinas; these declare

this servant of the Lord so that he is the Jewish people. But the text can only be understood by the One Person of the Messiah. Thus, the Chaldean translation and the ancient rabbis agree with us.

Others invent two Christs, one the glorious, the other the abased. They say that the one described here by Isaiah must be understood as the humiliated one, who is secretly staying in the city of Rome and repents. Others explain it of the whole people of the Jews as a whole (collective), as it is now, as if it were the despised and unworthy servant. But they lie quite impudently. Their princes, kings and popes (papae) have been highly exalted; if not in royal honors, they have been in greater dignity and honor than the true Christians, who suffer want and endure persecution.

Therefore, this is nothing when they say: He (namely the Jewish people) has borne our disease. They say that they did not deserve this humiliation with their sins, because they are the righteous, holy people loved by God. So why are they suffering? They are full of pain and sickness, rejected and despised because they live among the Gentiles. Are these not poisonous blasphemies, and the most poisonous bites of the devil?

I was once present when a Jew was asked why they had to suffer so? He answered: "Because our ancestors admitted that Christ and the apostles went to the temple and did not kill him immediately. Likewise, because the Jews did not persecute Christ and the apostles enough. Likewise they say: Because we live among ungodly people, we are defiled by your deaths, who are worthy of hell and all kinds of death. This is how the Jews explain this passage.

Lyra cites Rabbi Solomon and declares thus: When the Messiah will have exalted the Jewish people and made them high, then the Gentiles will say: Behold, how this people is exalted! Consequently, our sins have made them so lowly until now. But this serves to confirm our faith and doctrine. For if it were so, they in the land of Canaan would have

1) Instead of trnam in the editions, the Vulgate reads sorum.

deserved this captivity, since they dwelt among idolaters, as they did in Egypt. Likewise, we Christians dwell in the midst of devils and Turks, so we would also say that this is the cause of our pain and death, that we dwell among such. The wrath of God against this people is terrible. But what a great case it is that even the most learned among them teach like this!

Therefore, let us fear God and thank Him with all our heart for this light, that we recognize Christ, the Son of God, as our Savior and Redeemer, and let us ask God to preserve us in this knowledge of His Son, so that we do not revile the Son of God with the Jews, Turks and Papists, and fall into the wrath of God and into eternal torment.

**V. 5. But he is wounded for our iniquity, and bruised for our sin.**

Here the prophet begins to describe the true suffering of our Lord Jesus Christ. But behold, how gloriously the prophet treats this matter in this place. This arm of the Lord, he says, which shall be exalted, against which even kings shall shut their mouths 2c., this God has not only had compassion on us in the greatest pain, but has also suffered for our transgressions, and has been crushed for our iniquities.

This is an extremely clear description, so that it is not surpassed by any evangelist, except John. The three first evangelists describe only the mere history. But Isaiah foretells the history, the cause, the fruit, and the use of it. "He is wounded." Matthew also tells this, but Isaiah indicates the cause why he suffered, namely, because we have sinned, and could not deliver ourselves from sin, death, and the power of the devil 2c. What is the fruit of this? That we would be freed from all our sins. The use is that we acknowledge Him as our Lord and Savior, and believe in Him, and that by faith we receive the

have eternal life in his name [John 20:31]. Such great things he states here so briefly and so clearly, describing, apart from compassion, also his true suffering.

117. But consider whether this is not a great humiliation, that the Lord of angels was beaten and martyred and suffered? And this is the most terrible thing, that he has borne God's wrath. For the fury of the Jews, the devil and the Gentiles is nothing else in the eyes of the wicked than God's instrument, with which God Himself has smitten and punished Christ. Above the prophet called him "the most despised" and unworthy 2c. But here we see that he was beaten and martyred by God; therefore the Jews mocked him even more, since he was hanging on the cross: "If he is the Son of God, let him come down from the cross" [Matth. 27, 40]. For they had taken him for one who was utterly rejected by God, because he was so miserably afflicted. This would not have happened to him if he had not deserved these punishments himself. For according to the law of Moses, he who hangs on the wood is considered cursed by God [Deut. 21:23]. Therefore the Jews thought thus: Christ has been crucified; consequently, he is a very great and blasphemous deceiver. Likewise: he hangs on the cross; therefore he is cursed, and we have done very right in crucifying him 2c.

Thus God, according to His marvelous counsel, has taken away the curse of the whole law through His arm, our Lord and Savior Jesus Christ. He was a blessed and holy person, and not tainted with any sin, as Isaiah says [v. 9]: "He did no sin, neither was any deceit found in his mouth." Consequently, neither the law nor death had any right to him. But the cross and suffering were sanctified by his innocence. Thus He nullified the whole law with His curse on Himself, and took away sin, death and hell, swallowed them up and destroyed them, Col. 2, 14. 15. But not only the Jews, but also the apostles did not know this so wonderful counsel of God. But the prophet says here the

The great things beforehand, that this king of honors has suffered, not only according to the inner strength (intense) that it has hurt him fiercely, but also according to the extension (extensive) that he loses his good reputation that he is not the righteous son of God, but is counted among the wrongdoers, who suffers so that his conscience testifies to him the divine wrath.

This is truly something great: Christ 1) felt the wrath of God more than I and you; and there is nothing pretended or illusory about this person. He felt the wrath of God as if he was forsaken by God, and as if he was suffering because God was angry with him. Therefore he cries, Ps. 22, 2.: "My God, my God, why have you forsaken me?" and Ps. 8, 6.: "You will let him be forsaken by God for a little while." Certainly he felt the wrath of God here, and more than any human being. Yes, he also felt the punishment of hell, especially since his nature was very tender and his conscience innocent; and if God does not help, then abandonment follows, as he is abandoned here. Therefore, the devil exerted all his powers on him, and there is no doubt that he gave him such thoughts: Behold, you have had fellowship with adulterers, tax collectors and sinners; you have been disobedient to the high priest 2c. For the devil knows how to turn even the best works into sins. And he was with him in the garden, sweating bloody sweat, and no doubt wounded his heart most grievously. This is the most unworthy 2) and most shameful suffering, that the most innocent should die for the sins of others, and not for the sins of one man, but for the whole human race.

120) This can hardly be believed (tantum), therefore the prophet says, "Who believes our preaching?" Thou, Christe, wilt be a king and a savior of men? I, says he [Christ, Is. 49, 25., to man], 3) will

help you. But [interjects the devil] listen, the one who does something and the one who agrees with it, they get equal punishments. You have dealt with sinners, but you have avoided dealing with the saints and Pharisees and scribes. You have spoken against the law 2c., consequently you are unclean and condemned. In being forsaken the devil knows how to make these things exceedingly great, that so great a person should suffer such and such great things, and in every way so dreadfully. He [Christ] has wished to exhaust all that there is but of sins, of all kinds of death, of sicknesses, of misfortunes 2c. Therefore, this cannot be sufficiently inculcated: the person is infinite, consequently his doings and sufferings are also infinite.

121. He has been beaten by God, not only with the outward reputation in which he walked among the people who considered him the most despised and unworthy, but this suffering of his also proves with a certain reason that God hates him.

We would have felt these fiery darts forever if he had not extinguished them in his heart with blood. Therefore the author of the epistle to the Hebrews [Cap. 4, 15] says: "We have a high priest who is tempted everywhere" 2c. No one can suffer what Christ suffered; no suffering is so great in any saint that is not greater in Christ. For "he is wounded for our iniquity, and bruised for our sin".

**The punishment is upon him that we may have peace, and by his wounds we are healed.**

Peter states the right cause of the suffering of our Lord Jesus Christ [1 Pet 2:24]. The cause is our sin; the fruit our peace and health. For we had neither health nor peace, but from all death, from all sins, from conscience, from the power of the devil, we were delivered through Christ. All this is in

1) Erlanger: EUristuna instead of: EUristus.

2) We have followed the reading of Wittenberg: vilissina; Erlanger: utilissima.

3) Inserted by us. The old translator offers: "I, saith Satan, will make thee blessed." That Luther

Is. 49, 25 is also evident from the passage Li-I. 6X6<sup>A</sup>. opp., tom. XXIII, p. 628, where almost the same words stand: LM, in<sup>A</sup>nit, [nivudo, to which then Is. 49, 26. excludes itself.

This person has been devoured. Here, peace and health are restored to us, and nothing more is required of us than that we fall in faith.

(124) But here the repetition (tautologia) must be observed in the prophet, for to say the same thing twice is quite common in the Scriptures: "The punishment is upon him, that we might have peace, and by his wounds we are healed. He says the same thing twice with changed words, that he is bruised, that he is wounded. "The punishment" and "the wounds" are one and the same. But why does he do this and endure this? "That we might have peace." Why does he allow himself to be wounded? "That we might be healed.

He does not suffer for the sake of sins alone, as happens when an innocent man is seized with other guilty men, and the others who are guilty escape. He alone is punished, not because of his sins, because he has done nothing, but because he has been seized among the other guilty ones. However, the others do not escape from guilt, but if they are caught, they are punished much more severely than this innocent man. But Christ suffers so that others, namely us, may have peace and salvation. The suffering of one who is taken among the guilty and led to death is only a punishment (poena). But Christ's suffering, who was taken among us sinners, is a completely different punishment (disciplina), which is not only inflicted on him because of our sins, but also works peace for us, and not only takes away the guilt of sins from us, but also obtains and gives us peace and salvation. Now this is the real and most distinguished power and effect of the passion of Christ, that we are delivered from guilt and from an evil conscience, and have the peace of a good and cheerful conscience, and that in such a way that it can no longer trouble us.

The person 1) is eternal and infinite, and also a single drop of it would have been enough to make the whole world blessed.

1) In the Erlanger: psrgona yuiäsrn; in the Wittenberger HuläE is rightly omitted.

For the worthiness of the person is so great and so inestimable that the whole world cannot be compared to a single drop of blood; and yet, if only a single drop were shed, the same would liberate the whole world. For He is the Son of God; therefore it must be said: the wounds, the punishment of the Son of God, not of a prophet, not of a patriarch, not of an angel. The ransom is all too great) Christ [st a rich redeemer: fist blows, scourge blows, saliva and cheek strokes, he has endured the multitude, yes, sadness and pain in the heart, so even that the blood came out. This is an abundant ransom, and we have no cause to despair; all things he suffers for our sin's sake, to the end that we might have peace and salvation: "By his wounds we are made whole," 1 Pet. 2:24. Therefore, it might be so explained here, since [in the Vulgate] it is said, chastening, or "the chastisement of our peace," that is, by his chastisement we have peace; "by his wounds we are given health," that is, blessedness. The evangelists do not speak of Christ's suffering in this way, except Peter and Paul.

#### **V. 6. We all went astray like sheep, each looking to his own way; but the Lord cast all our sin upon him.**

(127) Here the Jews show themselves shameful, who say that it must be understood of the captive people, who were wounded because of our sin, that is, the sin of the Gentiles. For they explain this passage thus: At the time of the Messiah, when he will come and glorify his people, the Jews, you Gentiles will say like this: Why do we humiliate this people who are wounded because of our sin?

But hear what the prophet says: "We all went astray." Now if I said, as the eunuch did Apost. 8:34, "Of whom speaketh the prophet?" Of whom speakest thou, when thou sayest, He is wounded for our iniquity?" of whom, I say, speakest thou? The Jews answer: Not of all, but of some sinners; not of the people of the Jews, in whom, no doubt, are many saints.

2) Erlanger: rminis instead of: nimis.



are. But the prophet sufficiently testifies here that he speaks of all, as elsewhere [Rom. 3, 10. 23. Ps. 14, 3.]: "There is not one who is righteous, not even one; they are all sinners." As if he wanted to say: He does not speak of public sinners, of harlots, of publicans, but of all saints, also in the people of God, which has God's word, which is the true church, because no one is holy except Christ.

Thus the prophet includes in one word the whole human race, except the Son of God, our Lord Jesus Christ, so that no one may boast of his strength, righteousness and wisdom. All of them, as many as are of Adam's seed, though they be called to holiness and to the kingdom of heaven, yet have we all received grace for grace out of his abundance: for the law was given by Moses, we know; but it wrought wrath and hypocrisy; but grace and truth were given by Jesus Christ, John 1:16, 17. 1, 16. 17. The law was given, not only to keep us in check, but to drive us to the Son of God, who is the arm of the Lord, smitten and full of wounds. The law is not given for grace and truth. Although the law is truth, holy, right and good, Rom. 7, 12, it does not give blessedness, grace and peace; it does not take away our sin. Therefore Christ had to be wounded, and to make peace to the conscience by his punishment, Christ, I say, by his wounds took away the unrest of our conscience, our unhappiness by his punishments, because we all went astray.

(130) Why then do the Jews boast that they have suffered for the sins of others, when they cannot see their own sins, much less remove them? They are blinded by the law and by righteousness; they think they are keeping the law, but it is all vain and hypocrisy. There is no health, no peace, no forgiveness of sins, except through the wounds of the Lord's arm. We went astray, he says, like sheep, each one straying to his own way. This is the characteristic of the sheep, as the Scriptures indicate, Matt. 9:36: "They were scattered like sheep,

who have no shepherds"; and Ezek. 34, 5. 6.: My sheep are wounded and scattered. The apostle Peter alludes to this when he explains this passage [1 Pet 2:25]: "You would have been like sheep scattered and straying, but now you have been converted to the bishop of your souls." We were.] all like sheep, in that every one strayed to his own way. But you say: The way is good. Listen to the first Psalm, where it says, v. 1: "The way, the seat, the counsel of sinners." The way on the right hand is good, but the way on the left hand is not good, because they have all sinned, and gone astray in their ways; all are like scattered sheep, which, when once they go astray, hear not the voice of a strange shepherd. Whoever calls such a sheep that has been abandoned by its true shepherd, it does not hear his voice; the more it is called, the more it goes astray; but if it hears the true shepherd, it soon hears. 2) So we all went astray, none of us had the way of salvation; as the 14th Psalm, v. 2, 3, testifies: "There is none righteous, there is none that doeth good, not even one. They have all gone astray and become unrighteous" [Rom. 3:10, 12]. "In their ways there is vain sorrow and heartache" [Isa. 59:7, Rom. 3:16]. This is our title apart from Christ.

For this reason, the pope, the Turk, the Jews, and all those who have invented so many ways apart from Christ are worthy of constant hatred. I, at least, have kept my religious rule with great diligence and zeal, I have often been sick and almost fasted to death, I observed the essays carefully, I had my own way for myself; so did other monks. 3) There was a lack of the wounds of the Lord's arm; nothing was known of his wounds, nothing of his punishment, that we might have peace; but we were taught only that we should do enough by works, and so by a mere work (ex opere operato), since it is somewhat meritorious (de congruo), 4) earn the forgiveness of sins.

132. is it not a frightening thing that

1) Instead of erramiiZ probably eramus is to be read. After that we have translated.

3) In this sentence there are two commas in the Erlangen edition which disturb the sense, behind voeat and before vsrmm.

3s Erlanger: monaroNi instead of monnoNi.

4) For this translation, see Walch, St. Louis Edition, Vol. XVIII, 1939; Vol. XIX, 1471, Thesis 33.

Such things are taught publicly in the church of God? where only Christ's voice should be heard, that no health, no peace, no taking away of sin takes place, except by Christ's blows, wounds and punishment. But this was entirely concealed, and meanwhile our devotions, our works, our monasticism 2c. were presented. Of faith in Christ, of the power and fruit of His suffering, of Holy Communion, of baptism, nothing at all was taught. I, at least, tried with the greatest zeal to become righteous by my own works; I did not eat, I did not drink, I did not sleep; others did not have an evil conscience, they were not plagued with such terrors; but I was afraid of the last day of God's wrath, and of hell; I sought help everywhere, I called upon Mary, St. Christopher. And the more I tried, the more I accumulated idolatry. I could not see Christ, because the scholastics had taught me that we had to hope for forgiveness of sins and beatitude through our works. Then I lost the wounded Christ, and when I saw him, I was terrified of his face.

You, then, who have not been in this terrible iron furnace, give thanks to God and be grateful for this immensely great benefit; remain in agreement with this most true and pure teaching. For the holy Scriptures and the prophets agree with this, as Peter says, Apost. 10:43: "All the prophets testify of this, that through his name all who believe in him shall receive forgiveness of sins."

This wise servant of God says: "No man is righteous, but all are guilty before God and worthy of condemnation; only through his wounds have we been healed, and through his punishment do we attain salvation. We have the law, but the law does not testify that we are on the right path, but under the wrath of God and in the agony of sin. Moses has a heavy language and a heavy tongue; he makes sinners and guilty; why? Not that we should sin, but that we should take refuge in the Savior, who is smitten with wounds, and in the Prince of Peace, who is

has suffered the punishment; 1) as Peter speaks [1 Ep. 2, 25.]: One must turn to the bishop, who takes care of his army himself, who governs us by the Holy Spirit in his word and sacraments, that we may be drawn away from the here and there gathered, uncertain, harmful and infinite ways, and remain on the right way. We have indeed had infinite ways; but this, which has suffered punishment, that is, the right way, we have not had. Why then do we boast that we can be justified by the law? For how can we be justified by the law? Yes, the more we strove and strove, the more we strayed, like a sheep that has strayed from its shepherd; the more it is called, the more it is abandoned, and the further it strays. New indulgences, new services, new devotions have always been sought.

(135) But wherever this wounded and beaten and punished man comes, the heart becomes calm and at peace, saying, "For my sake Christ was punished and wounded, so that I might be holy and at peace.

### **But the Lord cast all our sin upon him 2c.**

The prophet continues to explain the fruit of the suffering of the Son of God, our Lord and Savior Jesus Christ. But the word "all" must not be taken collectively, as if only some had not gone astray, but distributively, each one for his own person separately, in particular. For he excepteth none but he that is in Christ. And the Lord, he says, caused all our sin to fall upon him (concurrere). The word concurrere, which is called paga [XXX] in Hebrew, actually means to shower with something, to ask someone for another, as it is used by Abraham against Ephron, Gen. 23, 8.

137 Thus Christ both bore our sins and pleaded with His Father on our behalf, and truly became a curse for us, as Paul says [Gal. 3:13], in order that we might be able to live in peace.

1) Wittenberger: Niseiplinarum instead of: äisoiplinatuw.

that he redeemed us from the curse of the law. In order that the prophet might express this all the more emphatically, he used the peculiar word paga, which actually means both to throw something at someone and to ask for someone. And the Chaldean translator, explaining this passage more clearly, has given it thus: It hath pleased the LORD, for his sake, to forgive us all our sins. Therefore, this Christ, the Son of God and the Son of the Virgin Mary, is the only person who took our sins upon himself and incurred the wrath of God because of our sins, and pleaded with his Father on our behalf, and for whose sake the Father forgave our sins and gave us the Holy Spirit and eternal life.

Therefore, we should take refuge in him and be certain that the Father is reconciled to us through him. For all those who believe in Him are completely free from sin and have eternal life, as John 1:29 says: "Behold, this is the Lamb of God who bears the sin of the world"; likewise, v. 12: "As many as received Him, to them He gave power to become the children of God, who believe in His name"; likewise, John 3:16, 17. 3, 16, 17: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life"; likewise, "For God sent not His Son into the world to judge the world, but that the world through Him might be saved." Therefore, sin cannot harm him who believes, because he bears all the sins of the whole world. He has left none at all that he has not borne, overcome, and blotted out, unless because of my unbelief I did not want to take it from me and have it blotted out. Thus he says John 16:8: "The Holy Spirit will punish the world for sin." The Lord has caused all our sins to fall on him; so it is sin from now on if one does not believe in him. The Jews and all hypocrites want to be justified by the law. But the gospel teaches that even if you have all the righteousness of the law, which is impossible, you still remain righteous unless you have faith.

in Christ is there, under sin and the wrath of God. If you do not believe in Him, on whom all the sins of the whole world are cast, you do not have life, as John 3:36 says: "He who does not believe in Him will not see life, but the wrath of God abides on him."

139. God had set him to bear the attack of Satan, of death, of the Law, of the whole world and the sins of all men. Sin killed him, but as one who could not be killed; he was killed after human birth; and yet it is said that the Son of God was truly killed. He could not be killed because of that sting in the Gospel that He is the living God, as He says: "I live, and you also shall live" [John 14:19]. Though I die for you, yet I shall live by dying, because I am GOD and man. Death can bite me and kill me, but in death it will not be able to keep me. So we have in him the bishop of our souls [1 Pet 2:25], who has delivered us from death and all danger of death, and has given us peace, and healed us by his wounds.

But what was the Lord thinking when he suffered for us? Was he thinking of retribution and vengeance against the Jews, his crucifiers? No; but, "When he was punished and martyred," says the prophet [v. 7], "he opened not his mouth, as a lamb that is led to the slaughter." For when it is led to the slaughter, likewise when it is shorn, it does not open its mouth, it makes no sound to indicate its pain. So our peacemaker, our blessed, our physician, the arm of the Lord, the only begotten Son of God, what did he do when he was punished and severely wounded? He did not open his mouth, he did not utter a sound.

Thus Peter says [1 Ep 2:23], "Who reproached not again when he was reproached, neither grieved when he suffered." Thus Peter reliably declares it by the Holy Spirit. There is the highest patience and innocence. Not even by a word does he express a desire for revenge against his enemies. For his thoughts were on peace and salvation, and as he had made our sin-

whom he wants to heal through his wounds. He was not concerned with vengeance and the ruin of his crucifiers, but how he would like to redeem us.

**V. 8. But he is taken out of anguish and judgment; who will plead the length of his life? For he is taken out of the land of the living, being afflicted for the iniquity of my people.**

The prophet describes the glorification of Christ, to which he was to enter through death. For he did not remain in death, as the Jews cried that it would happen, but through death entered into the glory of his Father, as he says Luc. 24, 26. He says, "He is taken out of fear," or out of the place of death or custody, "and out of judgment." Ozer actually means a prison or confinement; hence the prophet's opinion is this: He was shut up, imprisoned, and subject to judgment, and condemned by the public court, where there is no redemption or hope of redemption.

143. and not only was he condemned by that judgment, and shut up in the prison where he was brought by Annas and Caiphas, but he was also condemned by the command of God, and endured the judgment of the law, being both imprisoned and subjected to judgment by the law. "We," they say [John 19:7], "have a law, and by the law he shall die, because he made himself the Son of GOD." And on this they also insisted, "He is guilty of death"; you have heard the testimony yourselves, "what need we of further testimony?" He says he will come as the Son of God with great power [Matth. 26, 65. ff.]. For it is written, "Thou shalt not have other gods." But now he has made himself the son of God, consequently he is a blasphemous 2c. So the matter has a semblance with the Jews, and they have no doubt adorned themselves with many sayings of the holy Scriptures; as that they accuse him of not keeping the Sabbath, of having fellowship with sinners and unclean men, who are

did not sacrifice 2c. Thus he was condemned by those with whom the supreme authority stood by divine command, according to Deut. 17:12: Whoever should disobey the priest, such a wicked man shalt thou put away from among you.

(144) Although he was the Son of God, the Lord above all things, which Caiphas and others did not know, he became a man, that he might become a curse under the law, that he might redeem those who were under the law from the curse of the law [Gal. 3:13]. And the LORD himself, who gave the law, willed to be subject to the law; yet he excepted the Messiah, and commanded that they should receive the same. Therefore, they cannot be excused for this ignorance, because they themselves had seen, heard and touched the Son of God, who with One Word did such miracles that could not possibly be done by human power, as He Himself says: "The same works that I do testify of Me" [Jn 5:36, 1. "Believe the works, if you will not believe Me" [Jn 10:38]. Therefore the chief priests and others who crucified the Son of God, our Lord Jesus Christ, are not to be excused.

And yet their judgment was holy and of the greatest prestige, because it would have been a great thing to be condemned according to the law of God under this appearance, if he had been a mere man. For this judgment would have been absolutely valid and would have become final. But he was God and man; therefore it is said of him that he was taken away from the custody in which he was held according to the law.

So he must necessarily be another man, who is no longer subject to this civil power in the old law, nor to the ecclesiastical power and the ordinary right of the priests; as Caiphas and others boasted that they had the right and the ordinary power: If we do not kill him, then we sin against God, and are disobedient to the law and Moses, according to which he must die; likewise Joh. 11, 48: "So then the Romans are coming," namely if we do not kill this rebel and blasphemous. They cited their righteousness, their justice and their ordinary authority.

But Christ was the true Lord over the law and over all rights and authority; and yet he submitted himself voluntarily, although he was not guilty of it, so that he might redeem us who were shut up under the law, Gal. 3:23. Therefore he shut himself up first, that he might break out and remove that judgment and custody or fear.

Now this Lord, this conqueror and breaker of hell, death and the law, lives another life. This is the abolition of the law, which is intended for another life and another reign. After breaking these bars, the laws of hell, sin, death, he has abolished the whole law. He lives in another exceedingly glorious 1) freedom. He was under the lock, but he was torn out of it and entered into another life or another world. He died in such a way that he did not perish, but was taken away to another life. Since he is there, "taken out of fear," and it is thus written: 2)

### **Who wants to talk out the length of his life? (Generationem ejus quis enarrabit?)**

148. no one can talk out the life he has begun. Dor means generationem [sex or procreation]. Jerome disputes about the generatio, whether the prophet speaks of the divine generation from the Father or of the human generation from the Virgin Mary. The prophet does not speak of this origin of the divine or human generatio, but, as elsewhere the Scripture speaks: From child to child I will tell your works [Ps. 145, 4.]. Likewise the Virgin Mary: "They will call me blessed".

That is, that continuation is to be understood as a life that will last, but not of mankind or deity, but of His kingdom. He was torn away from that temporal bondage, when he was humbled among the angels. For thirty years he walked on earth in the bondage of the law, and was a servant, as he is called above, v. 1: "Behold, my servant"; but from that very short and temporal, though very heavy bondage, he was taken away, and set in a dominion of which there is no end, Isa. 9, 7: "His dominion shall be without end;" and Luc. 1, 32: "He shall be a king over the house of Jacob for ever."

This is this generatio [length of life]. One will not write or say: Christ, who suffered for us and was raised again, will sit or reign a thousand years, or so and so many years, as it is said of worldly kings. The years will not be so numbered, but, as it is said in the 102nd Psalm, v. 27. 28. "But thou remainest as thou art, but they shall pass away, and thy years shall have no end." "Of His kingdom there shall be no end" [Luc. 1:33.] He has indeed been in bondage, in prison, and in death, so that he has also descended into hell; but he has been snatched out of it, and transferred into an eternal kingdom, the end of which cannot be spoken out. Dor occurs often in Moses [2 Mos. 12, 14. 3 Mos. 3, 17.]: Your custom [shall be an eternal one]; 3) this law you shall keep from child to child, that is, "for and for, always and forever".

(150) This duration or length of days, or number of years, which he will reign, no one will be able to excuse, because he is an eternal king. The prophet places this in the midst of his suffering, that he is set overcomer over the law, over all error, and over all that can contain, judge, and rule in this mortal life, that he has been torn out of all confinement, out of the torments of death and sin, and placed in a lasting and eternal life.

3) Added by us. Because here is obviously only a note of the copyist which needs such an addition.

1) In the original and in the Erlanger: äuriors, which the Wittenberger (since it does not fit at all) has changed into lidsriors. We assume that äuriors was read out in the manuscript; therefore we have substituted Wersetzt. Cf. Tischreden, cap. 27, § 112. St. Louis ed. vol. XXII, 904: "Another read sliosrs for disrsr." Elsewhere: eile instead of die.

2) The Erlanger edition has the words: tzui Mie [st, ds anAustiu sudlatus, st they c;uidsin drawn with the Bible text following the same. After Mis [st there is a question mark in the Erlanger. - The Wittenberg has omitted these words (because not understood).

**For he is torn away from the land of the living, being afflicted for the iniquity of my people (Quoniam abscissus est de terra viventium, propter transgressiones populi mei plaga eis) 1)**

151 This passage is somewhat obscure because of the plural pronoun, *lamo* for the sake of their plague. The seventy interpreters have: *Pro sua justitia (vel potius malitia) ductus est ad mortem* [for the sake of his justice (or rather malice) he has been led to death]. But grammar stands in the way; I am hindered by *Lamo*, the third person pronoun. Our Latin translator has given it thus: *Propter peccata populi mei percussi eum* [for the sin of my people I have smitten him]. The sense is excellent, but it does not agree well with the grammar.

Here we owe a great debt of gratitude to the devil and the Jews, who have not only shamefully distorted these words, but have also confused them with their distinctive signs as much as was possible. If they had left the *Isaiah* in the division as they received it, the understanding would be easier. Those who are concerned with the Hebrew must remember that the Jews, wherever they can, distort the understanding, either by ungodly interpretations, or, if they cannot do it in this way, by false divisions, as in *Daniel* the seventy weeks have been shortened: there the distortion can be grasped with the hands, there they separate and tear apart what should be joined together; and all this out of hatred against the Christians.

153. Therefore, I command this to those who use the Hebrew language, that they take heed to the wickedness of the devil and the rabbis, whose only effort and work is this, that they corrupt, tear apart and turn back the prophetic and Christian mind. *De angustia quis enarrabit?* [Here, too, the distinction is torn; for grammar and common sense require a distinction in the middle of the text.

1) This Latin translation is by Luther. - Erlanger: instead: *Huoniam*.

fertilizer; they make no distinction here as to how he was snatched away, how he was afflicted.

154 "He is snatched away from the land of the living" (*excissus*), 2) is a Hebrew expression, and means as much as, he was killed by force, taken away from life, while he was still in a healthy, fresh and strong body. The word *excindi* ["to be snatched away"], which *Isaiah* uses here, means an act of violence. *Gasar* [XXX] means to be set apart, to be cut down, to be divided, as trees and wood are cut down and split; as: They went into the forest to cut down and split trees 2c. [So it is said in the 136th Psalm, v. 13: "He who divided the Red Sea into two parts"; from this comes the word *Magsera*, which is a saw that cuts wood. Hence "to be torn away" is as much as to be torn apart by force; that one does not fall down and die of his own accord, but is killed in his prime and fresh years; as Christ was put away by an exceedingly violent death on the cross of suffering. Therefore it is just as much as to say, He died by violent hand, not a natural death. Thus Christ bore our sin in the best bloom and time of His body and life.

The rest of the text troubles me more. I do not know whether the words, *propter* or a *transgressione populi mei plaga eis* or *illorum* belong here or there. I want to say my opinion: Whether here is a utilization (*ellipsis*), an exchange of the *numerus* (*enallage*) or a distinction, I do not know. He said that he had departed and was seated at the right hand of the Father, and as Peter says: "Having been exalted to the right hand of God, to sit above the angels, he poured out this gift, *Apost. 2:33*, that he might be an everlasting king, and that his kingdom might have no end. Christ died and rose again and will die no more [*Rom. 6, 9*]. For what purpose? What is actually the final cause of this kingdom? "For the sake of the transgression of my people, who have transgressed their own will.

2) Instead of 6X618U8 in the Latin editions, read 6X6eissus, because Luther derives it from *scioão*.

plague." He sits in His kingdom not idle, nor for His own sake, but, having been exalted to the right hand of God, He judges the world, and has poured out the gift of the Holy Spirit. "If I go," He says, "I will send the Comforter to you; if I go not, the Comforter will not come to you" [John 16:7]. Therefore he was snatched away, and cut off from the earth, that he might exercise the power and effect of this his suffering, that he might deliver us, not only according to grace, but also according to the gift, for the renewing of our nature; as it is said, "Thou hast ascended on high, and hast received gifts for men" [Ps. 68:19].

156. For this reason he sits at the right hand of God, the eternal Father, so that, according to the mission of the Holy Spirit, he not only heals us through the reckoning, since the forgiveness of sins is given to us because of his death, but that he is also powerful in us, and brings us from sin to righteousness, He heals body and soul, not only by remission, but also by a complete eradication and taking away of sin, so that we may be pure without all fear of sin, serving God freely (*motu*) and with fervor in all godliness and holiness of life. He was transferred to another life so that he might heal us from the sin and transgression that was our plague. The devil has corrupted our whole nature and flesh by a fierce and unconquerable poison; he has weakened and corrupted it by a very severe plague, namely to sin and eternal death. So that God might destroy this plague by a powerful remedy, He sent this gift, which you see, for the sake of this transgression, which is the plague of My people, as John also says: "For this purpose the Son of God appeared, that He might destroy the works of the devil" [1 John 3:8], that is, sin, death and hell.

157 Therefore, the relative pronoun [*quae* plaga eis] must be added as an addition, as it is often done in the prophets. In the prophets, the relative qui, quae, quod is often omitted. This is simply my opinion. If this is not the actual understanding, it is nevertheless true in and for

himself. The Son of God, our Lord and Savior Jesus Christ, has not only earned the forgiveness of sins and the reconciliation through His suffering, but also the gift, because through Christ not only grace was given, but also truth, John 1:17. In Christ there is no empty pretense that only grace has been obtained, but rather sin is also swept away.

But this passage cannot serve the antinomians, who make sin so small as if it were nothing at all, because it has been forgiven. Do we want to remain in sin because sin is forgiven and taken away and because we are under grace? Rom. 6, 1. That would be being in grace without truth, that is, an empty appearance. Sin is not only forgiven, but also cast out and taken away. Not only grace, but also the gift is truth, Eph. 4, 21. Why then do you remain in sins? Do you not know that Christ died and sin is forgiven? Therefore, do not remain in hatred, drunkenness or adultery. Christ suffered for the forgiveness of sins, not for the licentiousness of the flesh and evil desire, as the pope accuses us of this terrible blasphemy, as if we were teaching that men should live safely, without law, in the remission of all sins, because the law is not binding, so that it could condemn. The ceremonies are abolished, and the moral law abolished, so that it does not plague our consciences; not in a bad way, but in spirit, because the old leaven must be swept out, so that we may be a new dough, 1 Cor. 5:7; that is swept out, killed, burned, so that the body of sin may cease [Rom. 6:6]. 1)

For this reason the righteous character [Eph. 4:21] is spoken of, that we might be freed from sin in deed, and that sin might be put away. Christ is seated at the right hand of the Father, and was taken away for our sake, not only that we might be children in grace through the forgiveness of sins, but also that we might be cleansed day by day by the Holy Spirit we have received.

1) Instead of "Zestruat in the editions is to be read with the Vulgate aestruatur.

until we become completely clean on the last day, without the remnants of sin, which always irritate and draw us back. For behold, how weak and unclean we are: we often fall; sin, which opposes the law in our minds, takes us captive without ceasing, so that Christ was also compelled to give us a daily remedy against it, commanding to forgive seventy times seven times as often as our brother sins against us. 2c, Matth. 18, 1) 21. 22. Paul opposes and fights against the law in his mind [Rom. 7, 23.], although sin is forgiven and not imputed. Therefore sin is our plague; it lies on our neck; he also wants to heal it.

### V. 9. and he was buried like the wicked, 2) and died like a rich man.

160 We read in (secundum) the old translation (the Vulgate): Pro sepultura sua, et divites pro morte sua. The ancients explain this in such a way that Christ gave the godless and hopeful Jews for his burial, that is, that he was redeemed for his person, and the Jews were delivered into the hands of the Romans instead of him; as Proverbs 21:18 reads: The righteous will be delivered, and "the godless must be given for him. This is the mind they draw here. This is indeed God's common way of working, for no one escapes the judgment of God, who must finally fall into it. And no righteous person is abandoned, but he is finally redeemed. Thus the wicked does not escape, but is delivered. But that this saying is drawn from the proverbs does not rhyme, because the prophet does not speak of a calm and happy but of a cruel death in this place. So now, I say, Lyra, Jerome, Augustine explain these words of the prophet: He will punish the wicked for his be-

This means that the godless Jews were handed over for the redeemed Christ to die in this life and to eternal death, because the Romans killed them all. We can let this be a good, godly and true opinion; but we are talking about whether it is suitable for this passage. For it is another thing whether an opinion be true; and again, whether it be the real opinion in this or that place.

161 Others explain it like this: Quod divites dabit pro sepulchro [that he will give rich people for the grave], that is, Joseph of Arimathea, who was rich, buried the Lord, and that in an honest place. But this seems unseemly. Although in the Scriptures a rich man generally indicates an ungodly man, yet when the name of a righteous man is added, it does not denote an ungodly man. The "ungodly" are thereby designated Matth. 19, 24: "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God"; likewise Luc. 6, 24: "Woe to you rich men" 2c. In this passage in the prophet, a rich man means an ungodly man. Joseph, however, was not an ungodly man, a disciple, albeit a secret one. And God does not reject, neither the rich nor the poor 2c. if they are not ungodly, as, unfaithful workers, likewise miserly; as Jerome says, "Every rich man is either unrighteous, or an heir of an unrighteous man. And Paul says [1 Tim. 6, 10.], "Avarice is a root of all evil"; he also calls the avaricious "idolaters" [Eph. 5, 5.]. For men seldom need riches rightly, as the daily examples superfluously testify; hence also the heathen cry, O gold! thou art the cause of all fog; and the poet says:

*\*ἀδίκων β πλοῦτος πολλά ἴ' ὄχι οὐκ ὀρθῶς ποιεῖ* [wealth is something unjust, it does many things, but not right), likewise:

*Πολλὸν τὰ χρήματα αἴτ' ἀνθρώποις χάχων* [wealth gives people cause for much evil). What is more glorious than peace, worldly power, glory and honor 2c.? But how much are these gifts of God misused? When a lawyer or theologian realizes that he has learned something, he thinks to himself

1) In the Latin editions: Nattü. 8.

2) This is how Luther translated it in Latin: Lt äadit inipios vsi intr iwplös [spuleiuruw suuw. The old translator considered this to be the translation of the Vulgate, and vice versa. By the word [seunäuru he was led to believe that Luther had made the reading of the Vulgate his own. But Luther sticks to his above mentioned translation, as can be seen from 8163.



To be an angel above all the angels of God. The creatures are good, but subject to vanity. A whore has a beautiful body, but it serves for the most shameful trade. Thus an ungodly man is called a rich man. But Joseph was a disciple of Jesus, just as Abraham, David were not poor 2c.

Therefore Joseph is not to be understood here among the rich, as Lyra, Jerome and Augustinus explain it. And also his [Christ's] grave was not dishonest because he was buried near the place of the skull, but the grave is honest. Joseph of Arimathea was not at all timid, because he took the liberty of burying the crucified Christ in his own tomb, even against the will of the chief priests. Therefore he must have been an honest and godly man, otherwise he would have thought: This Jesus was condemned by the chief priests, scribes, elders of the people, and the whole nation, and was crucified in the most shameful way; I will incur the hatred of all the priests, of the whole synagogue, if I want to take him down from the cross and lay him in my tomb and honor him, who was condemned by them as a blasphemer and rebel.

Therefore I leave these interpretations and translate and explain it like this: Et dabitur, impersonal (impersonaliter), as Luc. 6, 38. mensurabunt stands for mensurabitur, and dabunt for dabitur. Thus we want to explain the verbum activum passive, or impersonaliter, to make the understanding clearer: Dabitur cum impiis sepulchrum suum; or: Dabit cum impiis sepulchrum suum, in the accusative. But it cannot all the time be given by the accusative; therefore it must be translated either by the preposition cum, or by some other particle, as sicut: Et sicut cum divite [how to deal with a rich], that is, an ungodly, an idolatrous, a sinner, when he has died.

164 Therefore the opinion should be this (for I cannot find a more convenient one), namely, that the Jews have not been satisfied by killing our Savior and snatching him away from the land of the living. Thus all the wicked are murderers. They let themselves

They are not satisfied with the fact that someone is killed; they do not leave it at this cruelty, that they have executed the godly in such a cruel and terrible way, as the civil authority and worldly justice is satisfied by death or by the life sentence of the thief. But it is something devilish to rage against a dead body, because it must die twice, as it were. Yes, if they could, they would kill it a hundred times.

Thus the pope also burned John Hus and his companion, Jerome of Prague, at Costnitz for the sake of the word of God; the pope was not content with this, but he also had the ashes and the place where the ashes lay dug up a whole cubit deep and thrown into the Rhine, so that no one, not even from the earth on which he was burned, could take anything away in memory. This is dying not twice, but a thousand times. For what has the wretched earth sinned that it too was dug up and thrown into the Rhine? After this, when Hus had already been burned and the ashes thrown into the water, he also did this: They banished him, they cursed him, they condemned his name, they erased his memory forever, and they threw his soul into the lowest hell. Thus the holy martyr of God, John Hus, did not suffer a simple death, but a triple, quadruple, yes, multiple death. He was burned, immersed in water, then led through the water to all lands, and his name was erased and destroyed, his soul was given to the devil and banished to the lowest hell.

This is the insatiable rage of the devil and his followers. This, as I said above 164), no worldly authority does; it rests and ceases when the death penalty has been carried out on the guilty party. So here, too, they cruelly snatch Christ away from the land of the living, go to Pilate, and say: "Lord, we thought that this deceiver spoke while he was still alive: I will rise again after three days" [Matth. 27, 63.]. They are ready to kill again the one who has already been killed once. For they are so possessed by the devil that they think that his

Disciples could come by night and steal His body, Matth. 27, 64. Therefore they want to prevent the other life so that He would not rise again and come back to life. They say to Pilate: Put out a guard. None of his friends, not even the women who followed him, may be at the tomb, but godless soldiers will be placed in front of it; indeed, they would kill the already buried man 1) again if he wanted to come back to life.

Even today, their insatiable hatred and lust and will to kill does not cease. The Jews still kill Christ daily, not only by will, but also by deed. For they murder many little children and boys of the Christians. In short, they are slayers for eternity. This, I think, Isaiah intended to indicate; and therefore there is a special emphasis on the word in the plural, "in his deaths," [XXXXX] so that he might make this insatiable hatred of theirs greater, that if there were a multiple death, he would never die sufficiently for them, but rather they would always tempt him to death again.

168. He was also buried like an ungodly man and suffers in the grave, and they think they have not punished him enough. In such a way we also suffer from them. So this rhymes with what follows. He suffers all this in life and in death. He is cruelly torn away from life, and even after his death he is guarded in the grave as an ungodly man, and as the greatest villain among all men who ever came to the face of the earth.

**Although he has wronged no one, nor has there been deceit in his mouth.**

All who kill him cannot find any sin in him; indeed, he sinned neither with words nor with works, but was both wholesome with his tongue and with his works. For Isaiah wants to give more to understand than he expresses in words, namely, that with every word and work he had wrought benefit. There was nothing in him that did harm,

1) Erlanger: kspultu und oeoïäant instead of: kspultuna und oeoïäSrsn in the Wittenberg.

but all was wholesome; and yet he must die.

What do we boast about our sufferings? Christ's suffering is far more cruel in every way. The prophet omits nothing that serves to magnify suffering against the suffering of all men. And even if we look at human nature, that is, if he were only a mere man, it would still be an abominable and appalling cruelty. But so he had to be cruelly torn away from the laude of the living. He had become the sacrifice for us, therefore all the rage of the devil and the world had to fall on him and be spewed out against him; the devil had to let out all his rage against this person and pour it out on him, so that he would devour him completely.

Since there is nothing left for them to rage against, the Lord rises again and overcomes and devours sin, death, the devil, the law, hell, and all the evils that afflict us, so that there is nothing left of them. Therefore, whoever believes in Christ, sin, death and the devil cannot harm him. For the Son of God, our Lord Jesus Christ, has swallowed up all the ravages of the devil and what he spews forth with great splendor and glory. Therefore, whoever believes in Him, as has already been said, the devil is overcome, cast down and trampled underfoot, as it is said in Genesis 3:15: "The seed of the woman shall bruise the head of the serpent"; if only he believes. He sits at the right hand of the eternal Father; after he has died once, he dies no more [Rom. 6, 9.], yes, he now rules and triumphs over the principalities, which he has stripped of their armor, and which he has publicly displayed, Col. 2, 15. And we do this through him, Micah 2, 13. Although he [the devil] sets his teeth into the flesh, he lures against the sting in vain, and strikes with his claws at its iron-armored sides (ipsius ferratis).

**V.10. But the LORD would thus smite him with disease. When he has given his life for a trespass offering, he will have seed and live to the end, and the LORD's purpose will continue by his hand.**

I leave it to your own judgment, how suitably the Jews interpret this chapter of Isaiah of themselves, how they are in their present captivity, how it rhymes, and how true it can be said of them: "He opened not his mouth"; he sinned neither with words nor with works; likewise, whether they are taken out of fear and judgment 2c. From this it is evident how beautifully they interpret the Scriptures. They drag the most holy words of our Savior by their falsification, which is not human but devilish, to their nefarious, shameful nature. They think that they are holy, innocent, pure and without any sin in regard to the Gentiles. Thus we Gentiles are unclean before them, since they are among themselves like the most wicked people, and the better the worse.

But all this happened 1) according to divine counsel and will. They should not have touched him in the least, not even a hair. But this was the cause of the suffering of the Son of God, namely that he suffered according to God's will. God willed it so. But as for the Jews, He did not will it, but only allowed it; as Peter Apost. 3, 18: "What God declared beforehand by the mouth of all His prophets, 2) how Christ should suffer, He fulfilled": "You crucified the same, 3) who was devoted to God out of deliberate counsel", Apost. 2, 23. 2, 23. God allowed it and wanted it to happen. Why? So that he would be a sacrifice for us. God wanted to crush the head of the serpent [Gen. 3, 15], that is, to destroy the kingdom of the devil, of sin, of death, so that the kingdom of righteousness, of salvation and of eternal life would be established.

This has been God's will. To the end, everything happened because God does not delight in unrighteousness, nor in sin, nor in death, but in righteousness, in faith 2c. In this final cause God has his pleasure, and on the same he has had his purpose. The Lord wanted, and

It pleased him well that he should thus smite him. They did not know that he was the Lord of glory, as Peter says: "You did it through ignorance [Acts 3:17], and even wickedly, but God turned it for the best. The good effect and the final cause is this: that you may obtain salvation. He sends the Holy Spirit that you should repent, that you may be helped, that you may be blessed, that you may be saved sApost. 3, 19. 26.]. The sacrifice has been offered, salvation has been obtained, the devil has been overcome along with sin and death: only accept it and grasp it in faith. For this is the will of the Lord, and therefore he hath wrought to destroy him.

**If he has given his life for a guilt offering, he will have seed and live to the end.**

175 He did not die and be buried, so that he should remain in death and in the grave, but in the beginning of the chapter [v. 2] he said: "He springs up before him like a rice, and like a root out of dry ground. The grain that is cast into the ground does not die, but to the end it is cast into the ground that it may bear fruit a hundredfold. Christ does not die to become ashes, but to fill the world with righteousness, salvation and life, to restore the kingdom of heaven. He did not die that He might perish, but that He might give His life as a guilt offering, as a sin offering, or as Paul calls it, a sacrifice, that is, an atoning sacrifice for sin [Heb. 10:12, Eph. 5:2]. This has been God's will that he would be a sacrifice, a propitiation, a ransom, a redemption, a payment for sins. For the wrath of God could not be propitiated and cancelled in any other way than by such and such a great sacrifice as the Son of God is, who could not sin. There were no other sacrifices by which GOD could be reconciled than this sacrifice when Christ gave His life for [guilt] offering. Yes, all the sacrifices of the Old Testament are antitypes (*ἀντίτυπα*) of this sacrifice of the Son of God, as the epistle to the Hebrews [Cap. 9, 24] speaks.

1) Erlanger: aut instead of: buzzes in the Wittenberger.

2) Instead of prasdieit should probably be read prnsäixit. Vulgate: prasnunviavit.

3) Instead of Vsuin we suppose: Dsi. Vulgate: Uuno ... vtzi. After this conjecture we have translated.

The word asham, which the prophet uses here, also appealed to the apostle Paul, Rom. 8, 3: "God condemned sin through sin"; and 2 Cor. 5, 21: "God made him who knew no sin to be sin for us." As it is said here, He who did no sin, so it is said of the prophet, "There was no deceit in his mouth," and yet he was made sin, that he might give his life for guilt (delictum), or, as we properly call it, for a guilt-offering. Thus Moses calls Asham the sacrifice itself, or the sacrifice for sin [Deut. 5:6.]. Christ gave his life, not par excellence for sacrifice, but actually for sacrifice for sin, that is, he made himself sin, our sacrifice. The grammarians dispute whether this is true if he thus gave his life, that is, through guilt or through sin; but there is nothing in it; that is, if he himself made his sacrifice, or made himself a sacrifice, that he thus saw the seed which had long life.

### Thus he will have seed, and live into the length.

177 [Vulgate: Videbit semen longaevum, he will see seed that has long life]. This is what the prophet now and then prophesies of the kingdom of Christ, as it is said in the Psalms: In righteousness and judgment shall their children be established [Ps. 89, 15.], they shall dwell, and their kingdom shall endure forever. Likewise: Upon his throne thy children shall be for ever [Ps. 89, 5. 30. 37.], their seed shall flourish [Ps. 102, 29.], that is, the kingdom of Christ shall endure, his seed shall be propagated; as long as the sun shines, and the moon abideth, the propagation of that seed shall endure [Ps. 72, 17. 89, 37.f.]. So long will the procreation, or, as it is called, the seed last, until the whole church will be gathered, then this procreation or revival of the seed will cease. Then also there will no longer be a bodily nor a spiritual procreation; we will no longer teach, nor be baptized, nor believe, nor hope, but we will only love and be joyful, and enjoy eternal life and blessedness. This is what it means when it says that the kingdom of Christ will be prolonged.

of days (regnum Christi manere in longitudinem dierum). This he will have for his suffering, that his kingdom, as said, will remain and be planted and grow; it will be increased without end until the day when he will hand over the kingdom to God and the Father. But in the meantime he must reign [1 Cor. 15:24, 25].

### And the LORD's nobility will go away by his hand.

This belongs to the previous words, of the seed that shall endure; because it was the will of the Lord that he should be broken. And therefore, when he shall have given his life for a trespass offering, he shall have seed that endureth for ever. And the will of the Lord shall go forth by his hand, and shall have good fortune, as it is said in Ps. 118:25, "O Lord, help! O Lord, prosper!"

These words include the terrifying tyranny and power of the devil, as he says below [v. 12] about the distribution of the plunder. There is no happiness, strength or victory against the kingdom and tyranny of the devil. Death robs everything, and the devil through death, and he is called the author of death.

Accordingly, the will of the Lord is called the victory and the divine work by which the work of the devil is destroyed and the prison is taken captive, and as it is said in the Gospel: When a strong man is overcome and bound, his robbery is snatched away from him 1) [Luc. 11, 22]. Likewise Christ says [Joh. 6, 39.]: This is the will of God, that the Son of Man is sent to redeem the human race from sin, from death, from the law, from the power of the devil. This will of God now proceeds happily. Why does he use the word: "It will go away"? Because of the violence and tyranny of the devil against the human race.

All monks, Turks and pagans toil with great zeal and lead the hardest of lifestyles with incredible effort;

1) Instead of cUripuerunt in the Erlangen edition will read äirixinutnr. The Wittenberg edition has here Luc. II, 22. according to the Vulgate.

and the harder and stricter the way of life, the better they hope to escape this tyranny. But nothing happens happily, and it gets worse from day to day, as with the bloody woman [Marc. 5, 26]. The more nature tries to wriggle out of sin and death, the more it is repulsed and the deeper it falls under this tyranny. It takes a great deal of work for even a Christian who has been baptized and washed in the blood of Christ to break through and pass from judgment to life; what can a monk accomplish who wants to become blessed by his death, by his work, by his vows and devotions? There nothing goes; everything that one undertakes goes the canker course, as one is wont to say. The priests of Baal scratched themselves with awls until their blood ran [1 Kings 18:28], they sacrificed their sons and daughters. Ahaz, the exceedingly godless king in Judah, how astonishingly devout he was: he also did not omit any outward worship, that he might propitiate GOD. But the only means and the only way is Christ, by whose hand the Lord's purpose proceeds. Everything goes most happily for us when we take hold of Christ, "in whom are hidden all the treasures of the wisdom and knowledge of God" [Col. 2:3].

God's purpose and will does not proceed through our hands or works, but through Christ who gave Himself for our sins. Through him the Holy Spirit is given that we may break through, but not without effort or pain. For the flesh is like lead, and always pulls us down and back, and the devil puts obstacles in the way. Therefore, it is not with laughter, but with great struggle, with great labor, with great difficulty, with grumbling and rebelliousness of the flesh, although the Spirit is joyful and willing.

183. XXX, the will, the intention, the intending, the pleasing, generally means that which I want to do, "which I like to do, so that I may go around," as Solomon 1) says of the woman.

1) Here a significant corruption of the text seems to us. Instead of Roolskinstes, Solomon s?rov. 31, 13.j will have to be read, where the mentioned expression is found; in Ecclesiastes Solomon is nothing like that of the woman.

says [Proverbs 31:13], which also has its XXX, üd as Ecclesiastes says [Cap. 3:1]: "Everything that is planned (XXX) has its time." Nothing comes of it before the time; as it is also said: the year brings forth the fruits, not the field. If one wanted to sow in the winter, scl one would work in vain. Everything must happen in its time. The Latins say: *Veni in tempore, quod omnium primum est* [one must come at the right time, that is what matters most]. Cato 2) calls it "the opportunity". Thus it means XXX that which he has resolved to do, φ *εὐδόχησε*, in which he is well pleased; as he says of his Son, our Lord JEsu Christo [Matth. 3, 17.], "This is my dear Son, in whom I am well pleased," ε" φ *ευδό- χησα*, that is, on whom all my purpose and will rest, "in which I delight my heart and see," as he says John 6:29, "This is the work of GOD, that ye believe on him." For this purpose he has sent his Son, that we should hear him [Matth. 17, 5.], and that through him all things in heaven and on earth should be restored, until the time when all things shall be restored, Apost. 3, 21.

184 In this Christ lies everything, all the treasures of the wisdom and knowledge of God [Col. 2, 3], and everything exists through Him and in Him; in short, everything must be summed up in Him, that is, all the purpose and will of God, everything lies in the Son, who became flesh and was revealed for our sake.

In this way, the work of the Lord continues and flourishes, despite the fact that Satan resists with all his strength and effort, oppresses all those who confess the Son of God with a single syllable, kills the prophets, apostles, martyrs, resists the confessors, has a large following (partem) in our flesh, so that it seems as if the work of God is hindered and does not flourish and does not take place. Just read the history of the church and you will see how many different ways this work is often said to be. - **Immediately following should be read about: st ut I^oolosinstes: Omnts netto (P2N) Unket [num torapns.**

2) In the Erlanger: onro instead of 6nto.

devil has been prevented. And yet the work of God always goes on happily, now already five thousand five hundred years, because it is written: "By his hand shall the Lord's purpose continue", although the contradiction is completely before our eyes. Look at the history, then you will say with the prophet [Ps. 119, 52.]: Lord, when I remember your works, 1) I am comforted. For your horses walk in the sea, in the mud of great waters [Habak. 3, 15.]. The devil hangs on the wheel, and prevents it. We must not wish for anything better than what all the godly have encountered from the beginning of the world. This is what happened to Adam, Noah, Abraham, to whom it seemed as if the Lord's purpose was not only prevented but also completely destroyed. But he breaks through; not by our hand, but by the hand of the Lord Jehovah himself it continues.

**V.11. Because his soul has labored, he will see his delight and have fullness. And by his knowledge, he, my servant the righteous, will make many righteous, for he bears their sin.**

Here again one sees the malice, the roguishness, and the terrible envy of the Jews, who have confused the division of these words and falsified the text. The seventy interpreters are worthy of hatred. For I cannot believe, nor is it true, that they have translated the Bible by inspiration of the Holy Spirit, for their vanity, malice, and intent to falsify the holy Scriptures are quite evident. Therefore, we must divide the text ourselves. Si anima sua se posuerit vel a labore, vel miseria animae suae, videbit<sup>2</sup>) et saturabitur [when his soul will have come to rest, either from the labor or the anguish of his soul, he will see his pleasure and have the fullness]. For the preceding text must agree and be connected with the following. The seventy interpreters have translated it thus, Si dederitis pro delicto etc. Et Dominus vult auferre de do-

1) In the text: opkrum, but in the Vulgate and in our Bible: iudaeiorum.

2) Erlanger: vidkbitur instead of: videiüt.

lore animam ejus, ostendere lucem, justificare justum. But what is this? It is impossible that not also a beginner in the Hebrew language should see that the text was falsified with diligence, from pure malice. If the seventy interpreters have translated it in such a way, then they were the most obnoxious people, who only wanted to mock the king Ptolemy Philadelphus, who sought a translation with such great diligence and zeal.

They distort both the meaning and the division. I believe they have translated it this way for the sake of inducing the more abundant almsgiving: If ye give for iniquity, that is, if ye sacrifice, ye shall live long; and the LORD will take away the pain. This is not the opinion of the prophet. But how can they brazenly presume to invent a meaning according to their liking, and to change and twist the words of the text? Does that mean translating? Thus Isa. 9, 6: Vocabitur nomen ejus magni consilii, mirandus consiliarius. For these are their words, lest any man think as if we did them wrong: *Kal χαλεΐται το όνομα άνωτő μεγάλης βουλής άγγελος, θαυμαστός σύμβουλος.*

But this means to falsify with diligence and malice the clearest words, in which there is nothing dark or difficult. Instead of the six words: "And he is called" 2c. Wonderful, Council, Power) Hero, Everlasting Father, Peacefors] they translated: Magni consilii angelus.

Thus do they translate, nay rather pervert, the most beautiful and consoling saying. This is what I command those who are concerned about the Hebrew language, that they take care of it and do not excuse or allow the dreams of those, as Jerome excuses the seventy interpreters by a public pronouncement (publica auctoritate). I do not excuse them, nor do I see that the apostles made use of their translation, although it can be seen that they read it, but they do not follow the falsification. Where they see that the seventy interpreters deviate, the apostles rather stick to the Hebrew text; as in the saying Is. 25, 8. where they translated: Death has devoured; Paul translated it rightly: "Death has devoured".

Although in this passage the word is written in such a way was the most precious. He bore our sickness and took that there is still some semblance. But here their upon himself our pain. The punishment is on him, so that translation has no semblance at all, as anyone who we may have peace 2c. Thus, although they are all understands only a little Hebrew can judge. This cannot repetitions, something is always added, as here: "He be excused by saying that they did it out of ignorance, but gave his life for a trespass offering, that he might have the wickedness is undeniable and obvious. seed to last." His soul labored and was afflicted, that he might see joy, be satisfied with pleasure, and have fullness of joy.

189. Accordingly, the meaning is this, as the true text in Hebrew gives it: Propter laborem animae suae videbit [for the sake of the labor of his soul he will see], namely, with joy and with pleasure. For the Hebrew word here does not mean to look at something quickly and leave it again, but in such a way that one dwells on it, and remains with what one sees; as Virgilius 1) speaks: Juvat usque morari [It delights them to dwell long]. This is how we have explained it everywhere. That is, when the Lord's will shall proceed, he shall see a seed that liveth long, and such a seed, in which he shall have his delight when he seeth it; and he shall not only have his delight in it, but he shall see it many times, and be satiated with it. As it is said in Ps. 17:15 [Vulg.], "I will be satisfied when thy glory shall appear." Likewise Ps. 16:11: "Before thee is fullness of joy, and lovingkindness at thy right hand." 2) That is, with delight, and to see enough of it. That is, Christ will see the fruit of his suffering, his resurrection, how the church overcomes death, sin, the devil; he will see with great joy that sin is thrown to the ground, death is devoured, the devil is strangled. And not only he will be satisfied with this, but also you with him.

190) The prophet repeats again and again the suffering of Christ, as almost the whole chapter has been nothing but repetitions, but in such a way that he always adds something, namely, that he died for sin; that there was no beauty in him; that he was the most despised and unworthy of all.

The prophet marvels and marvels at the incredible importance of this thing, that the Father sends the Son, and at God's utterly pronounceable counsel, that he lets him be snatched away from the land of the living, and become the most despised and the least among men, for the sake of our sin. Therefore he is forced to make many words, and to strike out the matter. For the prophet Isaiah is very eloquent at this point, and can say the same thing over and over again in different words and in a different way. These are real orators who always say the same thing in new words and in a different way, and yet always know how to add something very emphatic. People of great intellect and eloquence can do this. Yes, he will see his pleasure, and indeed he will see his fill, and all his faithful with him, because he has become a guilt offering, because he has sweated bloody sweat, for our great benefit, and for his great joy. He himself, the overcomer, will rejoice, who is our life, our righteousness and our blessedness. We will give him thanks that he was torn away from the land of the living, died, and thus became an overcomer. But how will he be satisfied and see his pleasure?

**By his knowledge he, my servant the righteous, will make many righteous.**

Here again he gives him the name of a servant, since he is God and does God's work and fulfills God's will. "He, my servant, the righteous one, of whom he said above [v. 9]: "He has done no sin, nor has any deceit been found in his mouth," rather he has done only pure good, spoken only wholesome things,

1) Virg. ^6n., lid. VI, v. 487.

2) In the Erlangen edition there are three errors in this biblical quotation: enrn instead of MS; tnm instead of "only; ä "166tntion6 instead of äkwetntioneg. The Wittenberg has improved these errors according to the Vulgate.

There was nothing punishable about him: and yet this completely innocent young man suffers a cruel death. Now 1) he has been justified from sin by this death of his. He is innocent, an unblemished lamb, conceived by the Holy Spirit without all sin; but this suffering servant will not keep this righteousness to himself, but with this bruising, with which he has been bruised by GOD, as an innocent and holy one, with this servitude, I say, and with this obedience, he has not been a servant for his own good, nor for his own sake, but in this he has been GOD's servant, that he might also by this servitude make many righteous. This is the fruit of his suffering: he makes righteous and redeemed people free from death, from sin, and from the power of the devil. This is the ministry of this servant, that he may serve us in his suffering.

What is the way by which he makes us righteous? How, and by what means, do we arrive at the fruit and end of this work? By no other way, and in no other way, than through his soul or knowledge. This is also how Peter explains it, and rightly so: "Grow in the knowledge of our Lord Jesus Christ" [2 Pet. 3:18]. The seventy interpreters translated this knowledge by the word scientia. This knowledge is faith itself; not only the historical one, with which also the devil believes and confesses God, as also the heretics do, but it is a knowledge, which stands in experience, and a [more living faith. 2) This word ["to know" in the saying] means: "Adam knew his wife" [1 Mof. 4, 1.], he knew her through sensation, he learned that she was his wife; not through a mere speculation or historical way, but through experience. Therefore this very word is often translated by doctrine, that is, a true living knowledge; not by experience.

merely one through which I hear and tell something, but through which I grasp this knowledge, base myself on it, and follow it, because it penetrates the heart, that I hope and do not doubt, that I am calm, and from this I trust that Christ suffered for me.

194 Historical faith does not do this; it does not proceed to this experience, which is felt, and to this knowledge, which stands in the experience. He does say, I believe that Christ suffered, and also for me; but he does not seek to bring it about that he may feel and experience it. But true faith firmly holds [Hohel. 6, 2.], "My friend is mine," and I will take him with joy; as Simeon sings [Luc. 2, 29. 30.], "Lord, now let thy servant depart in peace." This was not merely seeing in imagination, but it consisted in experience, whereby the soul as well as the body is set in motion, and feels a renewal and living movement. The other faith hears, but the heart is not moved by it. He who is only a hearer of the word is like a man who looks at his bodily face in the mirror, Jac. 1:23. He who hears about Christ and does not have true faith, but only the foam and the outer shell of it, is like a man who goes away from the mirror in which he looked at himself. But he who truly believes, whose heart is stirred by the Holy Spirit, keeps it and is well pleased.

Therefore you see that the apostles made a distinction among faith, and spoke not of an outward, temporary, and inoperative knowledge, but of a true knowledge that tastes the sweetness of God, as he speaks here, in the soul; that is, through such a knowledge, which stands in experience, which is true and living, he will make many righteous. For this reason he died, for this reason he rose again, for this reason he fulfilled all things, for this reason he did all things, that you might believe in him and be saved.

By his knowledge.

196. it can be understood [seisutia also actives, because this belief certainly has its

1) In the Latin editions: non, for which probably nuno should be read, this has already been assumed by the old translator.

2) Here again is corrupted text: et üäes slZniüoat Noo voaduluru. We have put a period after üües.



The gift is that we accept this benefit with all our heart, and that the heart begins to marvel, that it feels another movement, not of itself, but of Christ. Is this true? he begins to wonder with great astonishment; I, a sinner, should believe this? Surely you look at Christ differently than before; you shall be satisfied in him and have your delight in him, and he in you.

### **He will make many righteous.**

197 The prophet uses the word "many" for "all" according to Paul's way Rom. 5, 15. It stands in relation (in relatione): One has sinned, one is righteous; and many are made righteous. There is no difference between many and all. The righteousness of Christ, the only begotten Son of God, our Lord and Savior, is so great that it could make an infinite number of worlds righteous. "He will make many righteous," he says, that is, all. Therefore it is to be understood by all, because he offers his righteousness to all, which also all obtain who believe in Christ, according to the saying [Marc. 16, 16.], "He that believeth and is baptized shall be saved." And John 6:39, 40: "This is the will of the Father which hath sent me, that I should lose nothing of all that he hath given me; but that I should raise it up at the last day. And this is the will of him that sent me, that whosoever seeth the Son, and believeth on him, may have eternal life; and I will raise him up at the last day."

### **For he bears their sin.**

198. This is again a repetition or expansion and prophetic verbosity: Why? What is the cause? The manner or form of this justifying is that one may know Christ crucified. The way of arriving at righteousness is that he makes righteous by his righteousness, not by your effort.

The reason is that he bears the sins of all, for no one bears his sins. It can also be understood of the remnants of sins; but it is better to understand it of the whole sin. The

Remnants of sin are in the saints, but they serve them for the best, Rom. 8, 28. If they only fight against it, sin does not harm them, although sin is present in the flesh and not dead. Therefore we must understand the whole sin under it. The prophet shows here a great eloquence and verbosity to indicate that he could not sufficiently inculcate this wonderful work of God, that the Son of God suffered for the wretched sinners.

Finally, this passage cannot be sufficiently explained: "He, my servant the righteous, will make many righteous. For He bears the sin of many." For it embraces the whole gospel, as in a summa, and has been very widely treated and explained by the apostles and evangelists, and by the true church, which made the beginning of it from the time of Pentecost, when nothing else was said and acted upon but this passage, "My servant the righteous." 2c. By faith in Christ you are righteous. The church that confessed this article remained in faith, and faith is lighter at one time and darker at another. He himself said [Matth. 28, 20.]: "I am with you always, to the end of the world"; without this article the church does not stand. Mahomet has devastated the church, and the pope has darkened the doctrine of faith; but where this article has remained, there God has preserved the church.

201 It is not necessary to indicate all that is written in the New Testament. The prophet diligently inculcates this suffering of Christ, that it was done for our sins, and yet nothing has been accomplished by it, not even today, except in the church. He speaks most clearly, not only of the person, but also of the cause, that he was smitten and suffered for our sins, that he might reject all things, the temple, the ceremonies, the law, and all human thoughts of righteousness, and that, excluding them, we might firmly hold that through this one Eternal we obtain eternal salvation and life, so that this chapter does not contend both against sin and against righteousness [works].

**V. 12. Therefore I will give him great multitude for a prey, and he shall have the strong for a prey; because he hath given his life unto death, and is counted like unto the transgressors, and hath borne many sins, and hath interceded for the transgressors.**

This passage pleased our Lord Jesus Christ, and he intended it in the Gospel, when he speaks of a strong man with armor, Luc. 11:22: When a stronger man comes upon him, he divides the spoil. And this is a very lovely picture.

203. He does not speak of temporal power, as if the powerful also belong to this victory, but the power of a lord (*potentia herilis*) does not belong to this victory. For Christ does not abolish the household or the worldly rule, but rather confirms it through the apostles, Eph. 5, 33. 6, 4.: You parents, raise your children; you husbands, love your wives; likewise 1 Petr. 2, 13.: Be subject to the king, as your ruler, and to the captains, as the messengers from him; and Rom. 13, 5.: Be obedient for the sake of conscience.

Therefore, it is not necessary to think that the prophet, as the Jews foolishly dream, speaks of a temporal kingdom and of human spoils. For this passage has been repeated so often in this chapter: "For the sake of sin," "for the sake of our sickness," "for the sake of our iniquities," 2c. And he does not say: "For the sake of poverty, for the sake of contempt. The sins, the death, our hell are too heavy and impossible things for us, which can neither be overcome nor cancelled by us.

**I will give him great multitude to prey upon (Dispartiam ei).**

205 He uses a word that is taken from warfare or the war camp, like Cap. 9, 3: "People will rejoice before you as they rejoice in the harvest; as they rejoice when they distribute the spoils. But he speaks of the distribution of a great spoil and a very great booty, not only of the kings, but also of the subjects with their princes and kings, and even of the entire

human gender, that's why he uses the words xxxx, xxxxxx. Because if there is only one

If the word "power" was *intensiva* (according to strength), he could have used other words that mean power, might, strength. *Rabbim* actually means "great", namely according to the quantity (*quantitate*) and nature; in German one speaks, "ein groß, mächtig Volk", with which not the personal strength, but the size and quantity, the strength of the peoples and kingdoms is indicated. Thus he speaks here, Azam "I will bring him a great, mighty multitude." Likewise it is also used by Abimelech, when he drove out the patriarch Isaac: "Testify of us, 1) because you became too mighty for us" [Gen. 26, 16.], not of the personal power or strength, but because he had increased and grown in armies, in the family and in people, who adhered to him.

But the personal strength is also included. Although it says more of the great multitude, as I have said, yet this personal strength is also included. For he hereby looks at the devil, at the world, at sin, at death, at the law; for we must make the victory of Christ an all-embracing (universal) one, because he has overcome absolutely everything that is great, strong, and many. We have an infinite number of devils against us, sins and death, *Rabbim* and *Azumim* [the great multitude and the strong], as above Cap. 9, 4. these enemies have been described by the rod, the yoke and the staff. Here are in fact and truth many strong and great ones, against whom Christ contends, namely not against the worldly regiments or against the household, for these he does not want to destroy; but he wants to destroy the works of the devil, namely the sins [1 John 3:8], and even to put away the law, although this must be understood correctly (in *subtili intelligentia*). How this is done, I have explained in the 9th chapter.

[§ 106 ff.] He must overcome the law of God himself; as the apostle says 1 Cor. 15, 56, because the law is the power of sin. This power must necessarily be destroyed.

1) Wittenberger: *rseäs sE*; Erlanger: *a ms nodis*, while according to the Vulgate *u nodis* should be read.

will be destroyed. For when this is destroyed, sin also is destroyed; but when sin is destroyed, death also is destroyed; when death is destroyed and abolished, all the power of hell and of the devil also is destroyed. Therefore says Isaiah Cap. 49:24: Can a strong man, a mighty man, a giant (gibbor), a Nimrod be robbed, or can the righteous man be loosed of his captives?

The Latin translator was afraid to use the word "the righteous"; he understood it above from the king of Babel [and instead of "the righteous" he put a robusto. But] it is that [to get rid of] 1) what the righteous has captured. And who can do this? It is impossible for us to rob the devil, and to wrest from the law its robbery, and to take the righteous tyranny which the law exercises against us, according to which we are also justly 2) condemned; as Paul speaks [Rom. 7:12, 13.], The law is just, holy, and good; but now that which is just has become to me 3) something evil. Therefore, what the law does, it does with the highest right. Who then can set free the captives whom the law, the greatest of all tyrants, holds captive? Christ answers [Is. 49, 25.]: I will save your children, namely the robbery or the booty shall be snatched from the tyrant, and those whom he holds captive.

Isaiah indicates "the strong" whom he had previously called "the righteous". Consequently, he does not speak of the Babylonian captivity, but of that redemption of which he likes to speak, by which man, the sinner, is redeemed from the law, from death and from sin; as Paul says: "The sting of death is sin" [1 Cor. 15:56]. Here are three enemies, which must necessarily be overcome, and when these are destroyed, the worldly regime and the household remain, namely, the law, the greatest tyrant of all, the

Sin, and death. When these, I say, are abolished, everything remains. The devil is the originator of sin, he has caused us to transgress; he also has the law for himself, which is his protector (patronus) by condemning the human race. Thus he has righteousness for himself, and rejoices that the whole human race is also condemned by the law, because he himself is also condemned. Who will redeem here? I," he says, "will redeem and water your enemies with their own blood. These are words of the Lord in Isaiah Cap. 49, 25. 26.

This is how I understand the passage there. I will give him the kingdom of the devil, of sin, of death for a prey, and he himself will distribute everything. The Jews understand it of the Messiah as an instrument. But Isaiah considers him to be the Lord who does the very work that the Father himself does, that is, he himself will distribute all the spoils, the prey of the strong. There are two personalities, but one and the same work of him, who hands out this robbery of the terrible and dreadful devil, of sin and death. These are great and strong for me. I will distribute the kingdom of the world and the power of the devil; and he himself will also distribute the booty, the victory and the glory, because he will be called the conqueror of death, sin, the law and all evils.

210. Behold what a tyrant the law, sin, death is; its power is great, the multitude of those who die and sin is infinite 2c.

Therefore, this is a different conqueror than Hercules or Theseus, who will slay other monsters than lions and bears. Here the lions are sin, death, the devil, the evil conscience, the charge of the law. But how will he execute this? By dying for the sins of the whole world, and by his death acquiring the Holy Spirit, and pouring it out on the world, and dividing the spoils of death, of sin, of the law, of hell, of the devil; he will deliver from the law that accuses, from the evil conscience. But it will be such a deliverance that I will not be frightened by the memory of all the sin, nor by the figure of death,

1) Inserted by us to give meaning.

2) Instead of: jn8ti in the editions should probably be read just". After that we have translated.

3) Instead of nainnL in the editions, the Vulgate should be read withü.

nor ask after the devil, but that I may also mock the law and say: Thou law, accuse me not; I am not thy debtor or a debtor. You death, you devil, grab yourself. Why? For the sake of my satisfaction, or for the sake of my record? Not at all; but for his sake, of whom it is said, He hath borne their sins; the devil, sin, and the law, which accused and condemned, is overcome, and liberty and safety are obtained through the Son of God, who died for me, who became a curse for me, who bore my sins. Thus he will distribute the many spoils of this tyrant. Isaiah constantly inculcates and diligently repeats this.

Therefore we are to learn that salvation does not come about because of our righteousness or works that we have done, but according to his mercy he made us blessed through the bath of regeneration and renewal of the Holy Spirit, Titus 3:5. The apostles agree with each other on this and treat this lesson exceedingly well.

When we hear and believe that these promises are fulfilled in this Son of God, we receive the Holy Spirit, who makes our hearts joyful. He who learns this has this benefit, that he may rejoice, be glad, and mock the law and death besides: "Death, where is thy sting?" [1 Cor. 15, 55.) Then shall we divide spoils, and mock the law, saying, Thou art indeed good, but thou shalt not accuse me. Against this the law says: Are you not in the -sinful flesh? It is true, but I am righteous, not because I am a child of Adam, but because Christ, the only begotten Son of God, has borne my sins, and is wounded for my iniquity; him I set before thee. There it must fall silent; it does not accuse him, nor does it condemn him. Yes, the Christ, the Lord over all, has the power to accuse and condemn the devil. For he was unjustly killed according to the judgment of the law. Therefore he jumps back and says: "I cannot do anything to you, since you believe in Christ. I hear this and accept it in faith, and by persevering in it I am saved. Because the law is so

Christ must suffer if he does what is due. 1) He is wounded, he has suffered, he has been beaten, he has also given his life to death, and has been counted like the transgressors, he has become a curse. Then the law came upon his neck.

214. Effundere animam suam in or ad mortem [to pour out one's soul in or to death] is a Hebrew expression, like a sack being poured out, or a vessel being poured out purely, that this is the opinion: He gave his soul so deeply to death that not a drop of life was left; that is, it was not a pretense of death, but he truly died, like another man; the truth of his death is not based on false opinions, as it is said that Mahomet did not die, but was taken away. And some heretics have pretended that Simon of Cyrene was crucified instead of Christ; but this person, who was the arm of the Lord, died completely and truly. These things are not easy to believe. The heretics argue, as it has just been said, that he did not truly die. But Isaiah affirms that the true God and man died.

Therefore, everything (except his own sin) is actually attributed to him, 2) which belongs to human nature, because in his most perfect human nature he died perfectly, suffered, was scourged, and was tempted in the most perfect way, just like us.

Thus he is also the greatest sinner, that there is none greater in the whole human race than the Son of God, so much so that he is also called sin itself; yes, the sin offering, the curse, the sweep offering, and, as Isaiah [v. 10] speaks, the guilt offering for sin. So great a sinner is Christ, yet so that this must be understood, not of his own sin, but of another's, that is, our sin, even as he has often said above [v. 5.], "He is bruised for our iniquity, for our sin's sake."

1) In the editions: tzuis tam InäiZna tacit, xutitur, vulusrutus etc., which seems to us to be meaningless. Instead we have assumed: Huiu slax] turn inäiAuu kucit, sOtristus] putitur. Vulnerutus etc.

2) Instead of trikuuuu, triduuntur will be read.

Sin is ours, it was something foreign to him; he did not have sin, nor did he commit it, it became his own because of love, so that he loved us. This he bore, and for the same he suffered, as if he himself had done it, since he was quite innocent and quite undefiled. He was the Lamb who was foreknown from the beginning of the world, the Seed of the woman promised to Adam and Eve immediately after the fall of our first parents, that he should bear and take away sin, which was actually not his, but ours; as he speaks in the Psalms [Ps. 51, 3. 6.] "God, be merciful to me"; [Ps. 41, 5.] "heal my soul, for I have sinned against you"; [Ps. 40, 13.] "My sins have taken hold of me." Everywhere he confesses the sin of the whole world as if it were his; but, as has already been said several times, it was not really his, but it was made his own sin, namely through the immeasurable and inexpressible love, according to which he wanted to become a sacrifice for us.

These are such great things that the prophet rightly exclaims [v. 1], "Who believes our preaching?" that the only begotten Son of God not only becomes a man, but also becomes the greatest sinner instead of all men; that all who believe in him are free from the bondage of the law, from the supreme right of the devil, sin, and death. Therefore he was subjected to the law, to sin, to death, because he was not a debtor, but a Lord over them all. There the immeasurable love was poured out, which cannot be sufficiently considered and praised by any creature.

219 Therefore he came, that he might divide the spoil, that he might redeem many nations. And this he deserved, not only by his own power, being righteous, but also in a righteous way and with justice, which fell upon him, so that he condemned the law, accusing him as a sinner, rightfully, and also redeemed us from the curse of the law, because he stepped on our side and was joined to us. And before God he takes all sins upon himself. So the law accuses him, and condemns him as a sinner. But since it thought it had condemned him

and now condemned to death so that he could not escape, he rises again as the conqueror of death and puts the law on the cross, Col. 2:14.

### **And is counted equal to the malefactors.**

This is the real power of the law, that it condemns only the wicked, not the righteous. And the son of God is counted as equal in all respects to those who were condemned according to the law. According to the law, he is called an evildoer, an ungodly man, an abuser of God, who sins against the law, who is put between two murderers, and that is as much as if he were put among all. Therefore, he is counted as equal not only to these two, but to all evildoers. The law imprisoned him and locked him up; so death, sin, the devil, and hell consider him an abuser of God and condemn him as such.

But what happens? They hear the one who has risen from death say: "I am the Son of God, I am innocent and righteous; you deceived Adam in paradise, I took upon myself the sins of the whole human race, and I made myself a sacrifice for them. What right do you have over me [, Satan]? I did not know that you are the son of God. But you have felt it that I am innocent and God's Son; as he is forced in the Gospel to confess him for the righteous and holy one, saying, "What have we to do with you?" 2c. [Luc. 4, 34.] Why then didst thou kill me? I thought you were like John the Baptist, or another holy prophet. So one master comes upon another. There Satan and death are forced to confess: We have sinned, we have accused an innocent person, we have killed one who has done nothing wrong. I, Law, have counted the Son of God as equal to the other murderers. Therefore, hear that you are condemned again, and you must confess that an innocent person killed you, so that you have not only sinned against an innocent person, but against the Son of God. Thus death has killed itself, the devil has strangled himself, and hell has robbed itself. This is it.

what Isaiah Cap. 49, 25. 26. says: I will help your children, and I will feed your enemies with their own blood. The devil, death, and sin wear themselves out, because they are condemned before the face of God, according to their own pronouncements and judgments. Consequently, they cannot kill us in Christ who believe in Christ.

This victory, which is obtained through Christ, is a marvelous work in the incarnation of Christ, which is an unspeakable gift, and such counsel as cannot be spoken of; yet it must be spoken of, inasmuch as faith and eternal life must be confirmed thereby.

### **And he has borne many sin.**

The prophet repeats the same thing. He is numbered with the transgressors; he is a sinner, he bears all sins, that is true; but Isaiah says: He is a marvelous sinner, in that he is a sinner, he bears not his sins, but those of others. Other people do not. All men are righteous, there is no sin or death in us. The Son of God alone is a sinner, an offender, guilty of death, under the power of the devil and hell, and no other besides him.

224. Therefore, we should not look at ourselves and not consider our sins, but act as if we knew nothing about them, and turn to this special Michael, that is, one who is "like the Lord; In him we are to believe and know 1) that he has borne our sins; and not only this, but also that he has risen from death, ascended into heaven, and is seated at the right hand of the Father, pouring out the Holy Spirit, and making all holy and righteous, giving life and righteousness. When you see this, you see nothing of sins; he was counted among the transgressors for us, he rose from the dead for us.

(225) There is therefore no sin in Christ or in us believers. In the flesh it has not yet been completely swept away, but it will be

1) Erlanger: oreäirinus and seimus; Wittenberger: oreäamus and seiunius. We have followed the latter reading.

But our head and most distinguished part is Christ Himself, in whom we will be completely without sin and death according to the body, when the worms have already consumed this death, sin and misery of our body.

Isaiah adds these words so that we may see that he bears the sins of others, not his own; and that he does these wonderful works, not for our righteousness, but for his suffering, and therefore he repeats the same several times. And this he does not do without an important cause. For he does it so that we may know that this was God's counsel, that we are not justified by our works and virtues, not by the law, but only by faith in this Christ.

227 Isaiah saw how the Jewish people boasted against this doctrine of the law, the temple, the priesthood, that is why he often repeats: "He is broken for our sins" 2c. We see how difficult it is in the worldly regime with legal justice and that of the jurists, not that the same is evil; for the law is good [Rom. 7, 12], but for him who uses it lawfully. The abuse is evil because the hypocrite boasts of his righteousness and wisdom as a thing that is valid even before God. Therefore the prophet says [v. 1.], "Who believes?" Oh how few! Not the wise, not the righteous, not the great, but the fools, the sinners, the tax collectors.

Thus the world seeks only its outward (formal) righteousness, and uses it, which it has acquired by its powers, although it is also small, small and weak; and opposes all the sayings of works, which it can only muster, as: "Give alms, and all will be clean for you" [Luc. 11, 41.]; likewise: "Make yourself free from your iniquity by doing good to the poor," Dan. 4:24, so that she might overturn these and similar sayings of Isaiah of Christ, and claim that her righteousnesses are sufficient for sins; and not only for her sins, but also for the sins of others, in that her righteousnesses swallow up the sins of the world, like the Lamb of God.

229. such things we have also resisted

We did this by affirming that we were doing enough, first for our sins and then for the sins of the world. We did not pay attention to those exceedingly bright suns and shining flashes, in which it is said that all are sinners; none is righteous, Christ alone is righteous and the conqueror of sin. Therefore, if you want to overcome sin, look to him as if there were no sin in the world, but to this Lamb of God who bears the sins of the whole world.

### **And asked for the wrongdoers.**

This text is also against the Jews. He has endured such great injustice, he has not committed any sin, he is punished as the most innocent, he has shed his blood as the most innocent, and yet, according to the judgment of all, he is considered a rebel. This is very painful. And yet he does not desire revenge, his heart does not think of it, he does not curse, he does not wish that his crucifiers should be condemned or punished for the sake of this very most heinous sin but

forgives them also this. He returned these sins to Himself, all the sins, not only of the whole world, but also the sins of those who crucified Him, as He tells Luke Cap. 23, 34. He says: "Father, forgive them, for they know not what they do."

This is not the way of men or the habit of the world, since people die with indignation and at least with the desire to avenge themselves. But here the Son of God shows Himself differently by praying for His crucifiers, as the evangelist reports. His heart is full of love, mercy and compassion. He is gentle and serene, he wishes and thinks all good for them. For the more they hate him, the more they rage, the more poisonous their hearts are, the kinder he becomes in his heart toward them. But who believes that?

232 So much for the fifty-third chapter of Isaiah. Let us give thanks to God, the Father of our Lord and Savior JEsu Christ, and fervently pray that God will confirm in us what he has given us and what he has worked in us. Amen, Amen.

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## **The fifty-fourth chapter.**

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Just as the prophet described Christ as the head of the kingdom in the previous chapter, so here he will describe his body, that is, the church, which is oppressed, barren and abandoned under the cross. But he comforts her and promises her great descendants.

### **V. 1. Boast, you barren one who does not give birth!**

He calls the church "barren" in comparison with the synagogue, which is a fruitful people, has many disciples, and is famous for the teaching of the law and works; therefore, it is like a kingdom that is in the highest bloom. In contrast, the church is despised, barren, without disciples,

3) But the reason is this, because the gospel is such a doctrine, which is not, like

the doctrine of the law, is understood by reason, but departs from reason altogether. For the forgiveness of sins for the sake of an alien merit, likewise an alien righteousness, cannot be grasped by reason. And even among the saints this knowledge is not firm enough. For even though we reject trust in works and superstition, we cannot completely remove it from our hearts, but it is, as it were, an inherent disease of the flesh, which afflicts the spirit far more violently than any evil desire afflicts the flesh. To this must be added the habit and instruction that we were not only born to superstition, but were also made and instructed to it under the pope. Because the gospel is contrary to this, and all trust apart from Christ

Therefore, it finds very few disciples, and it is contradicted by the whole world. This is the cause of the barrenness that the prophet is talking about here.

4 Furthermore, this whole passage must be taken from the abrogation of the Old Testament, that it is a confirmation of the new people, who are without law and live by faith in Christ; as it is cited by Paul in the epistle to the Galatians [Cap. 4, 27]. For the people of the Old Testament were inwardly bound in conscience, and were servants of sin; but outwardly they seemed to be the very freest, and were beautifully adorned with all manner of purities. On the other hand, the new people are inwardly, in spirit, free and a king over all laws and over all works, but outwardly there is nothing weaker and nothing more despised; in spirit they have freedom, in the flesh persecution. For this reason, glorious consolations and encouragements are needed, so that it will not be offended by the outward appearance and despair, or think that it has been rejected.

**For the lone woman has more children than she who has a husband, says the Lord.**

5 This is an excellent and glorious promise, and the prophet wants us to take it for granted, because he adds: "says the Lord". But it does not only refer to the times of the apostles, but it endures to all times. For God's word remains forever. Therefore, our small number and the number and power of our enemies should not worry us today. Nor should we be moved by the wretched reputation of the church, that with such great diversity of opinion, with such great discord among princes and great men, there seems to be no hope of harmony left. For although a pious heart cannot look upon these things without great sorrow, one must not throw away all hope on that account. For the church here has the promise that it will be propagated far and wide.

**V. 2. Make the space of your hut wide.**

6 These are images by which he magnifies the promise. But he indicates that the gospel will reach the ends of the earth.

and that it will not be hidden like the synagogue alone in the One Corner of the Jewish Land.

**V. 3. Your seed will inherit the Gentiles.**

7 This is not to be understood of the bodily inheritance (for it is unfruitful), but of the spiritual, namely through the word. This is a clear scripture of the profession of the Gentiles.

**V. 4. Fear not, for you shall not be put to shame.**

(8) This means that she is close to being put to shame. For the church is said to be in this danger,<sup>v)</sup> that she has very few children, and all things threaten her ruin; but though there be fear, yet let her not be afraid, because it follows:

**But you will forget the shame of your virginity.**

He calls the shame of virginity that she is without a husband and therefore without children. You will forget this disgrace.

**V. 5. For he who made you is your husband.**

10 [Instead of: Quia dominabitur tui, qui fecit te etc. in the Vulgate] translate: "For he who made you is your husband" 2c., that is, you will have a husband; not Moses, not Peter, not Paul, not the pope 2c., but the Lord who made you. Therefore, this marriage will be followed by an uncountable offspring.

**V. 6. for as a woman forsaken and sorrowful in heart 1) 2c.**

This is the appearance of the church, and thus the glorious promises are fulfilled, that Christ is the man of the church. Therefore faith is necessary, which relies on things not seen, that is, on the Word alone. Moerentem spiritu is the same as when we say in German, "Von Herzen betrübt." Thus we often read in the Gospel that Christ rejoiced in spirit 2c.

<sup>v)</sup> The 1532 edition has to the end of this paragraph only the words: but not remain in it.

1) Erlanger: uiuli'rsrn ut instead of: ut muliererli.



**V. 7. I left you for a little moment.**

This is an excellent consolation, by which it is promised that the tribulation will be short and last only a moment, which in the future will work "a glory beyond all measure" [2 Cor. 4:17].

(13) But it must be remembered here that the spirit speaks. For reason cannot believe that the challenge is only a moment and a point, but it considers it to be eternal and infinite, because it is only attached to the present sensation; it feels nothing, it sees nothing, it hears nothing, it thinks of nothing, it understands nothing but the present pain and the present evil.

(14) Therefore this is the spiritual exercise, that we put away all terrors which we see, and accustom our hearts to that which we do not see; that is, that we hold fast in faith to the word. For the word alone teaches against our senses, and promises that the evil will not be eternal, but only a momentary and punctual one, that I say so.

**But with great mercy I will gather you.**

The feeling of the wrath of God in the temptation, the feeling of the tribulation is as it were the center; but my mercy is as it were the circle (sphaera). Wrath is only a minute of time, whereas mercy is like the whole time of eternity. But here again one must remember that this is not a material but a spiritual circle, that is, that these are words of faith, that if one were to follow reason and the judgment of the senses, it would seem as if the contradiction were true, and that mercy is the center, while wrath and the perception of evil are an infinite circle. But this is to be applied to other things also. What are the Turk, the pope, against Christ? Certainly that which is a point of time against eternity. What are our heretics against the church? Certainly that which is the center against the periphery.

**V. 9 For such shall be to me as the waters of Noah (Sicut in diebus Noe).**

This is a confirmation by a likeness. Just as I did not leave the promise made to Noah [Gen. 8:21, 9:11] unfulfilled: so also that which I now promise will be strong and lasting. It will have the appearance of wrath with you, but in fact it will not be wrath; just as it sometimes rains that it appears as if a flood is coming, but the flood does not come again.

(17) Furthermore, these rich consolations show us how difficult it is to comfort and raise up a heart that is frightened by the wrath of God. For as often as they see a single cloud rising, they immediately think that the flood of sin will come again; that is, a slight temptation takes away our courage, but we must increase by faith in faith [Rom. 1:17], and when we have been strengthened by one experience after another, we gain an ever greater courage to despise other dangers; for if a desperate situation did not occur from time to time, we would not truly learn to believe. "To hide one's face" [v. 9] is as much as to be angry; this is a moment, he says 2c.; just as "to look upon" is as much as to be gracious and favored.

**V. 10. For mountains shall surely depart.**

18. Your adversaries, both spiritual and physical, of whom you fear as of insurmountable mountains, will tremble. But you, who are trembling in your eyes, wavering and uncertain, will stand like an immovable rock. The cause is because the mercy with which I have received you will not depart from you, but will stand immovable over you. Therefore, only believe my word and let go of your feelings, and you will realize that it is so 2c. We see from this abundance of prophecy that it is just as difficult to raise up a troubled heart as it is to soften the hard and defiant heart.

**V. 11. You wretch, over whom all weathers pass, and you desolate 2c.**

19. so he calls them, because the church is showered with all kinds of misfortune, and equally-

As Christ is a sign that is contradicted [Luc. 2, 34.], so is the church. For other doctrines and religions, however inconsistent, yet find their disciples, and are in good peace. This religion alone is exposed to the hatred and ravings of the world and to all sin. That is why it comforts them: The tribulation will not only last for a moment, but will also help to increase the church, so that the more it is pressed, the more it will bear fruit, and the more it is restricted, the more it will be planted. Therefore, it is also compared to a palm tree [Ps. 92:13], which does not yield to the burden, but rises up against it.

**Behold, I will lay your stones like an ornament.**

20. This is a great promise that God will build the church as a kingdom of precious stones and gems. But these precious stones are those of which he will say in a moment [v. 13] that they are taught by the Lord. He sets various kinds of precious stones, because of the various gifts that are in the church. About these see Paul, 1 Cor. 12, 4.ff. and Eph. 4, 4. ff. 2c.

**V. 13. and all your children taught by the Lord.**

These are the precious stones. Furthermore, this saying is quoted Joh. 6, 45. But he calls them taught by God because the doctrine of the Christians is such a doctrine, which reason alone cannot find, but even if it is found and taught, it cannot understand. And what is more, it is necessarily forced to hate and condemn it, because it is a doctrine of such things as are not seen, contrary to the judgment and sense of reason. Therefore, Christians are ridiculed as asses, because they teach about things that are nowhere and deduct from those things that really are.

(22) On the other hand, worldly wisdom, jurisprudence, and all the other arts that are concerned with action teach about things that are present and fall into the senses. Therefore

They prefer your gospel to reason. Since reason is opposed to the gospel, it is impossible for a Christian to be taught by men; and those who adhere to the word do so not by their own efforts, but by God's gift, and because they are taught by God.

(23) These are hateful people who misuse this glorious saying against the oral word. For if the oral word is ineffective, why do they not refrain from teaching themselves? Why do they not refrain from writing books? Or where do they get what they teach? The prophet acts more correctly, who connects both, the oral word and the spirit, with each other. He calls the church a mother who gives birth to children; and yet it is known that the church cannot give the Holy Spirit. Therefore, she gives birth through the outward preaching ministry, with which the Lord is, as it is said in the Acts of the Apostles [Cap. 14, 3. Marc. 16, 20.]: "The Lord worked with them, confirming the word by signs following." Therefore, because he says they were children of the church, he indicates that the oral word was there. Again, because he says their children were taught by God, he indicates that the spiritual word is also present.

(24) Now these things must be distinguished: The hearing we have from the church, the faith from the Lord; the word from the mother, the spirit from the father; the voice from the preachers, the power and effect from the Holy Spirit. The voice gathers us, the Holy Spirit enlightens us and unites us with GOD 2c. Therefore, whoever has the Word and believes the Word is a child of God, and has both the oral and the spiritual Word. And neither can be without the other, because God has so ordered it.

**And great peace to your children.**

(25) As it is written in Romans 5:1, "Therefore, since we have been justified by faith, we have peace with God through Jesus Christ. Therefore, when the heart is strengthened by faith that God is for us, it says, "Who can be against us?" [Rom. 8, 31.] Of whom shall I be afraid? Bor

the world? But what is the world against God? What is the creature against the Creator? Am I supposed to be afraid of death? But what is death against the life that is in Christ? Or of sin? But what is sin against the eternal righteousness that is in us? 2c. But this certainty cannot be in the heart if God does not first teach the Word and create peace in the heart through the Word.

#### **V. 14. You shall be prepared by righteousness.**

26 This follows faith: peace of heart and good works. For to them that believe is offered, above that they have peace, also the ability (materia) to do good, that they may teach, comfort, answer doubtful things, serve the cities and households, pray, communicate to others, govern 2c.

#### **You will be far from violence and injustice.**

27 [Instead of: Recede procul a calumnia] translate: "You will be far from injustice." Not that calumnies and wrongs are not present, for they hang on the backs of Christians, but they will be removed from your conscience. For evil only approaches the flesh, and does not enter the conscience; but the Spirit also knows how to make use of evil, and overcomes evil by patience. Thus he says, let not terror approach thee; not that Christians are without fear and danger, but that no one will harm them. For they have God for their Teacher and Father, and the Church for their Mother; these do not let peace be snatched from us.

#### **V. 15. Behold, who shall rise up against thee, and overtake thee, if they rise up without me? (Ecce, accola veniet, qui etc. )**

The grammar here is dark. However, the meaning can be given thus: Behold, what neighbor shall come against thee, that he may

you raids, since he will come without me? He comforts the church against the violence of the tyrants. But when he adds: "Without me", he cancels the unbearable glorification of the adversaries, that they boast that they are doing God a service by persecuting the godly; they fight for the church and for the faith against the heretics. For this is what they do: they adorn the violence they do to the godly with the title of the divine name and the church. But Christ strengthens us here, and says that they do this, but "without me".

#### **V. 16. Behold, I make it that the blacksmith 2c.**

29 He promises that this will also happen, that the heretics will perish, who shake and shake the church far more violently than the outward violence of the tyrants. That is why he calls them "smiths who blow out the fire" to set the whole world on fire. I create them, he says, to their work, that is, to destruction, that they perish. They themselves will bring about their ruin 2c. Our time has produced many such smiths, but we see that they too are created "for their work".

#### **V. 17 For all the stuff that is prepared against you.**

(30) He confesses that things are prepared against us, and that tongues are set against us. But he adds, Non dirigentur, that is, they will have no happiness nor blessing, and will perish. Thus, although the enemies have determined many things against us, although the spirits of the wicked have written many things against us, yet they have accomplished nothing, but have vanished away like the wind.

#### **And their justice from me.**

31 For the world does not see them, but condemns them as heresy and seditious doctrine. But I approve their righteousness and their life.

## The fifty-fifth chapter.

### V. 1. Come now, all you who are thirsty, come to the water.

The prophet has so far taught in many chapters what Christ, likewise, what the church fei, namely an assembly of those who adhere to the word, not to visible things. He comforted them with various promises against the sorrow of the cross. Now he also exhorts them to be diligent in the word, so that they do not fall into contempt for the word or disgust with it, which challenge is the most harmful and vilest of all, from which all heresies have arisen.

Therefore, it is necessary that we be kept in the constant use of the word and beware of the most harmful conceit, as if we understood and knew the word well enough, as many imagine nowadays. But godly hearts believe that it is God's Word, and that it is inspired by God through the Holy Spirit. Therefore, they have reverence for its majesty, and desire to be disciples always; they do not grow weary through constant reading. Therefore, they are far from being tired of the same thing, and every day they bring a new fervent desire for the word, from which others, as full forests, are disgusted. Therefore, this encouragement of the prophet is necessary, according to the teaching he has presented above [Cap. 54].

The first part of this encouragement is this: Follow the gospel which is offered to you freely, and which offers eternal righteousness freely. All other teachings, all other righteousness, are brought about with effort and expense, and yet are of no value.

#### Both, wine and milk.

4 This is the other price of the word by which he exhorts us, that the gospel is a doctrine profitable for all things, that every man may find a remedy for his need. For because in the

If there are weak and strong in the church, "wine" is given to the strong, who are tormented by the temptations of sin and death, for their comfort. But to the ignorant and weak, "milk" is given for their nourishment, so that they may be instructed and taught.

### V. 2. Why do you count money when there is no bread? 2c.

(5) In these words all other religions, doctrines, and works are refuted and abolished, because all religions, all doctrines, and all works, except this doctrine of grace, are vain, and yet laborious, which do not quiet the heart, but afflict it. But we should note what he says here about all righteousnesses that are apart from grace, namely, that they are laborious and yet futile, as we have learned under the pope.

#### Listen to me.

6 The third prize is that the teaching of the gospel alone gives life. For he says: If you do not hear me, your soul will not live. All other teachings, all other doings kill. Consequently, the righteousness of Moses, the righteousness of all monks, priests 2c. Death and destruction.

### V. 3. For I will make an everlasting covenant with you.

7 He obviously abolishes the old covenant and promises a new one, namely,

#### The certain graces of David.

This is the covenant of grace and forgiveness of sins. For there is an emphasis in the word "grace," which he sets against all merits and works, that we should know from it that our righteousness is a gift of grace, free of charge.

9 But that he adds, "the certain ones," by this he sharpens the encouragement. For the

The fearful and weak hearts are always afraid that such great promises (because they are offered in mere words) will be in vain and deceive those who believe in them. So that he may counsel our weakness, he calls them "certain graces," that is, true ones, which he will keep true and fulfill as they are believed.

10 Here one can make the contrast, and deny this statement: "certain" to all other doctrines and righteousnesses, that they are not certain, but deceive.

11. further, so that one might not understand bodily promises of the land of Canaan, therefore he adds: "the certain graces of David", so that he might distinguish the graces of the new covenant from the graces of the old covenant, according to which he promised the land of Canaan to the fathers [2 Sam. 7, 12. Apost. 13, 34. Ps. 89, 25.ff.].

#### **V. 4. Behold, I have set him as a witness to the people.**

12. Until now he has encouraged the Jews. Now he says that this grace shall be extended to the ends of the earth. Not only you Jews shall be made fat, but also the Gentiles. Consequently, this new covenant will extend farther than the old. But there is an emphasis in the word "witness," for a witness is one who speaks. Since Christ is to reign among the nations, he is set up as a witness and is to rule through testimony, that is, through the preaching of the gospel. In this way everything is built on the word, not on present things.

#### **V. 6 Seek the Lord, because he is to be found.**

(13) The fourth part of the exhortation contains threats, as if to say: I have praised the benefits of the gospel to you; now, if you are not moved by your benefits, at least be moved by the danger and harm that will come to you. For if you do not accept the word now, it will be taken away from you; afterwards all your efforts will be in vain. You will seek, but find nothing; you will call, but no one will hear you 2c.

(14) Thus we also exhort people today to accept the present light. For there is a danger that the word will soon be snatched away from us again, and that there will be no certain teaching anywhere in which people can be instructed. The Anabaptists and others are already paving the way for this. For Satan does not sleep, and we live in the highest ingratitude.

#### **V. 7: Let the wicked forsake his way, and the transgressor his thoughts, and turn unto the Lord; and he will have mercy upon him, and upon our God: for with him is much forgiveness.**

(15) The ungodly and the unrighteous are the most apparent saints, and in sum, all those who do not keep this mercy by grace and the righteousness of Christ. Now although this is the most lovely promise with which he admonishes the ungodly, it is generally in vain with the ungodly, because they do not want mercy and forgiveness, but to be righteous. Therefore we must first do this, that we recognize the sins. If we do this, grace will not leave us.

#### **V. 8. For my thoughts are not your thoughts 2c.**

16 This is a refutation of the adversaries who, when they hear these promises and exhortations, oppose their merits and the works they do, like the Pharisee in the Gospel: "I fast twice a week and tithe everything I have" 2c. Luc. 18, 12. Here these pompous people make the objection: Are these not good works? Therefore God answers here: These are your thoughts, he says, but I think quite differently. Therefore, let your thoughts go, and despair of your strength, and look to mercy by grace, and you will attain to my thoughts, that is, to my righteousness, by which I make you righteous by grace and for nothing. For there is an emphasis in the word "your," namely, which the Holy Spirit has not wrought in you by the word, but which you have devised yourselves, however good they may appear to be.

17 This is a very strong refutation, by which he condemns all human thoughts of God and of the righteousness of God; for he does not speak of the thoughts of an adulterer, a fornicator, a thief 2c. For what would it be necessary to condemn that which otherwise condemns the whole world? Therefore, the distinction that God condemns only the evil thoughts and not the good ones is inconsistent. For the thoughts of one's own righteousness are very holy thoughts according to reason. This also shows how beautifully the adversaries set up their doctrine of free will. For God says without distinction, "Your thoughts," they may be good or evil, "are not my thoughts."

**V. 9. But as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.**

He condemns all our ways, deeds, devotions, and works because they are earthly, and demands heavenly things in exchange, that is, Christ's mercy and righteousness, by grace and for free, by which alone we are saved if we take hold of them in faith.

19 Furthermore, he does not call "his ways" a way of provision, but of righteousness, by which we are to be made righteous. For it is a twofold way. One way is ours, which man seeks and prepares for himself by his own powers and actions. The other is the way of God, which is not prepared by us, but by John the Baptist through the Word [Matth. 3, 3], so that the Lord may do and work everything in us. This is the way, when one believes with all his heart that Jesus Christ has done enough for us on the cross and has given us his merit. This faith is followed by worthy fruits. But this is done in us by the Holy Spirit. Therefore, whoever has not been imprinted by God through the Holy Spirit cannot endure. Thus, above and beyond the virtues practiced in worldly government and in the household, he requires a divine power, namely, that we accept the grace that is offered and given to us freely.

**V. 10. for as the rain and snow 1) fall from heaven.**

20 The exhortation goes this far. Now he instructs the weak that they should not be offended at the lowly character and foolishness of Christ, who is afraid to do such great things by the voice of man. For if you look at the word, you will not see any power in it. For the mouth of man, not strength nor weapons, sustains this kingdom. That is why hearts are shocked when they hear that such great things are to be accomplished through the word. Therefore the price was necessary, which he treats in a suitable simile, by which he attributes everything to the word. That the earth brings forth fruit, the glory is not to be ascribed to the earth, but to the rain and snow. In the same way, the Word works in us to make us fruitful and do good works, after we have been justified by trusting in the mercy that the Word presents to us.

**V. 11. So shall the word that proceedeth out of my mouth be: it shall not return unto me void, but it shall do that which I please, and it shall prosper when I send it.**

21 Therefore let us follow this word, and the Holy Spirit will also be given to us, who will be powerful in us.

Furthermore, the word "mouth" is not to be taken for an invisible mouth, but the mouth of Christ is the mouth of Peter, Paul, and all those who speak the word of God. It is impossible for the church to be without the word, and the word without the church.

(23) The fact that he says, "He shall prosper when I send him," indicates that the word will bring righteousness and salvation to us. But this does not happen without trial and the cross. That is why he added: "He shall prosper." As if he wanted to say: As much as he is resisted by the world, by Satan, and by your conscience, he will still succeed.

1) In Latin: nukes instead of: Beekeeper st nix in the Vulgate and in our Bible.

### V. 12. For you shall go forth rejoicing.

24 He alludes to the exit from Egypt. I will bring you out in joy from the new Egypt, from death, from hell, from sin, and from troublesome righteousness, into the kingdom of grace and forgiveness of sins, that you may have everlasting joy in the Spirit. Before, when you were under the law, everything was full of sorrow and trouble, because the heart was not at rest; but now, through faith in Christ, you shall have peace and joy.

(25) But we can see from our joy the lack of our faith. For as strongly as we believe, so strongly must we also necessarily rejoice. But this joy is in tribulation, that though we feel sins, want, persecution, 2c. yet we say, What do I ask? I have Christ; the One is to me instead of all the treasures of the world, as we read of a Roman citizen who, when deprived of his goods and driven into misery because of faith in Christ, said, "At least Christ you will leave me! To him it seemed during his bodily affliction "as if all the mountains and hills were rejoicing before him with glory.

### V. 13. Firs shall grow for hedges, and myrtles for thorns.

26. there will not be left in the church vexatious and unfruitful hedges and thorns; that is, the unfruitful and harmful statutes of men will be eradicated. There will not be sorrowful consciences, but useful, fruitful and tall trees will grow up. There will be useful people and many good works in the church. Furthermore, all this happens through the rain, that is, through the Word.

### And to the Lord shall be a name and an everlasting sign, which shall not be cut off.

27 Christ's name is this, that he should be a Beatificator, justifying by grace and freely, condemning all our works, and giving us his works. Where this name and this teaching is, there is a sign of Christ's presence. The Augustinians, Franciscans, Dominicans and others have lost this name 2c. because they have something else by which they want to be blessed, namely their rule and their vows. But this name of Christ shall be eternal, which the gates of hell shall not cut off, as it is written in the Christian creed: "I believe one holy church" 2c.

## The fifty-sixth chapter.

In the beginning of this chapter, Isaiah acts as a minister of the law, exhorting the people to the righteousness of the law, so that through the law, as through a disciplinarian, they may be prepared for the future kingdom of Christ. In the rest of the chapter, he comforts those who had come from the Gentiles in his time that they should not consider themselves aliens from God's people, and promises them that even though they were not of the seed of Abraham, God would still accept their sacrifice and call them more.

### V. 1. Keep the law and do justice.

2 These are words of the law. He says: Be devout in this discipline of the law and

righteous until Christ comes. But herewith he touches the two pieces of righteousness, that they should both preserve the innocent and condemn the guilty.

### For my salvation is near.

3. he promises the future of Christ. But one must notice that he distinguishes his righteousness and salvation from the legal righteousness and salvation. For there is an emphasis in the pronoun "my." For the righteousness of the law is a childish and servile righteousness, by which we learn to hunger after the righteousness of GOD. Thus he connects faith and fear. For this is why he promises the righteousness of God, so that he may bring the people

from reliance on works, and at the same time keeps them in the righteousness of the law, so that they will not be made worse by licentiousness.

### **V. 2: That he keep the Sabbath.**

On the Sabbath day they refrained from work for the sake of worship. Therefore, under the name "Sabbath" he understands all that which we owe to God, that is, the first table of the Ten Commandments. Again, when he says: "And hold his hand, that he do no evil," he includes all the works of love, that is, the other table.

### **V. 3: And the stranger who has gone to the Lord shall not say.**

This is the most important passage in this chapter. For they that were converted from the Gentiles doubted, and thought that their labour in the religion of the Jews was vain, because they had no promises, and were not of the seed of Abraham. These thoughts of their timidity are beautifully indicated by the prophet: Who knows whether I please God? "The LORD will separate me from his people" 2c. For this speech is the speech of such a conscience that feels sin, death and condemnation. Therefore the Holy Spirit comes before them and says: You are not separated; believe that you are united with this people 2c.

6. the little word "not" should be written with golden letters, and we should imprint it deeply in our hearts, who doubt God's grace. For such thoughts of despair are not God's, but Satan's thoughts. But the one who can grasp this "not" in his heart at the time of temptation is blessed.

### **And the blinder shall not say.**

(7) This may be understood by those who were cut in the letter, or by a secret interpretation that it means proselytes, who were barren among the people. For this was a curse of the law, if someone left no seed.

### **Behold, I am a barren tree.**

(8) Though I do many things in this religion, yet my conscience tells me that I am a dry tree prepared for the fire.

### **V. 4. and firmly grasp my covenant.**

9 Namely, the promised Christ.

### **V. 5. 6. and a better name.**

010 Such sons as these, though they be not of the seed of Abraham in the flesh, yet will I prefer them unto the unbelieving Jews, which are of the people. As if he wanted to say: I would rather have a believing servant than an unbelieving son, according to the saying [Deut. 32, 21]: "I will provoke them on that which is not a people" 2c.

The foolish papists have misused this passage to praise chastity. But not only widows and virgins are chaste, but also married couples have their chastity, and that the very purest. And as for righteousness or merit, neither are husbands preferable to virgins, nor virgins to husbands. For the states of human life are praiseworthy, but righteousness is in Christ alone, not in the species of life. Secondly, the prophet is not speaking of the praise of virginity, but is comforting the barren of the blessed that they should not despair of their profession, and he is speaking expressly of those blessed who keep the Sabbath and hold fast the divine covenant. Therefore, he is not speaking of the praise of the circumcised or of virginity; but of the praise of those who keep the commandments. Cornelius, in the Acts of the Apostles, was better than many Jews; but it does not follow that he was better than others because he was a man of war. So one must judge also from this place. For the status does not make us Gods pleasant, because it belongs to the worldly regiment and is an external thing, but the observation of the divine commandments.

### **V. 7. These I will bring to my holy mountain.**

(12) The Gentiles who have come shall also have a part in this religion and promise, and because they believe my promises, therefore their sacrifices shall be acceptable to me.

### **For my house is called a house of prayer to all peoples.**

13. this is the reason why those who are cut off and those who are converted from the Gentiles have given him



because this service is not given to the Jews alone and they are not God's people alone, but because it is a house of prayer for all nations [1 Kings 8:43, Matth. 21:13]. So also before the birth of Christ it had to be fulfilled what was promised to Abraham, that he should be a father of many nations [Gen. 17, 4].

### **V. 8. 9. All the beasts of the field, come and eat.**

14 Hitherto he comforted the desponding and godly hearts; now he turns to the other part of the people, to the proud and defiant, who thought they were so gathered that they could not be scattered, because they were of the seed of Abraham. These he scares with threats that they will be devastated by the Assyrians and other neighboring nations. For it is a prophecy of the calamity to come.

15 He calls the Assyrians and Persians "animals.

### **V. 10. ii. All their watchmen are blind.**

The cause of the future calamity is that the law and the word have been lost. Even the princes of the people, he says, and the teachers, who should teach others, do not do their office, they are "dumb" and yet "strong dogs", they only serve their belly, otherwise they do nothing. This is a beautiful description of the false prophets, that they know nothing and are dumb dogs, that they are lazy, stingy, and given to indulgence. Such people are nowadays the pillars on which the papacy rests; therefore it is no wonder that it is so beautifully defended.

### **Each one looks to his own way.**

(17) This may be understood of the outward vices. But I like it more to be taken from the apparent ways in which the hypocrites walk. Thus a Franciscan follows the rule of Franciscus; he is not concerned about the Ten Commandments and the teaching of the Gospel, as if it were a common thing that belonged only to the rabble.

### **V. 12. Come, let us get some wine.**

18 These words are spoken in imitation. As if he wanted to say: You search with

Their teachings and life are nothing other than that they may be fat bellies and live gloriously. For I do not think that one must look for a secret interpretation here. We see this also in our papists, who live in the greatest indulgence and the highest licentiousness. Some years ago it was a disgrace to keep a whore at home; nowadays they take even the wives by force without any shame. Thus it has gradually happened that, having fallen from godliness, they have fallen into hypocrisy; then from hypocrisy they have fallen into avarice, and from avarice into licentiousness, so that nowadays neither their teaching nor their life is to be praised.

### **Cap. 57, 1. But the righteous perishes.**

19. Those lazy bellies, he says, pay no attention to the righteous; but the. The righteous have a gracious God who will give them peace and a pleasant rest from calamity.

20) "Before the calamity", that is, before God destroys the wicked by an extraordinary calamity, as He says to King Josiah [2 Kings 22:20]: You will be taken away, so that your eyes will not see all the calamities 2c. Thus the apostles and the rest of the saints were snatched from the destruction that came upon Jerusalem, but the ungodly multitude was gathered into one heap and suffered the punishment. It will be the same for us. There are still some godly people living everywhere, for whose sake God is postponing the punishment. But when these will be gone, the fall of Germany will follow.

### **Before the misfortune (A facie malitiae).**

(21) It will be clearer if it is translated thus: Before the calamity comes, the righteous will be taken away and will come to peace and rest in their chambers, because they have walked rightly. Now this is a glorious saying, which comforts us that after death we shall rest securely in peace, since we shall feel no adversity. But how or where this will happen is not for us to know. For it is enough to know only this, that it will be a peaceful rest.

# The Fifty-Seventh Chapter.

1 This is a general punishment of hypocrites and of those who go against the word. For he condemns the works saints and idolaters for sinning against the first commandment. First, in that they choose a place other than the one commanded to them by God. Secondly, that they put their trust in their own works and in the carnal arm, and despise the true God. Therefore, he threatens that at the time of their misfortune all their deeds will not help them.

Then he adds the opposite, and comforts the godly. The godly have all good things superfluous; now if they should fall into misfortune, God will help them, comfort them and refresh them. Of the righteous, he says, I have said that they shall be carried away from calamity; but you the wicked shall not be so. For you will be kept for calamity because of your ungodliness. Just as if we wanted to punish our tyrants: Come now, ye slay the holy ministers of the word; with sword, and fire, and water, ye persecute the limbs of Christ. But it shall come to pass, when ye have put them out of the way, that ye yourselves also shall perish, and be damned for ever.

## V. 3. And you, come near, you children of the dialler, you seed of the adulterer and the harlot.

3 Our adversaries have almost only this single accusation, which they raise against us, that they say we are blasphemers, and know nothing else but that we utter invectives against the pope and the princes. Therefore, learn to make a distinction among invectives. For this is not a swearword unless it is spoken by a person who should not speak it, that is, by a private person who is not in public office, just as it is not a death blow when the authorities kill people, but when it is done by a private person. Thus

The prophet here utters the harshest invectives against the synagogue and the people of God, calling them children of an adulteress. And he could have been reproached, as we are: Who then are you, that you revile the princes of the people, and the chief teachers? Truly, they are not all evil, though there are some among them 2c. w) But the prophet is excused, first, by his teaching and preaching ministry, which is meant to punish, and second, by his intention to correct the people. For he does not do it to disgrace the Jews or to avenge himself for a wrong he has done, but so that they will recognize the sin and return to the right path.

4 But here he accuses only the sins committed against faith, not the outward vices, and acts against those who in appearance were the most holy and devout, not against the gross malefactors, whom also reason and the world condemn. For this is why he calls them "children of the dialler and adulterer," that is, of the synagogue, because they had confidence that they were righteous by their works, which they themselves chose. For diurnal election is a deceit, and adultery is ungodly. x)

Therefore, all the doctrines and religions other than the doctrine of faith, which praises the mercy of grace in vain, is a diatribe and sorcery, and all the teachers who deviate from the sound faith are sorcerers, and even bewitched by their own opinion.

## V. 4. In whom then will you have your pleasure?

(6) This shall be the glory of the word, and of the ministers of the word, that they shall be accounted a mockery and a laughing-stock, and shall be rejected by the

w) Before the following the edition of 1532 has: But you should notice here that although these are the very hardest swear words, nevertheless Isaiah does not sin. For it excuses 2c.

x) Instead of H5, the 1532 edition has: Dergleichen sind alle Menschenlehren und Satzungen.

Wise men of this world are pulled through. Furthermore, if Isaiah suffered this, what wonder is it if we too must endure such things today from the godless world? [Instead of *super quem iustitias* in the Vulgate, translate in the future tense: In whom will you now have your pleasure? As if to say, My prophets, whom I sent to teach you the right way, you have had for mockery, but when misfortune shall overtake you, then you shall see whom you have mocked.

### **V. 5: You who run in heat to idols.**

7 [Instead of: *Qui consolamini* in the Vulgate] translate better: *Qui ardetis*, [you who run in heat] namely with love against the idols, like the animals when they are in heat. And here he enumerates their ungodliness. You sin twofold, he says, against the first commandment, both by choosing other places and leaving the place that God has appointed for you, and by putting your trust in these works of your own choosing and not in your God. For this is the manifold adultery that He punishes.

(8) By the word "running in fervor," he has appropriately depicted the nature of the hypocrites, since they are very fervent in their idolatries, just as under the papacy there was a tremendous fervor and zeal in building churches and distributing alms. Now that the true religion is taught, and people are properly instructed about good works, everyone is extraordinarily cold.

### **V. 6. Your essence is on the smooth brook stones.**

9. translate *In partibus torrentis pars tua*: "Your being is at the smooth brook stones", that is, your pleasure, your joy, your life. Those who thus despised the temple which was appointed to them by GOD for worship, they also slaughtered their children by the brooks, and in the places which they had chosen for themselves. But this happens as a punishment, so that those who do not give Christ a penny when they are asked for it, freely waste all their wealth for the honor of the devil.

### **Should I take comfort in this?**

(10) Here he makes the judgment: "Works chosen by myself in this way do not reconcile me, however great they may be, but only provoke me the more to anger and offend me. Add to this the devotions of the monks, the vows, the masses for the living and the dead, the indulgences, the pilgrimages, the pardons, the fasts 2c.

### **V. 7. You make your camp out of a high lofty mountain.**

11. camp or bed he calls the practice of idolatry and idolatry itself, objects of worship and altars.

### **V. 8. and behind the door and the post you put your memory.**

12) "Memorial" is the place where they worshipped their idols. As with us, so with them there were special altars in almost every noble house.

### **You love their camp where you first see them.**

13 [Instead of: *Dilexisti stratum* in the Vulgate] can be translated more appropriately like this: *Diligis cubile eorum ubicunque videris*, that is, where you find a comfortable place, you choose the same for your idols.

### **V. 9. You burn oil for the king.**

14 [Instead of: *Ornasti te regio unguento*] translate like this: You went to the king with oil, so that you might make a covenant with him. Here he remembers another sin against the first commandment. This is how it goes: those who have once fallen away from the sound faith fall from one error into another. Before he condemned trust in one's own righteousness and works; here he condemns trust in men. Thus, trusting in works is followed by trusting in men.

### **V. 10. You worked yourself to pieces in the multitude of your ways.**

He punishes the miraculous rut of the saints of works in their deeds. In the true religion, however, everything is cold.

**But because you find a life of your hand, you do not grow weary.**

16. you despise my ways, you have invented other ways of life according to your hand; in these you continue diligently, as it were in senseless lust for human help.

**V. 11. Before whom are you so careful?**

(17) The hypocrites and the saints of works not only do not trust in God, but they do not fear Him, but they fear their idols and the statutes of men, as it is said in the 53rd Psalm, v. 6: "But they fear, because there is nothing to fear. Thus a monk causes himself great grief that he does not change his shepherd and his rope, that he does not pray his Horas, over which he has no command from God 2c. But that he blasphemes God and neglects his neighbor does not even occur to him.

**So you deal with lies and do not think about me.**

18 These are very harsh words of reproach, that he calls all their worship "lies. And he demands only this, that they should remember him, that he is kind, merciful. But you do not do this, he says, because your heart is full of thoughts of idols and trust in men.

**V. 12. But I will indicate your righteousness.**

19 This is a threat: Your righteousness, on which you now rely so surely, I will put to shame by the word. Then your idols will not help you, nor your works. All these will be scattered like dust blown by the wind. Thus we see that in adversity there is nothing more despondent than the saints of works, while in good days there is nothing more defiant than they. But there is a special emphasis in the pronoun "yours," as if to say: My righteousness is firm and everlasting, yours is not.

**V. 13. f. If thou shalt call, let thy multitudes help thee.**

20 That is, your idols, your righteousness, and your works, of which you have made many.

**He who trusts in me will inherit the land.**

21 Now he turns to the godly and comforts them. Let it come to pass that those who believe in him may remain in the true church, abounding in both bodily and spiritual goods, that they may also teach and save others.

**V. 14. And will say, Make way.**

22 [Instead of: Et dicam] translate in the third person: "And will say." Those who trust in me, he says, they alone will be able to teach others rightly. First they will say, "Make way," that is, they will punish the world for sin, and show that there is not yet a way with men; that the impulses must be removed from the way, namely, reliance on works and other self-chosen doings. This teaching is not understood by those who do not believe.

**For thus saith he that is high and exalted, who dwelleth for ever, whose name is holy; who dwelleth on high and in the sanctuary, and with them that are of a contrite and a humble spirit; that I may quicken the spirit of the humble, and the heart of the contrite: I will not always contend, nor be angry for ever. 2c.**

This is the other part of their preaching, with which they restore the hearts that are frightened by the contemplation of their sins through the promise of grace. You feel the sins, you feel the wrath of God. "The LORD is near to those who are brokenhearted," as it is said in the Psalm [Ps. 34:19]. Therefore, do not despair, for the Lord wants to dwell with those who are brokenhearted and humble; he hates the defiant and the secure 2c.

(24) When he adds, "I will not always be angry," he admits that he is angry, but it is an anger that lasts only a moment. If we now bravely persevere in the faith of grace, "a spirit shall move from his presence," with which he will warm and refresh us.

**V. 17. I was angry at the iniquity of their avarice.**

25 He gives the reason why he will strike them. Because he sums up both,

Threats and consolations, and treats the threat of future calamity in such a way that he still leaves some hope of peace. For it is through the scourge that the foolish are brought back to the right path.

26 But he beautifully connects avarice with trust in works. <sup>y)</sup> For hypocrisy and mammon are two idols joined together.

### **I hid myself and was angry.**

(27) It is far more difficult for God to hide than to strike. For when people in misfortune do not have the word of God (for that is "to hide"), then each one attacks God with his deeds and works. So did Ahaz, so did Saul, who took refuge in the soothsayer and in his sacrifices. But those who have the word first recognize that they have earned even far greater punishments for sin, and ask for salvation because they believe God, who has given them His promise. Finally, they also amend their lives and do good to their neighbor.

### **V. 18. But when I looked at their ways.**

(28) These are our merits by which we deserve mercy, namely, our misery and misfortune, that we err in our doings, and have need of the mercy of God, without which we must perish.

<sup>y)</sup> Instead of the preceding from § 25, the edition of 1532 offers: This is the reason why he wants to strike the wicked, namely for the sake of the vice of avarice, and not only for the sake of avarice.

### **V. 19. I will create fruit of the lips.**

29. translate like this [instead of: Creavi fructum]: I will make wide lips to say: Peace, peace to him who is far away 2c. <sup>z)</sup> The lips are called wide from the word, which is propagated far and wide. For it is a way to heal and redeem when God sends His word. This happened at that time, when peace was proclaimed under the reign of Cyrus, and the Jews were restored to their land. For he speaks of the punishment of the Babylonian captivity. Paul made Eph. 2, 17. out of this special (particulari) saying a general one. He says: Just as he proclaimed peace to all Jews and Gentiles in the time of Cyrus, so he has come now 2c.

### **V. 20. But the wicked are like an impetuous sea.**

030 The godly, saith he, shall have peace through the word: but the wicked despise the word, and will not have peace in mercy, but in their own righteousness. But because without the word there is no comfort in adversity, they will be troubled and wearied with their doings, and will always have a troubled conscience. For then they will feel that all our works, all human righteousness, is rubbish.

<sup>z)</sup> The 1532 edition continues here like this: This is the way to heal, namely through the word. This is 2c at that time.

## **The fifty-eighth chapter.**

(1) In the foregoing he punished sins against faith; here he attacks the fruits of unbelief and the outward vices which were hidden under their hypocrisy. For these are the two most important things, that first faith should be taught, and then good works. Now the Jews not only omitted the commandments of the first tablet,

but also those of the second tablet, because of the superstitious works of human statutes. And this is what they are reproached with here. Therefore, he condemns the trust they placed in their fasting and lists the sins that were hidden under this fasting. Then he teaches what true fasting is, namely to practice works of love, and adds

He adds excellent promises for good works. Finally, he also rejects their Sabbath, and teaches what is, to keep the Sabbath. But he also adds a glorious promise to this piece.

**V. 1. Shout confidently, spare not, lift up your voice like a trumpet.**

2. he indicates what the trumpet meant in the Old Testament, namely the sermon.

This is an excellent passage against the hypocrites, who choose seeming works, fasting, walking sadly, 2c., and yet are full of avarice, cruelty, lust, and other passions. The cause is this: because when one has departed from the faith, the hearts must necessarily be taken over by the devil, who then covers these hidden vices with the appearance of works, and makes men puffed up with the vain hope of holiness.

**V. 2. They seek me daily.**

(4) He says, "Not only do they fail to obey the first commandment, not only do they not obey the commandments of the other table, but after they have completed their fasts, they rightly challenge me, wanting to know the reason why I do such and such, since they deserve nothing.

**They rightly challenge me, and want to get right with their God.**

As it is said in the Gospel [Luc. 7, 35]: "Wisdom must be justified by her children. Not that they do this openly, that they want to be right with God, yes, they even boast themselves of the service of God and their obedience to God, but they are right with God when he speaks to them through the preaching of his word and punishes them through it; and this God, who speaks to them through the godly, they deny and reject. For they reject the word, they also reject the ministers of the word, who punish vain superstition; against these they boast of their righteousness, and so they right with God.

**V. 3. Behold, when you fast.**

5 Here he adds the reason why he rejects their fasting. For since he says: "So

you do your will," he indicates the contrast. As if he wanted to say: I wanted you to do my will, but you are fasting to cover your will and your sins, which are greed, avarice, contempt and cruelty. So today the monks and priests of the pope cover their very grave sins, namely, persecuting the word, killing the innocent, blaspheming Christ 2c., with their apparent works, that they say mass daily, pray much, live celibate. Therefore, he does not condemn fasting outright, but he condemns such fasting, which was made into a cover with which they covered their evil will and set it against the will of God.

**V. 4. Behold, ye fast, that ye strive and quarrel.**

(6) In your fasting you are devout, but with your neighbor you deal most cruelly. For, as he wrote: Vera iustitia compassionem, falsa autem indignationem parit [true justice inspires compassion, but false justice inspires anger]. Examples are before our eyes today. For the adversaries who so fiercely defend good works are very vengeful and very cruel people, who deal by day and by night with nothing but how they may judge us, and secretly lay snares, and how they may do us the greatest harm. But it is a misery that they are so blind that they do not recognize this hidden vice themselves, but must first be taught against it; and yet it is not yet recognized. For with their cruelty they pretend to zeal for justice, and of their tyranny they say they are doing God a service. But for this service they will receive their reward from the devil.

**Do not fast as you are doing now, so that a shout will be heard from you on high.**

7. a cry, namely about you. For he indicates that the poor who are oppressed by the saints of works through violence and injustice cry out to God; as it is said about the blood of Abel in Gen. 4, 10, and above Cap. 5, 9.

**V. 5. Was this supposed to be a fast?**

(8) Here we see how far the holy papists differ from the Jews, whom the prophet is here chastising. They put the main part of their religion in outward gestures: they walk sadly and hang their heads like a rush. This is a very beautiful simile. In a rush there is nothing solid, nothing strong; the surface is exceedingly thin and smooth. The hypocrites are also completely like this: from the outside they have a good appearance, but inside there is nothing solid or thorough.

**That a man should lie on sackcloth or in ashes.**

9. sack means a lowly garment; ashes a miserable sitting, according to the custom of this people.

**V. 6 But this is a fast that I choose: Let go which thou hast joined with unrighteousness.**

10 That is, let go of those whom you have bonded through injustice and avarice, namely, your debtors.

11. Furthermore, it should be noted in this passage that no fasting, nor any other works, however holy and good they may be, are pleasing to God if the duties of love are omitted. Therefore Christ says in the Gospel [Matth. 22, 39.]: "The other commandment is equal to the first: You shall love your neighbor as yourself." Likewise [Matth. 5, 24.]: "First be reconciled to your brother, and then offer your gift."

**V. 7. Do not deprive yourself of your flesh.**

(12) This is a strong exhortation to good works. For he calls his neighbor not a brother, not a father, which are the nearest grades, but "our flesh," which we are to care for and help when it suffers; we are not to nourish it for pleasure and lust. In the same way, lazy people should not be helped, but forced to work.

**V. 8. Then your light will break forth like the dawn.**

(13) These are excellent promises, that the merciful will have abundance of all kinds of goods even in this life; as it is said [Luc. 6:38], "Pray, and it shall be given you."

14. "Light" means bliss, peace, well-being 2c.

**Your righteousness will go before you.**

1.). Good works will strengthen your conscience. Your conscience will bear witness that you have not injured anyone. Thus good works establish our calling and election, as Peter says [2 Ep. 1:10], and free us from the conscience of evil works among men. For we are not dealing here with the doctrine of justification.

**And the glory of the Lord will take you.**

From this testimony of your conscience and from your works, you will certainly be assured that God is well pleased with you and approves of your works. Thus, a godly mother knows for certain that if she does her duty in educating the children, this work will please God. Thus, the glory of works consists in the fact that we can say with a clear conscience: I know that this work pleases God. For the glory of faith is another, which says: I know that I am righteous by grace alone 2c.

**V. 9. Then you will call, and the Lord will answer.**

17 He also promises certain help in the tribulation. For the prayer of a man who walks by faith is answered without fail.

**So you do not throw anyone complaining to you.**

18 In these words he makes the promises great. Just as he exhorted to good works in general [vv. 6-8], so I understand this especially of the preachers of the word, with whom they treated unkindly.

19. "If you will not have anyone complain to you," that is, if you stop using my pro-

phets, and deal evil with them. Likewise, if you will stop "pointing fingers," that is, ridiculing my servants and persecuting them with all kinds of shameful speeches.

20. "And you will let the hungry find your heart," that is, if you satisfy him, your light will rise in the darkness, that is, you will have an abundance of all goods. For it is a promise of happiness, and of a good conscience.

**V. 11. And the LORD will satisfy your soul in the drought.**

21 [Instead of: Implebit splendoribus] the Hebrew says, "He will satisfy your soul in drought," that is, you will be abundantly comforted in adversity.

**V. 12: And by you shall be built up that which is waste.**

You will not only be comforted, but you will also be happy in everything you do. You will help many, benefit many, and be the cause of many very good things, not only in *private* but also in public 2c. This is how Naaman the Syrian sustains his people [2 Kings 5:1].

**And will lay foundation that will remain for and for.**

You will do such things that will be beneficial and lasting, whether in the worldly government or in the church.

**And shall be called: He who fences the gaps.**

24. "A fence" means, to speak in the manner of the Hebrews, the remnant. You will be useful to all, both to the churches and to the communities you will order. Thus is a godly man tried, and fitted for all good work [2 Tim. 3:17].

**V. 13: When you turn your foot away from the Sabbath.**

(25) Just as he punished the fasting of the Jews before [vv. 4, 5], so he punishes their Sabbaths here, adding what it is,

To keep a true Sabbath, namely, to abstain from our works, whether they are actually evil or good in appearance, which we choose ourselves without God's word; such were the masses and other ungodly services on our Sabbaths. And the Sabbath is praised when the Word of God is preached and diligently heard. For in this one duty lies the service of God, that we hear God's word diligently, and obey it by faith 2c.

226 Now mark, that the sabbath day is polluted by the works which we ourselves choose: for he rejecteth our foot on the sabbath day, that is, the works which we have chosen, and also our will and our ways.

**For thus shalt thou praise the same, if thou doest not thy ways.**

(27) What could have been more clearly said than that the Sabbath consisted in abstaining from the things that pleased thee, even from speaking, and sanctifying the Lord in the works which he commanded? But the wicked do not believe that the Sabbath is defiled by works and services of their own choosing, but as if they were blind, they persist in this opinion, thinking: I do this work with a good intention, and it pleases me; therefore God must also necessarily approve of it, and it must please Him 2c.

**V. 14. Then you will delight in the Lord.**

(28) This is a good promise, but the wicked despise it as well as they despise the threats. For he promises that it will come to pass that we will delight in all that God commands and does, that we will be well pleased with the teaching of the gospel, and that we will thank God for having brought us to this knowledge, that we know what it is to have the Sabbath and not to keep it. And we can comfort ourselves in adversity, so that we can patiently endure whatever comes our way. These are tremendous gifts.



# The fifty-ninth chapter.

In this chapter, the prophet answers the wicked who attributed the present calamity not to their sins but to the word of God, just as now, after having begun to teach the word of God, everything is burning with discord and murder. Now the wicked, who are hostile to the word, say that the gospel is the cause; and they see only this, that the world is oppressed with calamity. For their sins they do not see, nor the utter ingratitude of persecuting God's word, which in truth are the cause why God hastens His chastening or calamity.

But God is wont to do so: as often as a calamity is imminent, he sends his word beforehand, as a messenger of the calamity, so that the wicked may be invited to repentance, and the godly may learn patience, so that, strengthened by the word, they may be able to endure in the future calamity, and not, as the wicked, overcome by the calamity, succumb. Thus before the flood of sin was Noah, before the destruction of Jerusalem Christ and the apostles; and now, in our time, before the future of the Turk, and before the dreadful day of judgment, Germany has been given the clean gospel.

The order of this chapter is as follows. He says that the cause of the present tribulations is not his teaching, but the sins of the people, and adds a list of the sins and the punishments for them. Finally, he comforts the pious and adds the promise that these tribulations will come to an end, not because of any merit of the people, but because God has had mercy on them; as it is said in the 79th Psalm, v. 9: "Lord, forgive us our sins for your name's sake.

## **See, the hand of the Lord is not too short.**

4. although God would like to help you 1) and He could, but your sins

1) Erlanger: Vo8 instead of: vos.

stand in the way, that he cannot do it. For the prophet sees the grumbling of the people, who fasted, sacrificed, and observed holidays in their time of need, and yet felt that their misfortune was growing daily. They blamed the cause of this on Isaiah, just as even today the adversaries blame the cause of the present troubles on us. Here it is necessary for the godly to cry out: "The hand of the Lord is not too short"; the fault is not in us, but in you, who resist the word and have no new one over the exceedingly great sins you commit daily. Repent by recognizing your sin and asking for mercy, then God will be with you.

## **V. 3. for your hands are stained with blood.**

5 This is a register of sins. The first one is that they are killers. For they have killed the holy prophets, even as ours kill the ministers of the gospel today.

## **V. 4. There is no one who preaches righteousness.**

6. they do not teach the righteousness of God, but their own. The same he denotes by the word "judge". So he rejects both, the teaching and the life. Because these two pieces are connected with each other.

## **With misfortune they are pregnant, and give birth to trouble.**

(7) This is what the hypocrisy and righteousness of the flesh do. They appear to be pregnant, but they give birth to a ridiculous mouse. For however much a monk labors, all his doings and works are in vain, because he trusts in a vain thing and in the vain idol of his heart.

## **V. 5. 6. they hatch basilisk eggs.**

8. this image is a stab at the doings of the hypocrites, such as Matth. 3, 7. viper-breedings

are called. For no one judges and condemns others so harshly as those who are devoted to human deeds and works. For by hypocrisy they cover their poisonous judgments and bitter hatred, and justify themselves as if they were not guilty of these vices. Therefore the prophet puts this poisonous nature on them. What do you do, he says, with your teaching but hatch basilisk eggs? That is, your teaching makes the most bitter 'people who know nothing but to judge, slander, and persecute others. If you do not understand this, look at the examples of today. The holy fathers in the monasteries, and the highly respectable (eximii) doctors in the high schools become almost executioners of the pious. And so is the whole papacy; and yet they never repent of this cruelty, but keep their masses and their ungodly services quite safely, in order to gain for themselves some praise of holiness.

#### **And act cobweb.**

(9) Their works shine and have a great appearance of holiness, but in reality they are cobwebs, that is, poisoned and useless works. For as the cobwebs look somewhat like a web, but are not fit for clothing, so the works by which, as ungodly men think, righteousness is brought about, are vain and useless. But the hypocrites will be preserved in the divine judgment by their works, just as he will be protected from the wind and the cold who would wear a garment made of cobwebs. It is a most excellent picture.

#### **Eat from their eggs.**

(10) If anyone accepts their doctrine, he is lost, for it is ungodly and false. If someone accuses it, they begin to rage and rage, and seek how they may destroy him. For this is what he means by the words, "If you trample it, an adder will come out."

#### **V. 7. Their feet run to evil.**

11 These are their glorious virtues. But this is how it goes: the holier someone is without the faith

the more merciless and cruel he is against the faithful. Such hypocrites can do nothing else but kill, condemn, judge, slander, and surpass all executioners in cruelty. The reason is that they think they are doing this out of zeal for righteousness. Therefore, while others are slow to kill others, and kill, either because they have been provoked to it by their passion, or have been carried away by it, these run, they do not crawl; and that of their own free will, since no one compels them to it but their insatiable cruelty and diabolical hatred. That is why Christ and John call them vipers [Matth. 3, 7. 12, 34.]. But we seek by the Spirit and the grace of God not to destroy them, but to save their body and soul; but they will not.

#### **V. 8. They do not know the way of peace.**

(12) They do not know the way to peace, since they are frightened by misfortune or by the judgments of God. But the way of peace is this: that without merit, even with the greatest fault, one believes in the mercy of the Lord, as the 55th Psalm, v. 23, commands: "Cast your concern on the Lord. But it is a great thing to set up thus, and to walk apart from oneself in a strange righteousness, which one neither sees nor understands, but hears in word alone. All that is apart from this way is corruption and terror of the conscience.

Therefore, notice that the saints of works and all those who have departed from the sound doctrine cannot be certain of what they are doing, but their conscience is always trembling, and in uncertainty they waver to and fro. Nevertheless, they challenge those who disagree with them and try to bring others to their way by death and other tortures, on which they themselves live with an evil conscience.

#### **V. 9. Therefore, justice is far from us.**

14 Here he adds a lamentation. But it seems that this speech was given at the time when the king of Assyria devastated Judea. But it is natural that this is the case:

When misfortune strikes, hearts turn to religion. That is why they complain here that through so many doings and works with which they toil, they neither become better nor have it better. "We wait for the light," they say, that is, we think that our fasting and our other deeds should avert the present misfortune; but nothing comes of it; likewise, "We grope like the blind," that is, we soon make this or that attempt to remedy our misfortune; but this also deceives us.

(15) Thus, this passage contains nothing but the lamentations of a people who have been abandoned by divine help and who are struggling to preserve and save themselves by their own strength and efforts. But because they do not believe in God, all their efforts fail.

#### **V. 10. We grope after the wall like the blind.**

(16) This can be understood by conscience, but I would rather take it away from the punishment that in distress many attempts are made, which all fail.

#### **We bump into each other at lunch.**

(17) Though they have the word of the prophets, for that is the light of the day, yet they forsake it, and turn unto other things.

#### **V. 11. We are all growling like bears.**

18 When the wicked see that their attempts are in vain, they become angry and grumble. This is the attitude the prophet wants to express here.

#### **V.12. For our transgression before you is too much.**

19 This is the cause of the calamity. The Lord could and would help us; but he allows us to be given away because of our sin.

20 This is what happens to us when we want to pray. For if we are to pray for the state of the church, our prayer first of all prevents the raging and cruelty of the adversaries, who violate the word in the cruelest way.

Then, the negligence of princes and of those in public office; thirdly, the unbridled insolence of the mob, which is so great that it hardly seems to have been so great at any time. Then we sin, each of us without measure, in our offices, and in all this no one repents. These things truly hinder our prayer, that we pray with doubt. For it seems as if God will not hear us in the face of such great wickedness of the world; and yet one should not despair. But we feel that we are being separated from God because of our sins, as the prophet says here.

#### **V. 14. That is why the law also receded.**

(21) We do not punish our sins or the sins of others, nor do good to anyone through good works.

#### **Because the truth falls in the alley.**

Those who preach the word of God purely and loudly will be killed. Nothing but human fools are taught publicly.

#### **V. 15. That there is no law.**

(23) No one condemns and punishes sins; indeed, they justify and defend them as if they were righteousness, just as now the papists do not repent of their tyranny and cruelty.

#### **V. 16. And he sees that there is no one there.**

24 [Quia non est vir] is a Hebrew way of speaking. For the Hebrews use the word *vir* for a pronoun, as Ps. 80,<sup>1</sup>) 18.: *Confirmasti virum dexteræ tuæ* [thou hast confirmed the man of thy right hand], that is, [thy hand be] 2) over that which is in thy right hand. So here it means "that there is no one", as much as, there is nothing for the sake of which God can be gracious to the people.

1) In the editions erroneously: I<sup>s</sup>al. 78. The Vulgate reads: 14ut uauus tun super viruiu üexterue tuuo, et super tüüuiu üouuuus, ^ueru eouürmasti tilü.

3) Added by us for the sake of easier understanding. It seems to us that also here the relation is deficient.

**That is why he helps him himself with his arm.**

25 Now he adds a consolation for the godly. The world has many wicked, and deserves to be turned upside down. But I am mindful of my mercy; for my name's sake, not for the sake of any righteousness they have (for these are nothing), I will help my own. So now he spares Germany, so that he does not subject it to the Turks and other enemies, that his arm, that is, his word may help, which is nowhere else so pure and so loudly acted. And Christ, whose name is attacked, defends himself without taking our sins into consideration.

**And his righteousness sustains him.**

26 This is what restrains him, so that he does not pour out his wrath on us, because he is merciful, and therefore he does good even to the ungrateful.

**V. 17: For he begets righteousness.**

27 Namely, to strike down the enemies of his people and to destroy the king of Assyria. For here, too, he looks at the attitude of those who pray, who are hindered by their sins. As if he wanted to say: You feel your sins, and therefore you despair of help; but I will deliver you. And though the adversaries have just cause against you, for ye are very great sinners, and have deserved these punishments, yet on that account they shall not destroy you; but I will redeem you for mine own sake, and not for yours. For I am righteous and keep my promises faithfully.

**V. 18. Yes, he will pay for the islands.**

(28) All this must be understood by the outward enemies of the Jews. But this passage teaches us that in the afflictions which our sins have earned, this is the only way of praying that the Lord will look to his name and to his word, not to our sins. Such is the prayer of Daniel and many of the Psalms.

**V. 19. That the name of the Lord may be feared by the downfall.**

(29) The Lord will do all these things to defend himself and to spread his name throughout the whole world.

**V. 20. For to those in Zion a redeemer will come.**

30 Paul uses this saying in a different way, Rom. 11, 25. ff. But here it is a general saying, as if he wanted to say: As often as God takes away a present misfortune and redeems His own, He does it through the word. Therefore, Paul, according to his custom, makes a special one out of the general saying, and applies this saying to the case of the synagogue. As if he wanted to say: I recognize that the Jews are fallen and blinded, but they are not yet completely rejected. For they have the promises and the word. But as long as the word will last, so will the redemption. The Gentiles will be added to the rest, and so they will all become Israel.

31 For when he says, "It will come," this is not to be understood of the future of a person or a new Savior, but of the spiritual future of the Word and the Spirit. As long as the word will last, he says, so long will also the redemption of Israel last, namely that some will be converted all the time. But it is already enough for the fulfillment of the scripture that at least some Jews are converted from time to time. If anyone wants to follow Paul's opinion here as well, he must draw this entire chapter to the redemption of Christ and to the blindness that befell the Jews at the time of Christ.

**V. 21. Covenant.**

32. Christ's Passion and the New Testament.

**My Spirit, who is with you.**

From this passage, Paul astutely deduces the redemption of Israel, that it should not be completely lost. Because the word of the gospel remains in the world, the spirit must necessarily remain as well. But the spirit is followed by faith, faith is followed by the fruit of faith and the cross, the cross is followed by calling, the calling is followed by the calling, the calling is followed by the calling.

But salvation will follow. Thus, at all times, some will be converted. This is the article: I believe a holy church, and it agrees with what Christ says [Matth. 28, 20.]: "I am with you always, to the end of the world."

34. but it must be noted that this is the church and this is the true seed, where the Spirit of God and the Word are; the Spirit of God is first in the one who teaches, but the Word is first in the one who hears.

## The sixtieth chapter.

(1) We have often remembered that the office of the prophets is twofold, the one to exhort, correct, and punish the people of their time, which is the preaching of the law; the other to prophesy of the future kingdom of Christ.

2 Since the prophet has acted as a preacher of the law in several chapters, he now turns again to the preaching of the gospel, and prophecies of the future kingdom of Christ or of the church, and says: "A great light is coming," that is, the word of the gospel of Christ, who suffered and was crucified for us, "which enlightens all men who come into this world," [John 1:9] both Jews and Gentiles. But he adds how this light is so quickly spread among all, namely through the ministry of preaching. Therefore, the church is multiplied to an extraordinary degree, it grows and is adorned. Those who join it are preserved; those who do not join it perish. After that he also adds the promise that it will happen that also those will come to the church who have persecuted it. Therefore, in this chapter he does not speak of anything else but the church.

3 But it is a glorious prize of the gospel that he calls it "a light. For where the gospel is not, there is no knowledge of sin. Where there is no knowledge of sin, there can be no righteousness. Where there is no righteousness, there is no life. Where there is no life, there is death. Where there is death, there is sin, hell and the devil. And that he says, "Arise" (surge), means that through Christ we are raised from the dead, from hell, and from sins.'

rise to life, glory and righteousness.

Therefore, it is the greatest things that human reason cannot comprehend; it even resents the fact that such a great treasure is enclosed in the sound of the mouth. Therefore, the prophet uses a somewhat strong word: "Arise," he says, "let not the despised figure of the word endure you; do not be offended by the fact that so few follow the word; do not be deterred by the inconsistency that it offers righteousness without works by faith alone. For these three things make the gospel despised.

### V. 1. for your light is coming.

There is an emphasis in the word "your". As if he wanted to say: The gospel is "your light", not only because it is promised to you, but because you alone will follow it. For all others hate it by nature and abhor it.

### And the glory of the Lord rises upon you.

6. "The glory of the Lord," that is, the eternal things and treasures, the eternal righteousness, wisdom 2c.

Furthermore, these glorious praises contain a secret encouragement that we should listen to the word of God diligently and with the greatest eagerness, and learn to despise everything that is splendid, precious and famous in the world in comparison with the gospel. For in the Gospel all divine treasures, yes, even the Godhead, are offered to us, so that we may become God's children 2c.

**V. 2 For behold, darkness covers the earth.**

(8) He makes the matter great by comparison. As if he wanted to say: Look at all the others who do not have this light; they are nothing but "darkness" and "obscurity. But we must notice here that he calls that darkness which the world admires as suns, namely the righteousness of the flesh, the laws, both divine and human, all the deeds and works of men. For although the kingdom of the world is also an important kingdom, it is nothing when compared with the kingdom of Christ, which pours out upon us through the gospel all that there is of divine goodness. But it must be remembered that this must be taken in spirit and in faith. For in the sight of the world there is nothing more contemptible, inferior and harmful than the teaching of the Gospel.

**He who rises above you is the Lord.**

9 Not Moses, as before. For the gospel offers Christ Himself as our righteousness, salvation and redemption. The words are simple, but greater than a human heart could grasp. For we hardly understand the firstfruits.

**V. 3. and the Gentiles will walk in your light.**

10 Here he abolishes the whole Moses and spreads the holy people beyond the borders of the synagogue. The law was limited in certain ceremonies of this people. But this light will spread further. Therefore, it must necessarily be a different teaching than the teaching of the Law had been. It is not a light of the Gentiles, and yet he says that the Gentiles will walk in it.

**V. 4. These all gathered come to you.**

11 These words indicate that the gospel will be proclaimed throughout the world. Therefore, this cannot be understood in the letter, fleshly way.

**V. 5. The crowd by the sea.**

12 Thus he calls the multitude of the heathen who inhabited the oerter by the sea and the isles of the midland sea.

**V. 6. Midian.**

Midian is toward the Red Sea, and Ephah is a part of happy Arabia. But it indicates that it will happen that these peoples will come to the church through the preaching of the gospel.

**They will all come from Saba.**

(14) Although they did not all believe, the gospel came to all of them.

**They will bring gold and incense.**

(15) I take this to mean in general, that is, they will use their wealth to help the church. This general statement also includes the wise men from the east, Matth. 2, 1. 11.

**And proclaim the praise of the Lord.**

(16) This is the sacrifice of Christians, namely, praising God, confessing the gospel, and teaching others. Otherwise, we cannot repay God for His good deeds in any other way.

**V. 7: All the herds of Kedar.**

That is, "Kedar" also uses his wealth to help the church. However, he calls them "herds" because the Arabs were devoted to cattle breeding. For "Kedar" and Nebajoth are parts of Arabia.

**They shall be sacrificed on my pleasant altar.**

The altar is Christ; the priests are those who teach the gospel. These kill and slay all that is glorious in the world, the righteousness and wisdom of the flesh. For the gospel punisheth all for sin. According to this we are especially, each one for himself, priests, in that we daily slay our old man, as Rom. 12:1 is said. This passage clearly contains the abolition of the sacrifices of Moses and the whole law.

**For I will adorn the house of my glory.**

19. as Paul says, "your body is a temple of the Holy Spirit who is in you" [1 Cor. 6:19.

adorned with various gifts of the Holy Spirit, such as a good conscience, as well as the ability to teach, comfort, punish, and remind others.

20. Furthermore, this adornment of the Christians is so covered with sins, shame, contempt, and other things, that it cannot be seen by the ungodly, as it is written, "The ungodly does not see the glory of the Lord" [Isa. 26:10]. For the ornaments of this house are very spiritual, and cannot be seen with carnal eyes, namely, man is afflicted with sin, with meagerness, with shame, with blasphemy 2c. Thus Christ, hanging on the cross among the murderers, is also a house adorned with the most beautiful ornaments, but hidden, and very much concealed from the eyes. For through this ugly form of his, in which he hangs there, shines the highest patience, the highest love towards us, the highest obedience towards his Father, the life given, the death killed, the hell made empty. Thus, in the most extreme hardships, Christians are showered with light, with life, with righteousness, and are, in a sense, gods. But if one follows the outward appearance, they seem to be devils.

#### **V. 8. Who are they that fly as the clouds?**

The prophet joyfully bursts into a very sweet question. Dear God, he says, how great will be the power of the Gospel? how quickly will it penetrate and pass through the whole world? We prophets are hidden here in a corner, as it were, but at the time of the Gospel One Apostle will fill the whole world.

22 He compares the apostles to "clouds" because of the power and fruit of the word. He compares them to the "doves" because of the fast run in which they fly "to their windows", that is, to their people, where they find listeners.

#### **V. 9. The islands are waiting for me.**

(23) This is the cause of the gospel's running, namely, that the troubled consciences thirst for this doctrine, on which they can safely and surely rely, as has happened to us.

is because we were oppressed by the tyranny of the Pabst, and because our conscience was constantly troubled in our very hard efforts and work. Thus says Christ [Matt. 11:12], "The gospel suffereth violence, and they that do violence unto it snatch it away." For the gospel is a word of life and righteousness; therefore, if it is to bear fruit, it is necessary that it have a suitable workshop in which these things can be practiced, where sin and death are.

#### **Together with their silver and gold.**

(24) I take these words in the same way as above [§15], that they will feed and maintain the church with their wealth. And this they will do "to the name of the Lord"; not for their own glory, but to give thanks to God; not to obtain righteousness thereby, but for the testimony of their gratitude. Thus he distinguishes the church from all other religions, which do everything for the sake of their own name. But the Church alone praises the name of God both by doing and by suffering, and does not look to merit, for it is already righteous beforehand.

#### **V. 10. Strangers will build your walls.**

The church will grow, even against the will of tyrants. Thus Augustine, Hilarius and other strangers have rendered exceedingly great services to the Church. For "the walls" of the Church are not wood and stones, but good shepherds and bishops who take care that the Church is fortified with the word of God against the heretics.

26 In adding, "And their kings shall serve thee," he speaks not of the bodily servitude with which the Roman Pontiff subjected kings and princes to himself, but of the spiritual servitude that kings will obey and believe the gospel, which proclaims forgiveness of sins to the afflicted and threatens death to the unbelieving.

#### **For in my wrath I have smitten you.**

So far he has described the church as it is from within and in spirit. Now he also describes the outward appearance, namely that it is clothed with a garment, which is

"The wrath of the Lord" means, so that the world says: This people does not have God. For this is the foolishness of God, wherewith God deceiveth the world, and putteth to shame the wisdom of the world. For it is not seen that the church is holy, but it is believed that it is holy. But this is the wisdom of Christians, that we can believe that we have forgiveness of sins and a gracious God, under and in the midst of wrath itself, and that we thus keep the word in the most severe temptations, and do not let it be torn from our hands and hearts, however much Satan and the world rage against us.

### **And in my mercy I have mercy on you.**

28 He opposes mercy to wrath. I have smitten thee," saith he, "according to outward appearance, but in fact and in truth I have had mercy upon thee. For the cross, with which I hurt you, seems to be a wrath to you. But I come before thee, and remind thee that I smite thee not because I hate thee, but that I may multiply thee, that I may have mercy on thee, and that I may have the greater opportunity to have mercy on thee. As if to say, If I do not strike you, I cannot have mercy on you. For without temptations there is no place either for mercy or for grace. But when we see ourselves abandoned by all help and human counsel in temptation, only then can faith prove its strength by praying, by demanding, by hoping from God. Apart from the challenge, however, faith and the word are idle.

### **V. 11. And your gates shall always be open.**

29 He promises the highest security, that although the Church is in the midst of her enemies, nevertheless her "gates", as in a safe city, "are always open".

(30) But this is to be done that "the power of the Gentiles" may be brought to it (for so it must be read), that is, the multitude and multitude of the Gentiles. For the church is always concerned with converting others to the faith and calling them to repentance. In the same way, every single Christian is always ready to teach others, to absolve them from sins.

to comfort. For this is indicated by the open gates. Here in Wittenberg we have a gate of the church, through which some enter daily and are gathered to the body of the church. Similar gates are also found in other cities from time to time.

(31) But the wicked do not see this blessing of the church; they only see the punishments and the sins, and that weakness of the church which is attached to its flesh and blood, and which cannot be completely removed in this life, but is finally removed by death. But since we see that even Christ did not keep the multitude of his apostles so pure and clean that there were no sins in them, and that even the angels in heaven, the most excellent creature, have fallen, what wonder is it that we also fall and err at times? Only we have to get up again from the error and from the fall. This happens when we recognize guilt, refrain from sins, and feel that we are sanctified by Christ's righteousness and are justified before God 2c.

### **V. 12 For whatever nations or kingdoms will not serve you, they shall perish.**

In the Gospel, Christ connects the remission and retention of sins with each other [Matth. 18, 18]; similarly, in the institution of baptism, he connects salvation and damnation with each other [Marc. 16, 16]. In the same way, the prophet indicated through the open gates that the forgiveness of sins is offered to all. But of those who do not want to accept it, he says that their sins will be retained and "that they will perish.

(33) Here we see the reason why there have always been such great disturbances in response to the gospel, through riots and wars, and great changes in the rulers, which the godless world ascribes to the gospel, but falsely. For this happens through the guilt of those who are lost, namely because they persecute the gospel. For here we see that the sentence has been pronounced: it will happen that all enemies of the gospel perish. Therefore, if they cease to be enemies of the gospel, they will also perish with the gospel.



of the believing church. For so it is decreed by God that whoever will not enter shall be punished.

**V. 13. The glory of Lebanon shall come to you.**

34. that is, everything that ever had excellence in the synagogue comes to the church, as, the testaments, legislation, promises, fathers, Christ, righteousness, life 2c.

**V. 14. who oppressed you (fili eorum, qui te percusserunt).**

35 This is a Hebrew way of speaking. Thus they say: A son of death, that is, one who will die. So also here: The sons of the beaters, that is, those who have beaten you and persecuted you.

**V. 15: Because you were the abandoned and hated one.**

The church is such a church when it is severely afflicted for the sake of teaching and preaching. For with the word she provokes the world and the prince of the world, Satan, against her.

(37) This passage should be diligently noted, for it contains the article that the church shall remain until the end of the world, and what is more, that it shall remain glorious and in the highest joy. But if one looks at the outward appearance of the present church, one should rather judge the contradiction; and yet it is true what the Holy Spirit promises. Paul and the apostles complain that they are a sweep offering of the world [1 Cor. 4:13]. Nowadays they are "the splendor" and "joy for and for", and the Church reveres and praises them, and holds them in honor. It is the same with the holy martyrs. The same will happen to the Church today. For the Holy Spirit does not lie.

**V. 16. That thou shouldest suck milk from the Gentiles.**

38. This is as above [v. 9. ff.]: You will be kept by the Gentiles as children are kept by their mother. They will give you all kinds of labors of love and that with willing heart.

zen. He ninth "milk" and "breasts", not swords and crowns of kings, and the kingdoms of the world, but labors of love that they will render to the church, that they will give sustenance to the faithful, protect them and help them up.

**That thou mayest know that I the Lord am thy Savior, and I the mighty one in Jacob am thy Redeemer.**

39 With this he indicates that the church is trapped in its outward form and is in ruin, therefore he promises to be its savior and redeemer.

**V. 17. I will bring gold instead of the ore.**

40 That is, from the church, which is despised and worthless, I will make a very glorious one.

**That your rulers should teach peace.**

The preachers in the church will teach both inward and outward peace, both divine and civil righteousness. But this preaching will also be followed by fruit. No injustice will be heard in the church; they will be calm of heart, both toward God and toward men. They will also praise God and thank Him for so many and such great benefits.

These promises are being fulfilled today, that we may see and know it. For the consciences are soothed by our gospel. But the papists plague the consciences with their teaching. We also teach public peace, that people should obey the authorities, that one should spare one's enemies. But the adversaries have nothing in mind but to kill us, to start one war after another, and to disturb the public peace. We also teach civil righteousness, that is, truly good works, which each one performs in his profession, so that each one, as father, mother, servant, maid, 2c., does his duty. These works do not teach and praise the adversaries, because they are common works, and do not fall into the eyes, but they only deal with self-chosen works of their orders, clothes, prayers 2c.

**No more iniquity shall be heard in your land.**

There will be calm and quiet souls in the church. Outward peace will also follow from this. Salvation and praise will also occupy its walls, so that it will be safe from the onslaught of devils and heretics.

**V. 19. The sun shall no more shine upon thee by day.**

44 This is an excellent passage in which he distinguishes the kingdom of Christ from the kingdom of the world. This city, he says, these walls, these gates, of which I speak, cannot be seen by the shining of the physical sun, but another sun is required if one wants to see the church, namely the gospel. When this penetrates the heart with its rays, then you see and feel that which I have so gloriously promised of the church. If you now feel that you are despised, afflicted, oppressed by sin, remember that you are not in the kingdom of the world, but in the kingdom of Christ, and that not this, but another sun shines upon you, namely Christ, your Lord. Thus he reminds us that he is speaking of the spiritual light, and of the invisible sun, by which the hearts are enlightened through faith, so that we should imagine and form in our hearts things quite different from the present, so that we may also keep those things which are neither seen nor felt.

Therefore, this passage serves to help us understand that the kingdom of the church is something quite different from the external worldly regime. There one must close one's eyes and cling to the invisible rays that Jesus Christ suffered for us, sits at the right hand of God, protects and governs us 2c. But it is another, visible sun, according to which reason governs this outward life. In the same way, Ecclesiastes makes a distinction between physical and spiritual things, indicating that he is speaking only of worldly things, when he says: "I looked at all the things that are done under the sun, and behold, they were all vain. 2c. [Eccl. 1:14.]

**But the Lord will be your eternal light.**

46 As if to say, I speak to you of the spiritual kingdom. Therefore, if any calamity overtakes you, do not despair because of it, but remember that it is not this sun of the world that shines on you, but the Lord, and that you are in another kingdom 2c.

**V. 20. Your sun will set no more.**

47 He adds this to make the promise great. This invisible sun, by virtue of which we see another kingdom and other things, is not such that it should last only for a time. So also the things of which I speak are not only invisible and spiritual, but also eternal. But our heart is much too narrow to grasp and reach them. That is why we have to keep only to the word that promises these things, since we see in a dark word what we will experience after this life [1 Cor. 13:12].

**V. 21. And thy people shall be the righteous.**

(48) This is a clear passage, that all who are in the church, that is, who believe in Christ crucified, are righteous. But it must be determined here what kind of righteousness this is. For if you look at the lives and customs of Christians, you will find many things that will offend you. They often sin, they often err, they often become fainthearted in small matters out of weakness, all of which seems to contradict justice. Therefore, righteousness in the sight of God does not consist in doing or suffering this or that, but in being enlightened by the Holy Spirit, and in recognizing and knowing that Jesus Christ is our Savior, who has redeemed us from death and sins through His death.

This righteousness is offered in the word and accepted by faith alone. This faith applauds the word and believes it is righteous through death and the merit of Christ.

But this faith is not an easy thing. For without divine power it is impossible to believe the gospel. And also

Those who have already received the Holy Spirit cannot keep this faith without the greatest effort. The reason is this, because this righteousness is an invisible thing that we should not feel, but only believe. But because our flesh is corrupt, and often falls into sins, hearts cannot without great trouble be raised up to believe, against the present sense of sin, that they are righteous, not by their own righteousness (for this is nothing with so many sins and so great weakness), but by Christ's righteousness, who was made righteousness for us therefore, and was sufficient for our sins on the cross, because it was impossible for us to keep the law [Rom. 8:3, 4].

Therefore, our heart must be accustomed to know that its righteousness is apart from Him and rests on Christ. For how else will it be able to stand in the judgment of God, since we are always sinning? Therefore, if you have sinned, and your conscience bites you, faith must be firm, and through Christ overcome sin, saying, Though I have sinned, yet am I righteous, because I have the light, the Lord Himself, because I have Christ, I say, who is not guilty of sin.

52. But that Christ's righteousness is your righteousness, of this you have the most important testimonies. First, the word of God Himself, which says that Christ died for you. Then you have holy baptism. For we were baptized into his death [Rom. 6:3], which he endured for us. You also have the sacrament of the altar, in which he affirms with clear words and an outward sign that his body was given for you, that his blood was shed for you.

This, then, is our righteousness, by which we are justified in the sight of God; this is far beyond us and beyond all our works and thoughts. Therefore, we deceive ourselves if we think that we are righteous or unrighteous because of our works. For we are to believe and confess that we are righteous by trusting in the death of Christ. Those who do not do this do Christ wrong, and think that their sins are greater than death, and that they are righteous.

is the innocent suffering of Christ. Likewise, they deny the Word of God and the Sacraments, the signs of grace.

54. Even though this is true, you are right to say that you are a sinner as far as you and your old man are concerned. For as much as flesh and blood is left in you, so much sin is left in you. But because you have been baptized and enlightened by the Word, you are truly righteous according to this new man. But just as baptism, the sacrament of the altar, the Word of God, even Christ Himself, are such things that are apart from you, so also is your righteousness apart from you. Therefore, the private sins of our flesh cannot cancel it. For the prophet says: our sun is eternal; therefore also our righteousness is eternal, and shall not be overcome by temporal sins. It is not arrogance if someone says that he is holy and righteous. Indeed, if you were to say the opposite and think in your heart that you are not righteous, you would be denying Christ and blaspheming Christ's name, who gave himself for us so that he might be our wisdom, our righteousness, our sanctification and our redemption (2c., 1 Cor. 1:30).

55. Here one should make the contrast: consequently, all who do not have this light are unrighteous, darkness and gloom, even if they give off a great shine with their apparent works and their honorable way of life. Therefore they will perish from the earth [v. 12]. On the other hand, the godly who have this light will inherit the earth kingdom. Thus we see that the kingdoms, principalities, and sects will be changed and perish. But Christ will have his disciples and his church forever, as we say in our Creed, "I believe one holy church." But he adds, what will be the manner of duration.

#### **Than which are the branch of my planting.**

(56) I, he says, will be the gardener who builds this garden. Here we see the reason why the sects necessarily perish, because they do not have this gardener. Likewise, one sees why the gospel and the church must last until

to the end of the world, against the raging of Satan, the world and the heretics, because God builds the church.

### **V. 22. From the smallest shall be a thousand.**

Thus the church was first established by the apostles, which has spread to an infinite multitude. Thus, the individual faithful pastors convert many to the faith every day.

### **I, the LORD, will hasten to do this in his time.**

This is added because of necessity. For since God has included these rich promises in the mere word, they are not believed by the weak hearts at the time of the cross, if they are to suffer death or some other evil for the sake of confession, of faith. Therefore comfort us

God, saying, "I, the Lord, will hasten these things in His time." Therefore, we must close our eyes, so that we do not look at the outward appearance, but rather keep to the word, and in hope of the promise, suffer death, or whatever other adversity we may encounter, and learn that God is not a liar. This is how John Hus and other holy martyrs died.

(59) And in such dangers, when one has to go to death for the sake of confession, it is easy to see that faith is a very difficult thing, which can in no way be compared to the trivial things in which the adversaries place the epitome of their blessedness, such as fasting, rules, etc. Therefore, the way of life must be left to the authorities, the parents and the jurists, but faith belongs to the theologians.

## **The sixty-first chapter.**

In the previous chapter he described the body and the kingdom; now he describes the king and the head itself. But since the essence of religion is that we know Christ well, we should be all the more commanded to read this chapter. Under the pope we were miserably deceived by ungodly opinions, since in all sermons Christ was presented to us as a terrible judge, and the Virgin Mary was put in the place of the true Christ, so that she should be a reconciler. The prophet does it quite differently. For he describes Christ very precisely, who he is and what his offices consist of, and adds excellent promises for the church. Therefore, these passages can serve as consolation in the temptations; indeed, one must take consolation from them alone.

### **V. 1. The Spirit of the LORD LORD is upon me.**

2. by this word: "the Spirit of the Lord", Christ separates Himself from all fleshly things.

Kings and priests [Luc. 4, 18]. On the other hand, he attributes all divine works to himself, that he makes everything alive, that he fills everything, that he moves everything. Here is no sin, here is no death, here is no devil, but the kingdom of God. Thirdly, he affirms his calling in order to strengthen the weak hearts, so that they may believe that Christ promises and does everything according to the will and command of God the Father, so that we may not think that God is a judge or tyrant, but our Father. But that he adds:

### **That is why the Lord has anointed me,**

3. thus he indicates that he was appointed by God both as king and priest. For these used to be anointed. And this is now a part of the description, that Christ is sent by the Spirit of God, and appointed by God as King and Priest. But so that we would not think that he was a carnal king, he adds his offices, to which he was sent.

### **He has sent me to preach to the wretched.**

4 Against those who expect Christ in glory, he says that he is sent, that is, he is a servant, a messenger, or an apostle who is commanded to preach the word to the poor, just as Christ himself answered the disciples of John, "The poor have the gospel preached to them" [Matt. 11:5]. But the miserable or the poor are not those who are poor in money, but the sorrowful people who are without all help and counsel, who are despised in the world. To these, he says, I am sent as a king and priest, that I may judge them by the word, that they may not despair, but may gain confidence in mercy and be saved.

5 The pope, claiming to be Christ's governor, is in the same error as the Jews, who expect no other than a glorious Messiah. But the pope would truly be a governor of Christ if he preached the gospel and comforted the weak consciences with the words. For these were Christ's offices as long as he lived on earth. But because the pope omits these, and in the meantime seeks the kingdoms and goods of the world, but persecutes and blasphemes the gospel and Christ's kingdom, he is the antichrist, not Christ's governor. But what the fruit of this word is, and who the wretched are, he says in the following.

### **Connecting the broken hearts.**

6 Paul's saying serves to explain this passage: "The law is the power of sin, but sin is the sting of death" [1 Cor. 15:56], because these three tyrants plague and frighten the human heart most severely. The law is the judge's sentence. Sin is the executioner, and the cross is death itself. Now, if someone were to consider this exceedingly sweet description of Christ, he would easily be able to resist despair and all evils when the heart is tortured by the violence of sin. Furthermore, the prophet begins with the person of Christ at the last, namely death. I

I am not a judge, he says, I am not a lawgiver; rather, I teach the opposite; I bind up the brokenhearted, I give life to those who feel death, who labor in the battle of death. On the other hand:

### **To preach to the prisoners an execution.**

7 I deliver from captivity. Those who are oppressed by sin, whose consciences cannot work themselves out, these I will set free and redeem, so that in this way sins will not be sins. Thirdly:

### **An opening for the bound.**

8 That is, to those who are bound under the law, I preach the word of grace, and so deliver them. This is my kingdom, this is my ministry, this is what I am anointed to do, to assist and help such people, not to condemn them. In what way? [1] It is very difficult to believe that Christ can do these things by the mere word, as they are written in the Gospel: "Your Son did not die" [John 4:50]. "Your sins are forgiven you" [Matth. 9, 2]. Likewise, "Ye are not under the law, but under grace" 2c. [Thus we see that Christ, if we are to describe Him, is nothing else than an evangelist of the poor who groan and fret over sin and death, that He may reign over sin and over death, not only for His own person, but also in us.

9.<sup>a</sup>) If someone could believe these things and treat them according to their meaning (*affectu*), as they deserve, he would regard this salvation as a heaven, which, we may go where we want, hovers over our head everywhere and is above us. But because in this life we have only the firstfruits of the spirit, it happens that we cannot fully see through such great riches and are, as it were, blind to them.

1) Added by us because we seem to be lacking something here.  
a) Instead of U 9-11, the 1532 edition has the following: But by these sayings the heart should be accustomed to flee to Christ in all troubles, and not to fear and shun him as a judge, as the godless papacy has taught.

This light of grace, which is offered to us in the word, because we cannot come to this light. But we see the darkness that is in us, namely sin, and likewise death. For the prophet also calls those "broken" with whom Christ is actually to deal in his ministry. But we are to feel the healing more than these evils, and rather look at this freedom than at the captivity which our sins threaten us with.

(10) For this is freedom, that the law, as far as the mind and conscience are concerned, is removed, and can no longer accuse or injure us before the judgment of God. Likewise, that we also be free from death; not that we should not be astonished when the terror of death confronts us, but that death cannot swallow us up because we are in Christ. Therefore, when we feel this, we should also rise up against it, knowing that we have a remedy for these evils, namely Christ, who is an evangelist for the poor, and is sent to preach deliverance to the captives 2c.

(11) In this way we should practice learning these things, so that we can say: Christ's office is not to overcome death, sin, and the law, but to help us against them, that they also may be overcome in us, not by any power that we have, but by the power of Christ triumphing in us through his word [4 Cor. 15:57].

## V. 2. To preach a gracious year of the Lord, and a day of vengeance of our God.

He calls the time of grace or the New Testament "a gracious year. But he calls it "a year," not a day, indicating that grace will last forever. But he connects with it "the day of vengeance". For the godly cannot be redeemed where God does not punish the ungodly. Thus vengeance is also part of our redemption. Also sin and death cannot be destroyed if this body of sin is not destroyed first.

13. further, one must follow Paul's rule here, that the word of God is rightly

must be divided [2 Tim. 2, 15]. The year of grace belongs to the grieved and frightened consciences, but the day of vengeance belongs to the hardened and stiff-necked despisers of the Word. But it generally happens that the frightened hearts take hold of such threats and are frightened even more. On the other hand, the wicked and secure, who should be frightened by the threats, comfort themselves with the promises and become even more secure. Thus, the human heart is all too violent on both sides and almost incurable.

### To comfort all the sad.

14. Those who are redeemed from the law, from sin, from death, have joy before God, but fear in the world.

### V. 3 To provide for the mourners in Zion, that jewelry may be given for ashes, and oil of gladness for sorrow, and beautiful garments for a grieved spirit.

Here is a prophetic fullness of speech, which means as much as: I will comfort the sorrowful.

### That they may be called trees of righteousness, plants of the Lord for praise.

16 Instead of: Et vocabuntur in ea fortes justitiae, plantatio ad glorificandum] translate: Et vocabuntur arbores justitiae et plantatio Domini in gloriam. This is a very beautiful image, which contains an excellent consolation, that Christians, who are despised and worthless and weak in the eyes of the world, are like a paradise in the eyes of God and like the most beautiful trees, which are planted from day to day and grow better and better and bear fruit. The world also has its gardens, but in them are trees of iniquity. Therefore, they cannot be compared to Christians.

17 Moreover, this similitude also indicates that a Christian is not made (fit), but born; not prepared by human powers, but planted by divine hand. For Christ is the gardener, and Christians are works of pure grace, who are rooted out of the garden of the world by the Word and transferred from the world into another life.

18) But that he adds "plants of the Lord for praise" means the sacrifice of the Christians, that they will not slaughter cattle, but" praise their Creator. For they are trees which have these words written on each leaf: I thank thee, O Lord; I praise thee, O Lord 2c.

#### V. 4. They will build the ancient deserts.

19. They will propagate the church and teach others, both from the Jews and the Gentiles. But he calls the synagogue "desolate cities," because the Pharisees and Sadducees have miserably desolated it by their ungodly teaching.

#### V. 5. Strangers will stand.

20 The pagans will also be admitted to the church and the magisterium.

#### V. 6. But you shall be called priests of the Lord.

All teachers will be priests who will slay the Gentiles, that is, convert them to Christ through the Word. This is a great praise of the preaching ministry.

#### And shall eat the goods of the Gentiles.

22 "The goods of the Gentiles" is here, as above [Cap. 60, 6. ff.]: All that the Gentiles have, their riches, their power, their eloquence 2c. they will use, not, as before, against the church, but for the church.

#### V. 7. For your reproach shall come double.

23. to: Pro confusione vestra duplicia erganze recipietis [you will receive). For the Lord first gives them joy in the spirit. Secondly, they are also honored by the Gentiles in a bodily way. Thus Paul gave honor to Peter, and Paul to Timothy. So the one joy is in the Lord, the other in the brethren.

#### And for shame they shall be merry on their acres.

24 [Instead of: Et rubore laudabunt partem suam 1) m the Vulgate) translate: Et pro igno-

1) Namely, this is how it is to be read according to the Vulgate. In all editions wrong and meaningless: Lt rob"- :lLuäadmt pa

minia laudabunt in agris suis. For one brother honors another for the sake of Christ who dwells in him.

#### V. 8 For I am the Lord who loves justice.

(25) This is a good consolation for the church against the astonishments of works and hypocrisy. He says that the world considers you unrighteous and praises its works and its righteousness. But this very righteousness is abhorrent to me. For it is a theft from God, by which my honor and glory are snatched away. Thus he describes human righteousness as being a theft from God (sacrilegium), and he calls the saints of works people who are guilty of insulting the divine majesty. For to make righteous is a work that stands with God alone, just as creation is God's alone. For since we are born sinners, those who are made righteous must be born again, as Christ says, John 3:7: "Ye must be born again." And a righteous man is everywhere called by Paul a new creature [2 Cor. 5, 17.], and a new man [Eph. 4, 24.]. But now those who want to be righteous by works attribute to their self-chosen works that which is God's alone, namely, that good works can make and give birth to a new creature. But this is to rob God of His glory and to attribute it to human works. He complains about this in this passage, and calls it "a predatory burnt offering," because they ascribe divine power to the burnt offering, and rob God of His honor.

#### And I will create that their work shall be certain.

26 These are consolations against the apparent life of the adversaries, as if to say: Although the world does not think that you are pleasing and pleasing to God, yet you shall know that your work shall be sure, that is, that this reward shall be given you by me, which you now hear in the promise. For the word "work" means a reward, or a wage.

#### V. 9. Blessed by the Lord.

It follows that they should also be increased. Thus he promises the church its duration.

**V. 10. I rejoice in the Lord.**

28 Here he adds a song in the person of the church. For because the church has such rich promises, and sees the gospel being spread, she rejoices in the Lord over the truth, and over the increase of her offspring.

**For he has clothed me with garments of salvation.**

29 That is, with the faith with which the church, joined to salvation, triumphs over sin, over death, over the world, over the devil 2c.

30 Furthermore, he who is clothed with faith and has the Holy Spirit is a true priest. That is why he mentions the priest here. For this is how this passage must be translated: *Quasi sponsum decoratum sacerdotali ornatu* [as a bridegroom adorned with priestly jewelry", instead of: *Quasi sponsum decoratum corona* in the Vulgate].

For he alludes to the jewelry of Aaron the high priest, which was splendid, yet honorable, as is the jewelry of a bridegroom.

(31) By the way, he also implies that Christ is a bridegroom and priest of the church. Therefore we also, who are planted in Christ by faith, are priests in respect of faith, and bridegrooms in respect of the jewels and gifts of the Holy Spirit. Furthermore, this is a joy in the spirit, and is not seen with eyes, but believed in the heart.

**V. 11. So righteousness and praise will arise from the Lord LORD before all the nations.**

That is, he will multiply the church so that there will be Christians everywhere and among all. Thus from Christ come all things, praise, thanksgiving, the word itself, and the multiplication of believers, and other fruits of the word.

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## The sixty-second chapter.

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1 The word is both hated and despised by the world, for the adversaries pursue it with violence and cunning. The others, who do not persecute it, either despise it, or hold it in low esteem, and rather follow their doings and gain. This contempt grieves and distresses the ministers of the word so much that they are sometimes impatiently challenged, and would rather be silent than see so great a contempt for the word. Thus Jeremiah saith [Cap. 20, 7.], "I am become a mocker over the word daily." And Elijah would rather be killed by the Lord than teach longer, 1 Kings 19:4.

2 It seems that this is also what happened to Isaiah here. But he strengthens himself against this challenge, so that he will not sin by leaving his profession. Although, he says, the word is laughed at by all, and suffers persecution from most, I will not desist from preaching because of it.

For as I have not begun to teach for the sake of the ungodly, so will I not cease for the sake of the ungodly. "For the sake of Jerusalem," that is, for the sake of the pious and godly, I will continue to teach, and again despise the ungodly despisers 2c.

He adds excellent promises about the church, namely that God will take care of it, help it, and increase it, that he will give it the best teachers and obedient disciples. Finally, he also exhorts to receive and accept the word of the Gospel. But it is a new speech.

**V. 1. until their righteousness arises.**

4 [Instead of: *Donec egrediatur ut splendor justus ejus, et salvator ejus ut lampas accendatur* in the Vulgate] translate: *Donec egrediatur sicut splendor justitia ejus, et salus ejus accendatur*<sup>1</sup>) sicut lampas. I know, he says,

1) In the Erlanger: *aosnāatur*; in the Wittenberger: *8U666nāatur*.



that Christ will come, who shall bring righteousness and salvation to the godly; for whose sake I will preach, that at least some may be preserved in the word 2c. He connects righteousness and salvation, because after the forgiveness of sins, which is righteousness, persecution and death still remain, from which Christ finally delivers his own.

### **V. 2. that the Gentiles may see your righteousness (justum tuum).**

5. righteousness and salvation will appear in such a way that they will also be revealed to the Gentiles. But he calls justum, in the factual gender, the church government, which was instituted by Christ and propagated to the church through the apostles. As if he wanted to say: The Gentiles will see the church as it was justified by faith in Christ, and ordered with certain usages of the sacraments, likewise also with other offices, as to teach, to comfort, to put under ban 2c. For this is actually in this place the righteousness or the just (justum).

### **And you shall be called by a new name.**

6. before that the name was called: The people of God in Zion, the people who were brought out of Egypt, the people of Israel, the seed of Abraham 2c. But these were fleshly names, which went to persons. But in the New Testament we are Christians, not because we have what the Jews had, but because we are called God's people who believe in Christ and have the promises of the life to come. For this reason we are called "children of God", as John 1:12 says.

(7) But there is an emphasis in the words, "The mouth of the LORD shall call the name." As if to say, "It will not be a name according to the flesh, but this thing is based on word and faith alone. And Christians have no wisdom, no strength, no salvation, no redemption, except in and through Christ alone. For though Christians administer magisterial offices, obey the authorities, and walk every man in his profession, yet they are not called of it.

Christians, but by faith alone they are called so, because they know Christ is their righteousness.

### **V. 3. A royal hat in the hand of your God.**

8 That is, you will be a glorious kingdom, but in the hand of the Lord, not in the hand of Caesar, or in the sight of the world; rather, the church in the sight of the world is dung and filth scattered to and fro by the hand of the devil.

### **V. 4. You shall no longer be called the forsaken.**

These are excellent promises of the church. The flesh, however, is offended by the fact that all this does not consist in deeds, but in mere words. "You shall be called," he says, but we are not satisfied with that. We would rather be so than be called by this name, which he here sets, "I delight in her." Therefore, these are spiritual promises, which are accepted by faith alone.

### **V. 5 For as a dear paramour loveth a paramour.**

(10) He wants to persuade the Church, through the strongest expressions of affection (affectibus), to be loved by God, not with a common love, but as a youth loves a virgin fiercely, and as a bridegroom embraces his bride. For these are the greatest movements of the heart, as David testifies when he says of Saul's son Jonathan: "Your love has been more special to me than the love of a woman" [2 Sam. 1:26]. And Solomon says: "I do not know the way of a young man for a maid" [Proverbs 30:19]. Christ not only loves the church, but also shares his goods with her, like a bridegroom, and gives himself completely to the church with all his righteousness.

(11) Therefore, if you have sin, it is no longer yours, but Christ's, and His righteousness is yours again. Thus we confuse our death with life, our weakness with the power of Christ, our hell with the righteousness of Christ.

the sky. But this happens in secret, namely in faith. For if you look at the outward appearance and the judgment of the world, the church is a whore of the devil, and Christians are bastards. Therefore, these glorious promises must be drawn on the Word and on faith, and this love we must not feel, but believe. And if it is believed, it will awaken an infinite joy even in the midst of tribulation.

(12) Thus the article of justification and grace is the most delightful, and alone makes a theologian, and a theologian a judge over the earth, and over all disputes. But there are few of them who have either considered this article carefully or teach it correctly.

### **V. 6. O Jerusalem, I will appoint watchmen on your walls.**

13 "Watchmen" are actually 1) the bishops and shepherds of souls who watch over the flock in the word of salvation. But he adds that the office of a good shepherd is never to be silent about the Lord, to preach about Christ and his benefits at all times, as Christ commanded at the Lord's Supper [Luc. 22:19].

14 Furthermore, it must be noted that he counts good teachers as the highest good, therefore we should also hold them in high esteem; and the world is undoubtedly now drawing a heavy judgment upon its neck by the present contempt of the ministers of the Word.

### **Who shall remember the Lord, that there be no silence among you.**

He repeats this three times to indicate the actions of the world, which can suffer nothing less than the word of God. Therefore, he reminds us that we should not remain silent, no matter how much the world rages and rages against it, and at the same time promises the word victory against the world and against the gates of hell, so that the word and the church will remain, but the godless adversaries will perish 2c.

### **V. 8. 9. The Lord has sworn by His right hand.**

16 He adds an oath to strengthen the weak consciences, that it will happen that they will feel the fruit of the word which they teach, that they will feel the fruit of the faith which they have. But it is not possible for an ungodly person to feel the true gifts and the true fruits of the word and faith, but only the godly are uplifted and confirmed by the word, whose hearts are cleansed by faith and whose consciences are enlightened; and through their teaching others are also edified. This happens because they praise the Lord in the courts, where they come together to preach [Ps. 122:3, 4].

(17) So also today we learn that this oath is being fulfilled. The false brethren boast of the word, they boast of the spirit and the faith. But they deceive themselves, because they do not have the thing of the word and faith, but only the foam of it. This we see when it comes to the article of justification, which they do not understand at all, although they have learned to parrot the words. This is what he says here: "I will not give your grain to your enemies to eat" 2c.

### **V. 10. Go, go through the gates.**

18 Now he adds an exhortation to the promise. For a good teacher should be able to teach and to exhort by sound doctrine, Titus 1:9. But doctrine is, as it were, the dialectic of theology, by which men are taught of the merit and death of Christ, that Christ was sufficient for our sins on the cross. The exhortation is, as it were, the rhetoric of theology, when we say: Do not be frightened by the sight of enemies who say that your work is in vain and make you fainthearted. Continue bravely to believe and teach; Christ lives 2c.

The gates of righteousness are the New Testament and the gospel of grace. As if to say: the gates are open, the Church teaches the word of the forgiveness of the

1) Erlanger: proprii instead of: propriis.

Sins, everything is ready [Matth. 22, 4.], and God has promised that His word shall not be ineffective. Therefore "go through the gates", accept the word 2c.

(20) "Remove the stones," that is, take away the aversions, take care that ye keep the word pure and clean. As Christ, Paul and Peter also say: "Beware of false prophets" [Matth. 7, 15].

21) "Raise a banner over the nations," that is, drive the word; always use the word as if you were standing in the meeting to resist the false teachers.

### V. 11. 12. Behold, the Lord lets himself be heard.

That is, the gospel is spread throughout the whole earth.

#### Behold, your salvation is coming.

This is the summa. If thou be opposed by force or by guile, let not thy courage fail, but continue to teach. Behold, behold, thy labor is not without profit, thou shalt retain the victory, thine enemies shall be defeated, for "thy salvation cometh." We have explained this Hebrew phrase above. This is the conclusion of the one sermon that deals with the promises of the future church.

## The sixty-third chapter.

(1) The prophet, according to his custom, adds a threat to the promise and exhortation, so that the hardened, who do not respect the promises and laugh at the exhortations, may at least be moved by threats to see if they can still be converted. He introduces persons by speech (*facit prosopopeiam*) in order to give the matter a more terrible appearance. Therefore, it is threats with which he announces to the synagogue its final devastation.

### V. 1. Who is he who comes from Edom?

2. edom means a needy man. This is what he calls the synagogue because it has stained itself with the blood of the prophets and Christ. "Bazra" means one fortified. Thus the Jews were fortified with divine privileges, they had the promises, the fathers 2c., Rom. 9, 4. 5. But he begins with a doubt to give the matter a more terrible appearance. As if he wanted to say: Dear God, what do I see in my people? There comes a man in a bloody garment 2c. Thus he indicates the great defeat that the synagogue has suffered.

#### Who is so adorned in his garments.

(3) He whom ye crucified, and whom ye reckoned dead, hath now received the kingdom, that he may punish you.

### It is I who teach righteousness, and I am a master to help.

4. he starts a conversation. For he lets Christ answer: I rise up in anger and indignation, but not against you and other godly men. For I am a righteousness maker to the godly, and a salvation maker, redeeming them from death and all evils. Therefore do not be afraid.

### V. 2. Why is your robe so red?

If you are the Savior, what does the bloody garment mean? Why is your dress like a winepress treaders?

### V. 3. I tread the winepress alone.

6 I have punished the unbelieving synagogue. But that he adds "alone" means that the Jews were destroyed for no other reason than because they rejected and crucified Christ. This sin, that they did not believe in Christ and crucified him, crushes, corrupts and scatters them. For all other sins can still be tolerated; but the contempt of Christ and of the Word cannot be tolerated nor forgiven. Further, so the word "winepress" signifies the calamity and defeat of the corrupt people.

**V. 4. For I have set before me a day of vengeance.**

They did not want to believe when I foretold it to them, so now they find out in fact that I did not speak it in vain. They did not want the life I offered them, therefore they are showered with death and all misfortunes. But notice that Christ visits those who despise him with such punishments. Thus, because of the contempt of the Word, ours are afflicted with riots, with hunger, with war, and will be afflicted even more.

**V. 5 For I looked around.**

8 He speaks of his suffering. When I was in the flesh, no one cared for me, no one received me, they laughed at me.

my afflictions, though I came into the flesh to make them blessed; but they thought that I was oppressed, but I am not oppressed." For my righteousness has helped me, therefore I now reign, and bring the despisers to punishment.

**V. 6. I have pushed their fortune to the ground.**

9. "Their wealth", that is everything they had, the promises, the testament, the law 2c. All this is of no further use to them, but they have lost it. Here we will put the end of the sixty-third chapter. 1)

1) Here our Bible closes the 63rd chapter, while in Hebrew and Vulgate this chapter has nineteen verses.

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## The sixty-fourth chapter.

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Because the prophet is saddened by the previous sermon about the future fall of the people, he turns his mind away from the examples of wrath and focuses it on the past benefits of God, and makes an excellent song about the old miracles and benefits of God, with which he aligns himself and prays for the captives in Babylon. Thus he does both: he consoles himself with the remembrance of the past benefits, and at the same time praises God's inexhaustible goodness.

(2) But this is an art, if one can support oneself in the temptations with the examples of God's grace and mercy. For this is how it tends to happen in very difficult temptations: we do not think of Christ who suffered, or of Peter who was forgiven, but of the downfall of Sodom, the flood of sin, Pharaoh who was hardened, Judas who was rejected, and similar terrifying examples of wrath. But the opposite was to happen. These examples of wrath were to frighten the hardened; but the frightened were to be comforted and uplifted by the examples of grace, as here the prophesy of the Lord is.

The same is done by the prophet, who, frightened by the sad judgment of the Jewish people, showers himself with the multitude of divine blessings, so that he sees nothing but mercy and blessings. If we fix our eyes only on the examples of wrath, since we are already terrified beforehand, hatred, blasphemy and grumbling against God will be awakened. But from this remembrance of the divine benefits, peace against God and thanksgiving arise.

**Cap. 63, 7. I will remember the goodness of the Lord.**

This is the subject of which he wants to speak. I want to talk about the benefits of God. Why? Because I am taken by the sad thoughts about the downfall of my people.

(4) It is the same for us when we remember the abominations of the Pope, the godlessness of the Turks, the ingratitude of the world. For from the remembrance of these evils arises, as I have said, hatred against God, and blasphemy as to why God has done this and that.

do and allow. David, however, gives a completely different rule; after he has narrated the manifold benefits of God in the 107th Psalm, he says [v. 43]: "Who is wise, and keeps this? Then shall they know how many benefits the Lord showeth." For when we consider the benefits and mercies of the Lord, that he gives sunshine, rain, annual growth of fruit, abundance, life, blessedness 2c., then the whole world becomes full of the grace and mercy of God, as the 33rd Psalm, v. 5, says: "The earth is full of the goodness of the Lord." Thus it happens that one sees the mercy of the LORD. This is followed by love for God and His praise. To know this is to be wise, says the Psalm.

5 The prophet remembers here in the beginning of the divine benefits in general, in which one must include all histories of this people, which are described in the second book of Moses, in the book of Joshua, in the book of Judges 2c., where we read that they were saved from great dangers.

**Cap. 63, 8. For he said, They are indeed my people, children who are not false.**

6 Here he describes the beneficence in general: "I am their Savior", because "they are my people", they are "children who are not false", that is, there are still some who truly believe in me, who are not hypocrites.

**Cap. 63, 9. He who worried them also worried him.**

7 [In tribulatione eorum non est tribulatus] that is, I chastised them with a fatherly heart, not with an excited or angry heart, with the rod of judgment, not of wrath. It can 1) also be translated thus: In omni tribulatione eorum ipse est tribulatus ["He who afflicted them also afflicted him"]. As he says to Paul, "Saul, Saul, why persecutest thou me?" [Acts 9:4] And, "He that despiseth you despiseth me" [Luc. 10:16.]

**And the angel, being before him, 2) helped them.**

(8) This is how they were preserved in Egypt and on the Red Sea by the angel.

1) According to the Keri: i^>; in the Kethib: rr^.

2) Erlanger: taeist instead of: iaeiei.

**Cap. 63, 10. But they embittered and outraged His Holy Spirit.**

9) Not that there is such a movement of the heart with God, but because there is such a movement with godly people, 3) who are angered and provoked to anger because of the wickedness and ingratitude of the world. This is how Moses and Aaron were grieved. Thus it is written in the first book of Moses Cap. 6, 6: "It grieved him" 2c.

**Cap. 63, 11. And he remembered the previous time again.**

(10) After they recognized their sin, he reconciled himself to them again. He mentions primarily Moses, and not David, because he gave the law through Moses, and through Moses he promised good as well as threatened evil. Here, too, it must be noted that GOD is not moved by our merits, but by His mercy. For he speaks, GOD fei been moved, not by the present people, but by the past people, to whom he had made the promise. But the promises make it so that our prayers are heard and reconcile GOD, as David prays everywhere, "For your name's sake, O LORD, be merciful," 2c. [Ps. 25, 11.] Thus all works and merits are excluded, and GOD hears the prayers for His name's sake, for His word's sake, for His promise's sake, and for His own sake, not for our worthiness.

(11) This passage is useful for us to hope that God will help us, even though we are sinners, and to learn to pray, as it were, against our conscience, saying, "Although I am a sinner, you do not trust sinners, but hear them, as you promised. But this is an exceedingly difficult work, and without faith quite impossible.

**Where then is he that leadeth them out of the sea.**

12. after recounting the previous benefits, he turns to prayer and asks in the person of the people who went to Babylon

3) Erlanger: üt instead of: kit in the Wittenberger.

You gave Moses, who led our ancestors through the Red Sea; oh, if you would also send your people, when they will be captives, a Moses, who will lead them out of captivity, as out of another Red Sea. Even among them there were many wicked, and yet you allowed the redemption to take place for the sake of the godly; do this also now. So I take this prayer to be especially for the captive people, not for the synagogue, which is so fallen that it cannot be restored to its former state.

**Cap. 63, 14: As the cattle go down into the field.**

13 Thus he indicates the greatest certainty with which they were led out of the Red Sea. All this, however, as I have explained above

1 ff], he says, in order to arouse confidence and also to strengthen it, so that he could arrange the prayer all the better.

**Cap. 63, 15. Look now from heaven.**

14. He provokes God to zeal for his name and honor for himself, so that he may show that he does not want to be of the same mind as the tyrants of Babylon. As if to say: If we perish, your name and your honor will suffer danger. For you promised that you would be God to this people; therefore it is not this people that will be attacked, but your name and your honor, since they are so miserably held captive by the godless heathen.

**Cap. 63, 16. For Abraham does not know about us.**

This is a good passage against the invocation of the saints. For the gloss is useless: Abraham knew nothing of us, namely, when he lived. Rather, Abraham believed, and through faith he knew that he would have descendants. Here the school theologians dispute whether the saints see our misery. But the Scripture says that they sleep. Therefore we should know and believe that they have died to us. But how they live is not our business, for this is not revealed to us by the Word.

And it is enough that we know that they have died to us. Therefore, they shall not be called upon by us. Our only recourse is not to the saints, especially to those who have died, but to God, who is a Father from eternity. No matter how much they may have been fathers, they have now ceased to be fathers.

**Cap. 63, 17. Why do you let us, O Lord, stray from your ways?**

(16) These are the words of a fervent heart: "O Lord, why then hast thou caused us to err? We do not understand this movement, so we will take it privately that the opinion is this: Because we did not want to hear your word, you let us err and sin, as it is wont to happen: Sin is punished with sin. The negligence in the word and in prayer, which we do not pay attention to at the beginning, is gradually followed by a noticeable transgression, until finally a habit of sinning is formed, so that we err without end.

**Return again for the sake of your servants.**

17 Here he distinguishes the godly from the godless. At least spare for the sake of the godly, of whom there are still many. For God sends misfortune for the sake of the wicked. But because in this life the godly live among the godless, it happens that the godly must also bear a very large part of this misfortune, and the godless, on the other hand, enjoy that good which God gives in the world for the sake of the godly. In the future life, however, the godly will be separated from the godless, who alone will endure the well-deserved punishment.

**Cap. 63, 19. And we were not called by your name.**

They rage against us as if we had no God. For he accuses the devil and the Babylonians of raging indiscriminately against the godly and the godless, against God Himself, and against the worship of God. Through this unseemly procedure, however, the heart is lifted up, and faith is strengthened, so that prayer becomes stronger and more fervent.

**Cap. 64, 1. Oh that you would rend the heavens.**

019 They despise thee as a weak God, because thou art hid in the temple like a mouse in a hole. Come, show that you have a far more splendid seat and place: Rend the heavens, and come down. "The mountains" are the princes and the mighty in the world, who are harder than iron and demands when they sense a happy progress. On the other hand, when God comes to visit them, they are softer than water. We see the same thing in heretics and works saints for their person, when they are attacked by temptations of which they are not aware. This is exactly what the prophet wanted to show with the simile of hot water.

**V. 2: That your name may be known among your enemies.**

20 As if he wanted to say: They cannot be corrected in any other way than by plagues, as Pharaoh finally says in the middle of the Red Sea: "Let us flee from Israel, the Lord is fighting against us" [Ex 14:25]. He did not realize or see this before the disaster.

**V. 3. by the miracles you do 2c.**

21 [Instead of: Cum feceris mirabilia, non sustinebimus in the Vulgate] translate: Faciendo miracula, quae non expectabamus. But it is a glorious consolation for the afflicted. For in all divine works there is first of all the greatest weakness and the utmost despair, so that reason may be utterly convinced that there is neither counsel nor help left. Therefore, when God finally redeems, He redeems in such a way that it exceeds human desire and understanding. This is what he did with the children of Israel in Egypt, and likewise at the Red Sea. For they had never entertained the hope that they would go forth with the treasures of all the land of Egypt, nor that they would see their enemies perish before their face.

(22) Therefore, the prophet indicates the nature of faith when he says: "It is not understood. For faith expects that which it neither sees nor feels, and which is quite incomprehensible, not only in its essence but also in its greatness,

and after all pieces, and about that which we can ask and desire.

**V. 4: As it is not heard from the world, nor is it heard with the ears.**

This is a general description of faith, which must not only be applied to the life to come, but to all cases and examples of faith, just as the author of the epistle to the Hebrews makes this description, that faith is an expectation of things hoped for [Heb 11:1]. But such things must be hoped for, of which Isaiah says here that no eye sees them, and they are not heard with ears, but must be expected with simple faith. For there are always new cases in which one must prove his faith, and of which one has no particular example. (For we do not exclude the general examples of faith.) But just as we are always confronted with new tribulations, so we are always confronted with unexpected and unexpected salvation.

(24) Paul, according to his custom, applied this general saying to a particular thing [1 Cor. 2:9]. For that which is spoken in general can be applied to particular things without detriment to the general saying.

**V. 5. You meet the joyful.**

(25) To make the misery even greater, he holds the time of Babylonian misery against a more blissful one, when God was gracious to His own, helped them and heard them. In former times, he says, you met your own with help and answer, there were happier times; there the people were blissful and cheerful, since everything went well for them, since righteousness and godliness were flourishing among the people 2c.

**Behold, you are well wroth.**

26. this also belongs to the praise of the past times, that God was not only merciful to them, but also forgave them when they had sinned. For I would rather take it this way than from the time of the captivity, that even if they sinned, God would redeem them one day 2c.

**V. 6. But now we are all like the unclean.**

27 Here he begins the other part of the comparison, namely the time of the Babylonian captivity. So blissful were the former times; but now it is as if all, as many as they are. Were evil. There is an emphasis in the word "all". For he calls them "unclean" because they are kept like the unclean and ungodly.

**And all our righteousness is like a foul meid.**

We have sometimes used this passage against human righteousness. This view is good, but it is not the real meaning of this passage. For since the prophet sees that many righteous people were led into captivity when Nehemiah, Ezra and others were, it grieves him that for the wicked's ungodliness the righteous people were kept longer in captivity. As if he wanted to say: For the sake of five righteous people you would have given Sodom to Abraham; here are more godly people, and yet you deal with them in the same way as if they themselves were also godless and unclean. They have to bear the punishment of ungodliness, although they are righteous, just as if they themselves had also 1) sinned. This heart movement of the captive people is expressed here by the prophet.

29. But there are other sayings in Scripture that condemn human righteousness. Like the saying, "Lord, do not enter into judgment with your servant, for there is no living man righteous before you" [Ps. 143:2]. "When ye have done all, say, We are unprofitable servants" [Luc. 17, 10.]. And in the prayer of the Lord: "Forgive us our debts" [Matth. 6, 12.]. And in the Psalm: "For this all the saints will ask you" 2c. [Ps. 32, 6.] Therefore our righteousness is truly defiled. Therefore we have another righteousness apart from us, in Christ, by which we are justified and holy, Phil. 3, 9.

**V. 7. No one calls on your name.**

(30) Although there were many godly people in captivity who called upon the name of God, he says that this calamity of captivity with which we are oppressed is proof that there is no one who truly calls upon God or keeps Him, for otherwise we would be delivered.

**For you hide your face from us.**

31 He says: We see nothing but sin, threats, fear and terror. For the face of God is twofold: the inward, when he kindly drips into our hearts the word of comfort and forgiveness of sins. The outward, when he also gives outward lovely things, as peace, happy progress, abundance of all things, and takes away the wrath, swarms, famine, pestilence, wars, etc., which are the devil's face. Thus he promises to Moses 2 Mos. 33, 2) 14. [Vulg.]: "My face shall pass before thee, and I will give thee rest." The 4th Psalm, v. 7, calls this face "the light of his countenance", and here and there it is called "light" in the holy scriptures. But God hides His face when He takes away His word and good deeds, and the law, sin, wars, famine and other misfortunes remain.

**V. 8. Now, Lord, you are our Father.**

So far, the prophet has summarized all the motives with which he could both raise himself up and move God to help. Now he adds an emphatic resolution: What does it need much words? "You are our Father", our faith clings to you, although the outward appearance of things and the senses tell us that you are angry with our sins 2c.

**We are Thon, you are our potter.**

33. he brings up the promise. You promised to be our potter [Is. 45, 9]. We have been a sinful clay, therefore you have kneaded us into a dough. Well then, form us anew, and heal us.

1) The preceding words, from the first "as if they themselves also," are missing in the Wittenberg.

2) In the issues: Lxo6. 32.



redeem us. Otherwise, we will be considered not to be your clay, but dung in the alley.

### **V. 9. See that we are all of the people.**

These are the last tears. You have no other people but us. Therefore, your name and honor will be in danger where you do not help us.

Thus this chapter contains a battle of faith, which feels nothing but wrath all around, and yet it breaks through and believes that wrath will not last forever. But such examples are necessary in the temptations. For this is the greatest art, if one can be wise here, that when there is anger and tribulation, one thinks that God is only acting as if he were angry. For the flesh judges according to the senses and the outward appearance.

The people of the world have a false appearance and cannot be uplifted by remembrance and the hope of future help.

### **V. 10. The cities of your sanctuary have become desolate.**

He remembers the city and the temple, not because of the wood and the stones, but because it was founded on God's word, and because God had bound Himself to this place through the word. Therefore, he also calls it the holy city, not because of the people, but because of the first and second commandments, because God's Word and Name were in it. Thus every Christian is holy, although he is defiled according to himself and his nature. Thus he also calls the temple "a house of holiness" because holy things were performed there, because there one sacrificed, taught, sang and prayed, and performed the other things that the word of God required.

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## **The sixty-fifth chapter.**

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This is the last sermon of the prophet, and the last threat of the future desolation of the synagogue in the time of Christ, and of the calling of the Gentiles. For these prophecies consist of different sermons, which were not preached at one time. So also we teach in our sermons sometimes faith, sometimes love, sometimes the last future of Christ 2c.

### **V. 1. I am sought by those who did not ask for me.**

This passage seems to argue with the saying in Matthew [Cap. 6, 33]: "Seek first the kingdom of God", but it does not argue against it. For the seeking is done in a twofold way: First, according to the precept of the Word of God, and thus God is found. Secondly, He is sought by our actions and suggestions, and thus He is not found. Therefore, he does not condemn the gross sins here, but that they were committed by God.

seek the word] of God and religion. Religion is the best of all human works, and yet it is condemned if it is not based on the Word of God. For God does not want to be sought through our actions, indeed, He cannot be found at all through our actions. Therefore, we should put aside our speculations about His majesty and leave our works behind, and instead take hold of the word, or rather let ourselves be taken hold of by the word. And apart from the word we shall neither speak nor think nor hear anything of God. For God wants to lay the first stone, and then He will be happily sought and found when He knocks on our hearts through the Word. As Paul says, "I pursue after him, whether I will take hold of it, after I have been taken hold of JESU Christ" [Phil. 3, 12.].

3) Therefore, the entire papacy is condemned here, and all religions in the world, except the one that is called the "religion of the world."

is based on faith in Christ. For the pope and monks also seek God; but dear one, where is it written that God wants to give eternal life for such works? For the text says: "He who believes in Him shall not be put to shame" [Rom. 9, 33. Ps. 25, 3.], not he who puts on a monk's habit, who says mass 2c.

### **I am found by those who did not seek me.**

4 That is, I was found by the pagans who did not bother to seek God because they were without the Word. Thus he not only condemns the works and deeds of the religious, but he also freely offers himself to those who live very wickedly. He must do this partly because of the wickedness of men and partly because of his goodness. The wickedness is that the Jews despised the Word and the prophets, and provoked God by that which was not God. That is why he tempted them again on the one who is not a people [Deut. 32, 21]. On the other hand, the divine goodness also requires God to make Himself known to the erring; but He does this through the Word. Thus, the Jews had to be rejected because of their excessive religion, and the Gentiles had to be accepted because of their excessive emptiness (*inanitatem*).

(5) Just as the seeking is done in two ways, so also the service is twofold. One kind of service is done by us without the word of God; and this service is not a service of God, but of the devil, which is done by lying and glibness [1 Tim. 4:2]. The other kind of worship is done according to the precept of the Word, which consists in believing the Word that offers us Christ who died for us, and this is followed by outward good works.

### **V. 2. For I stretch out my hand.**

6 This is the cause of the so terrifying anger and threat. The fault is not in GOD, but in those who seek Him. "I stretch out my hand," I offer myself, I do well, I ask, I threaten, and

indeed "daily." But they mock the hands that are stretched out, kill the prophets, and "walk in a way that is not good, according to their thoughts," that is, not according to my word; not only in omission, that they do not believe the word, but also in action (positive), that they do the opposite of the word.

### **V. 3. A people who outrage me is always before my face, sacrificing in the gardens.**

(7) Here he adds, what are the ways according to their thoughts? For he does not condemn adultery or theft, which reason also disapproves of, but the burning of incense and the sacrifices which were brought to the God who had brought them out of Egypt, namely the greatest and most holy works. What then is the defect of these sacrifices? Certainly this, that he adds, "in the gardens." For they had the command that they should sacrifice in the temple. They had no command to sacrifice in the gardens. So now we also condemn the whole way of life and all worship that was done without God's command.

### **They smoke on the bricks.**

8 In a disparaging way (*per tapinosin*) he calls their altars "bricks". As if he wanted to say: You praise your altars highly, but what are they, but bricks, which are carried together on a heap? Here the hypocrites object: the altar in the temple is nothing but wood and brass. Therefore, a distinction must be made, namely, that the altars which are outside the temple are nothing but mere bricks. The altar in the temple is not only mere ore and mere wood, but (that I say so, *verbatum aes et verbatum lignum*) an ore and a wood, which is connected with God's word, that is, which is erected according to the word and by divine command. So also the temple has the word; the gardens are without the word.

9 We answer our heretics in the same way today, that holy baptism is not only water, but water with the word of God.

Thus, in the Holy Communion there is not bad bread and bad wine, but bread and wine with the word of God.

**V. 4. Dwell among the tombs.**

He punishes their perverse diligence. True piety is generally cold, but wickedness burns no differently than fire in stubble. In the temple, he says, they cannot endure, but in the rocks they have chosen they dwell, and there they endure.

**They eat pork.**

11. among the sacrifices they also bring pork, which they were forbidden to eat even as a household food, let alone at the sacrifices.

**V. 5. and say: Stay at home, and do not stir me.**

12: Moreover, being exceedingly ungodly, they are also very hopeful; they reject 1) Isaiah and God stretching out His hand as an unclean one, whom they themselves want to sanctify, but not to be sanctified by him; they want to teach him, but not to be taught by him.

**Such shall become a smoke.**

13. this is the punishment, as it says in the gospel [Matth. 22, 7.]: "He sent out his army, and set fire to their city." They laughed at these great and terrifying threats. It is an admirable brevity.

**V. 6. 7. Who ravished me on the hills.**

14. super colles exprobraverunt mihi, that is, they have disgraced me. But it is a description of one's own righteousness that it is an insult to GOD. For GOD is most dishonored when we worship Him with the greatest diligence with self-chosen services, which we perform without GOD's word and command. It is a terrible judgment, however, that the hypocrites do nothing else with their worship and works than that they desecrate God, and

1) Erlanger: äamnat instead of: Zananant.

rob him of his honor, and as Rom. 2, 22 [Vulg.] says: commit theft of gold. Thus, the entire papacy is god-robbing.

**V. 8. Thus says the Lord.**

15 Here he answers an interjection. For the objection could be made: Wilt thou then corrupt the righteous with the ungodly? He answers: No; but, just as one who destroys a barren vineyard yet leaves one or another fruitful vine unharmed, so will I preserve the rest, as it is said elsewhere [2 Pet. 2:9.], "The Lord knoweth how to deliver the godly out of temptation."

**V. 9. But I will cause seed to grow out of Jacob.**

16 This is a promise with which he comforts the weak, that the word and the gospel should remain forever.

**V. 10. And Saron shall become a house for the host.**

17 [Instead of: Et erunt campestria in caulas gregum] translate like this: Erit Saron in caulam gregis, Further, Saron and Carmel are very famous mountains in the Jewish land, because of the cattle pastures. Achor and Nephtaim are very famous valleys. Therefore he promises with figurative words, it will be so around the church, that the word should be preached daily in it, so that the believers with it graze, and would be much of them 2c. The great cattle are the godly, the stronger in faith, who are sent to teach. The herds are the weaker ones.

**V.11. But ye that forsake the LORD, forgetting my holy mountain, prepare a table for Gad, and pour out drink offerings unto Meni.**

18. "Gad", I believe, is Mars. For gadad in Hebrew means to arm oneself. From this comes Gad, as if you would say a man of war (latrunculus). "Meni," I believe, is Mercurius, and that he was the idol of the merchants. For Meni is called a number. To this he alludes, as he speaks [v. 12.], "I will number you to the sword."

**V. 12. Because I called and you did not answer.**

019 This is the fault why he will destroy them, that they should forsake the word, and choose their own doings.

20. Therefore, each one shall adopt such a way of life as has the word of God and which he knows is pleasing to God, that is, the one to which he is called, even if it is despised and lowly. To be a servant, a maidservant, a father, a mother, these are such statuses that are established and sanctified by the Word of God, and which are pleasing to God. But if one becomes a monk, God does not approve of that, because He has not commanded it. So it is ungodly works to say mass, to take vows, to make pilgrimages, because they are without the Word.

**V. 13. 14. Therefore says the Lord GOD.**

21 Now he also adds promises, which he transfers from the Jewish people to the remnant and to the Gentiles. Furthermore, I make no distinction here between the spiritual promises. For Christians have the promises of this life and the life to come [1 Tim. 4:8]. The goods of the godly, though they are small, are nevertheless pure goods, for blessing is connected with them. The wicked are in want even of the greatest goods and riches, because the curse is with them. But we should make these sayings into proverbs, with which we comforted ourselves in shame, in want, in sorrow, and in affliction, saying, "The Lord saith, Behold, my servants shall eat, but ye shall hunger." 2c. For those who rely on this promise cannot possibly be deceived.

**V. 15. and shall leave your name for my chosen ones to swear by.**

22) This is spoken in the Hebrew way, and means that the name "Jew" will be such an abomination that people will use it instead of a severe curse, and those who want to wish one the greatest misfortune will wish for him to be like a Jew.

**And the LORD shall kill thee, and call his servants by another name.**

23. the name of the Jews will no longer be famous; you will lose the kingdom and the priesthood; and in the future the name of the Christians will become famous, which will be blessed, and people will use it for a blessing; as it is said, Give God that you may become a true Christian.

**V. 16: That he who will bless himself on earth will bless himself in the right God.**

24. in Deo amen, that is, by the faithful or true God. For amen is adjectively increasing. As if to say: The hypocrites also bless, boast and praise themselves; but the Christians alone bless themselves in Deo amen ["in the right GOD"], who cannot deceive.

(25) Further, he added the word amen, first of all, because of the astonishment of faith; for on both sides the contradiction is before the eyes. For the blessing of the godly is hidden in faith, just as the curse of the wicked is hidden. For they generally surpass the godly in riches, dignities and honor 2c. But here he affirms our faith, as if to say: You must not doubt my promise; although you do not stand the blessing, and rather feel the curse, yet you are truly blessed in God, who is amen, who will not deceive you.

26 Secondly, he adds "in God amen," for the sake of the aversion to the object of faith, that is, for the sake of the incarnation of Christ. For this is an insurmountable vexation to the Jews, that we believe in a man, and in a crucified one at that. Therefore he says: "The Jews are offended by the humanity of Christ, and cannot believe that he is God, of whom they see that he is man. But you should not be offended by this; he will not depart from the true God who keeps his eyes fixed on Christ. Yes, there is no other way to come to the knowledge of God than in this man and through this man, Jesus Christ, as he says to Philip, who asked: "Lord, show us the truth of God.

us the Father": "Philip, he who sees me sees my Father" [Joh. 14, 8. 9]. This Christ alone is the way and the truth, apart from which one cannot find God.

27 Furthermore, a theologian must be commanded by this passage, so that we do not get bogged down with speculations about the majesty and works of God's wisdom, which is something highly dangerous. Therefore, one must fix one's eyes solely on the incarnate Christ. He can be seen, but no one has ever seen God.

### For the previous fear is forgotten.

(28) This is an excellent passage for understanding other similar passages where the prophets speak of the kingdom of Christ as eternal life. But the matter is this: the kingdom of faith and the life to come are distinguished from one another, not in the matter, but in the manner of the matter. For we are now the children of God, as John says [1 Ep. 3:2], but in hope; for it has not yet appeared. For he that believeth hath forgiveness of sins already. If he has forgiveness of sins, he has life, and that is eternal life.

Therefore we are truly in the kingdom of life, we already reign, we are already seated in heaven, we are already saved, but in hope, because eternal life and blessedness already began when Christ took the kingdom from the Jews, since he was now raised from death. Therefore, whoever believes in Christ already has and possesses the same.

(30) But you may say, How is it that we are said to have such great goods, when we not only do not feel them, but rather feel the opposite? I answer: As long as we still live in this body and are subject to all evils, we see through a mirror in a dark word [1 Cor. 13:12]. For this present skin with which we are surrounded, this flesh with which we are weighed down, does not really belong to the kingdom of Christ, because it is still subject to sin and death. However, it must be exercised until we cast it off, and as long as we live, it must be pressed and weighed down.

(31) Therefore, it is from the defect of this skin and flesh of ours that we are sometimes troubled by the sensation of a terrified conscience, sin, death, the devil, hell, and the world. And this feeling does not belong to the kingdom of Christ, but to the skin, which is like a sack in which such a great treasure is enclosed. But it would be unreasonable to estimate the value of the treasure according to the small sack in which it lies, but Christ's kingdom, eternal life and blessedness lie beyond our eyes and senses in Christ alone; in him salvation, peace and life are true, although we do not yet feel these goods because of this sack with which we are clothed. For thus says the prophet, that the kingdom of Christ is a kingdom of blessing; consequently it is also a kingdom of righteousness, of blessedness, and of life, against sin, death, and the law.

(32) Therefore it is emphatically spoken that he says, "The former fear is forgotten. In the eyes of God, the matter is truly like this, but in our eyes and in the eyes of the competition, it is not yet like this, but the fear still lasts, and lasts until we put off this flesh. However, we wait in hope, and through faith we already have salvation. For the new heaven is already created, but according to the promise. But it has not yet been created for us, precisely for the sake of the ceiling. The other passages of the other prophets must be treated in the same way, where they speak as gloriously of the bodily life of believers as of the life to come.

### V. 17-19 For behold, I will create new heavens and a new earth.

This new heaven has already been created before God, but we do not yet see it for the sake of our flesh in which we live (as I have said). But it must be noted that if the kingdom of Christ and Christianity are outside of this heaven and outside of this earth, then it follows that the ceremonies and what external things there are are not Christianity, but only belong to this life in which we are now, for the sake of our flesh.

for the sake of it. For the kingdom of Christ is not only out of this heaven, but out of all understanding. As long as we are clothed in this sackcloth of the flesh, we are prisoners: we do not do what we want to do, and we do what we do not want to do, as Paul complains in Rom. 7:19. For this is our nature: as long as we live, we feel sin, death and hell.

But the kingdom of Christ is something completely different. Whoever wants to enter it must abandon all sensation and be transferred to a place where there are no senses. For one must not judge according to the senses. Therefore, if your conscience accuses you of sin, if it brings the wrath of God before your eyes, if it snatches Christ the Redeemer from you, you should not agree with it, but judge against your conscience and against your senses, so that God will not be angry and you will not be condemned. For the Scripture says that the kingdom of Christ is apart from the senses; therefore we must judge against our senses. For our treasure and our heart shall be in peace and assured of life, for it shall be with Christ in heaven.

35 And this is the joy of which he speaks here. We taste it when we believe. For these are only the firstfruits of the Spirit [Rom. 8:23] and a tasting of the kingdom of Christ, not a contemplative life, nor raptures, as the monks teach, for these commonly come from the devil; but they consist in a certainty of faith, so that when you feel your sin, you can say that your sin is forgiven you through Jesus Christ your Lord, in whom you believe. And these firstfruits of the Spirit are felt by the one who, when he is afflicted by a severe and violent temptation, and is already close to despair and death, can strengthen himself through the Holy Spirit that his sins are forgiven, that he thus overcomes the insurmountable stings of Satan, so that he is not completely swallowed up by sin. We feel these firstfruits of the Spirit as far as the kingdom of Christ is in us.

(36) Furthermore, under the kingdom of sin, that is, according to the sense of our flesh, everything is the antitype. For there death seems to be

to be without life, the word without grace, the law without fulfillment. These are horrible images of death that hover before our eyes as long as we live in this flesh. However, the firstfruits of the Spirit overcome these terrifying images, because they teach us that we should fix our eyes unwaveringly on Christ, who by his death triumphed over the law, over sin, over death, over hell, over Satan.

**V. 20. There shall be no more children who do not attain their days.**

This is a contrast, as it were. This will be a different kingdom than the one under Moses. For the law led no one to perfection. Consequently, doing the law and works, striving for one's own righteousness and wisdom does not help at all. For those who are instructed in the school of the law always remain "boys", they remain in servile fear, they do not attain to this joy. Therefore he speaks: I will destroy the school of the law, and establish the school of grace, in which the baptized, as soon as they are incorporated into Christ by faith, will be wise, and have these treasures of which I have spoken. They are not visible, but they are in the word, through faith. But notice this description, that the disciples of the law are "boys". Therefore, the longer those who are outside of Christ study, the more childish they become; the more holy they live, the greater sinners they are. Thus a monk of a hundred years is not so wise as to think that his record is nothing 2c.

38 He does not reject the knowledge of the law outright (for it is good and necessary in civil life), but only this presumption that one thinks it is sufficient for justice.

Thus those "boys" are whom the world considers to be the holiest, best, cleverest and wisest 2c. But here the judgment is made that they are not to be admitted to the kingdom of Christ.

**V. 21. They will build houses.**

40 "Building" here does not mean so much as putting together a pile of stones or wood-

but to create, establish and expand households. Therefore he indicates that from one church ten others will arise, so that the number of believers will always increase. What he said above [v. 17] about the creation of a new heaven fits more to the spiritual kingdom of Christ, but this more to this bodily life. Thus the kingdom of Christ is a kingdom in itself, because of the head that reigns, but to us it is not yet a kingdom because of this skin of ours.

#### **V. 22. They shall not build for another to inhabit.**

No godless person has a share in the fruits and gifts of the church; believers alone can comfort, instruct, admonish, and teach themselves and others. This is how it is today with those who can talk gloriously about the gospel, but because they are without faith (as can be seen from their works), they have only chaff, they do not taste the wheat and the true word.

#### **For the days of my people will be like the days of a tree.**

(42) As it is written in the first Psalm, v. 3, 4: "He is like a tree planted by the rivers of water, which yields its fruit in its season. But such are not the wicked, but as the chaff which the wind scattereth," and like the grass upon the housetops they shall perish [Ps. 129:6].

#### **And the work of their hands will grow old with my chosen ones.**

43. that is, they will remain for and for, as it says in the first Psalm, v. 2: "His leaves do not wither."

#### **V. 23. They shall not labor in vain.**

44 Here one must take the contrast to help. The wicked labor, but in vain. The wicked beget children, but in vain; and both their labor and the fruit of their labor are accursed. On the other hand, the godly labor in such a way that they do not feel the labor, and their labor is not in vain.

#### **Still giving birth untimely.**

(45) By this he means that all actions, all teachings, all righteousness, and all works that are without and against the word are useless and, as it were, "an untimely birth," "since nothing righteous ever comes of it. For this is what the word [XXXXX] actually means.

#### **V. 24. And it shall come to pass, before they call, that I will answer.**

46 This is before they finish their cry, as Moses did at the Red Sea [Exodus 14:15]. This is a necessary promise to strengthen the conscience and to encourage the heart to pray. But like other promises, this one is hidden and will only be fulfilled in faith.

In order that our prayer may be heard, it is first of all useful to know that we are in the word and in the kingdom of Christ, and that we are not hindered by the fact that we are in the outward skin, which tastes of its origin and retains the odor of the sin with which it is infected and even corrupted. But our glory and comfort is this, that the Word lifts us outside this skin into another heaven. Therefore, we should not, because of our sins, either throw away our confidence in prayer or despise our prayer as if it were displeasing and vain to God, but we should rather insist on the opposite, and say: Although conscience contradicts, nevertheless, because I have baptism and the Word and the sacrament of the altar, I belong to the kingdom of Christ, and am truly bone of Christ's legs, and flesh of Christ's flesh. This presumption and arrogance (that I call it so) must be grasped in the heart, not as a merit, but as a free gift given by grace; and then prayer will also be pleasant and answered, if the heart is thus instructed and strengthened by trust in the death and merit of Christ.

(48) But there are many and great causes that encourage us to pray. For not only are we afflicted by our own sins, but also all the ills of the world are upon us.

6 Therefore, one must diligently pay attention to how the prophet treated this passage, in which he deprives his people, who had a worship and a temple that had been established by God Himself and confirmed with the most lovely promises, of trusting in the promises and in the Word of God.

7 But he does it in such a way that there are two kinds of divine promises. Some promises promise something absolutely, without any condition. And such promises are those peculiar to the gospel, of Christ, which belong to the victory over sin and death. Of this kind is the one that happened to Adam in Paradise, and others that promise eternal life and salvation from sin and death through Christ. With these, there is no condition, so that hearts may place their trust all the more securely in Christ and entrust the blessedness of their souls to him, as Peter says [1 Ep. 1, 13, 9], and so that all glory may be based on God's unified and pure goodness and mercy, which has been shown to us in Christ. For these promises have been offered to us without any conditions, because they are free of charge and, as Paul says [Rom. 11, 29], may not repent of God.

8. other promises are legal ones, to which the condition word "if" is added, that is, the condition of our work 2c., as: If ye will keep my covenant, then shall ye be my people 2c. [Therefore the Jews err in making an unconditional promise out of a conditional promise, and think that God will keep His covenant without fail, even though they deviate from the covenant and do the opposite. But there are certain clear sayings in Moses and other prophets in which God threatens to reject the people with all worship if they do not keep His covenant.

(9) What could have been said more clearly than what Jeremiah says in Cap. 7:4 ff: "Do not rely on the lies when they say, 'Here is the Lord's temple, here is the Lord's temple, here is the Lord's temple! But

Amend your lives and your ways, that ye do right one against another, and do no violence to strangers, orphans, or widows, nor shed innocent blood in this place, nor follow after other gods, to your own hurt: and I will dwell with you in this place for ever, in the land which I gave unto your fathers" 2c. And soon after, v. 13 ff: "Because I preach unto you continually, and ye will not hear, I call unto you, and ye will not answer: therefore will I do unto the house which is called by my name, in which ye rely, and unto the place which I gave unto your fathers, even as I did unto Shiloh. And I will cast you out of my sight, as I have cast out all your brethren, all the seed of Ephraim" 2c. Such sayings are found now and then very much. For since this promise was conditional, the promise must necessarily cease, because the condition ceased. Therefore, the trust that remains after the condition has been removed is a mere human trust, which God hates and in which he has abhorrence. Thus Jerusalem is called the holy city because of the word of God that it had. Now that the word has ceased to be there, it is no longer holy, but unholy. Therefore, if they had kept the covenant of God, the temple would have remained as promised; but because they did not keep it, the temple and all the worship of the Law perished, or the Romans would never have destroyed Jerusalem.

(10) Therefore, this passage argues against the trust in the promise, which has already been abrogated; and the Jews are punished that, since they themselves have not kept the covenant, they nevertheless demand of God that he should keep the covenant, just as today our adversaries boast excellently of the promises that the church has, that Peter's faith will never cease, that Christ will remain with his church until the end of the world. Well, we do not deny that this is true; indeed, we ourselves have this certain consolation, in the face of so great a raging of the world and of Satan, that the clear promises are there Christ is sitting at the right hand of God, and will



stand by the church, since it is thus in danger for the sake of the Word.

Why then do we despise our adversaries? Why do we fight against them and promise ourselves that they will perish? Certainly because they are not the church. But let them first begin to become the church, and then we will grant them that they can safely rely on the promises that the church has. How should those deserve the name of the church who first deny the head of the church, Christ, and ascribe those benefits that belong to Christ alone to our services and merits, and then not only do not teach God's word, but also impose the cruelest punishments on the teachers of the word? Hence it follows that, although they have the sacraments, they cannot use them lawfully, nor understand their power and truth. In addition to this, there is also the outward habit of life, which is of such a nature that it is absolutely worthy of such an ungodly doctrine. But we have said and written much else about this. Therefore, the name of the church and the trust in the promises of the church do not help them any more than the name of the people of God, the temple and the law helped the Jews.

#### V. 1. Thus says the Lord: Heaven is my throne.

12. as if to say, Who are you who want to do me a special service in this temple built by the hands of men? Do you think that I am enclosed between these walls of the temple, and sit there as a prisoner, as it were, waiting for your sacrifices, which you offer here, and thereby forsake righteousness, keep neither faith nor loyalty, and commit all kinds of shame and vices? as he reckoned with the Jews Ps. 50:13, 16 ff. For sacrifices are not pleasing to God unless they are offered by a person who is righteous and pleasing to Him beforehand. But if the person is evil, the works, even though they are not evil in and of themselves, are nevertheless evil and condemned.

(13) Hilarius has explained this passage about the divine majesty, and has treated it very well, that God's feet touch the earth, but the loins are outside of heaven, that is, that God has his seat outside of the world, and yet sets his feet on the earth, which is the lowest and the center of the world, that God is inside, outside, and beyond the world, and that nothing is more outside and beyond the world, nor more inside and on this side of the world, than God. This is very well said; but you know my advice that the inexperienced do not handle such thoughts of the divine majesty without the most serious danger. Therefore, one should not philosophize much here, as he reminded us, and turn one's eyes to Christ who became man. For there is no safer way, as I have often said, if one wants to avoid all the dangerous rocks on which the heretics have been shipwrecked, than by remaining with Christ who became man and lies in the cradle. By these thoughts a Christian must grow and increase, as it were by milk food. But the thoughts of the divine majesty plunge the weak souls into an abyss.

In the meantime, we can use these and other similar sayings to fortify our faith, so that we do not, as it were, lock God in a cage from which he cannot leave, as those did who at the beginning impiously argued against us about the presence of the body of Christ in the sacrament of the altar. It is enough that one learns this from the divine majesty, that it is impossible for it to be grasped by any man; which I have experienced with great danger for myself. For there is no one, either in or out of the church, who, under the guidance of reason, could conceive anything rightly, except in worldly government and in domestic affairs. For these are the limits of our reason; it goes no further. For these two things are subjected to us in the second chapter of the first book of Moses. But he who wants to instruct souls by reason leads himself and others into error. For we can teach only hands and feet, that is, things that the worldly rule and

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the housekeeping 1). But theology is learned nowhere else than with Jesus, the child who is in the cradle, with whom we must grow up gradually until we become perfect men [Eph. 4:13].

(15) Therefore, I would rather take this passage to mean that everything we are, have and are able to do, we have from God. Therefore, we can repay Him nothing but the most simple confession. For we have received everything else from Him. Now, however, we do the contradiction that the prophet indicates here in a concealed way. We conceal the fact that we have received everything from God, and make God a beggar who needs our works; yes, we even demand from God a deserved reward for our deeds and works.

(16) But it is great foolishness, indeed, the utmost impiety, to boast of merit, since we have not only received the power to do something, but even the breath and the spirit of life from God. For he wants us to keep not only the second tablet, but also the first commandment, so that we recognize that he is our God, through whose benefits we are sustained and of which we are in need. He himself, however, is not in need of our deeds, but our neighbor is in need of our good deeds, not God. If we now recognize that we have received everything from God, and as a sign of this recognition we do the commandments of the second tablet, that we obey our parents, not kill, 2c., then even the most seemingly insignificant works are pleasing to God for the sake of the first commandment. But this the Jews did not do; there was no fear of God with them, no trust in God, and yet they wanted to become righteous through their sacrifices and other acts of worship. Therefore, he punished them and abolished the highest religion, which he himself had established, yes, he rejected it.

17 Furthermore, because he here condemns the temple and the Jewish worship, it is clear that he condemns at the same time the highest righteousness and the greatest religion on which the Pabstacy is based today. For if the sacrifices, which were instituted by God Himself, did not make righteous, by the fact that only

the mere work was accomplished (ex opere operato), is it not the utmost folly to hope to attain righteousness by works of one's own choosing, which are instituted without, nay, contrary to, the Word of God?

### **What kind of house are you going to build for me?**

18 As if he wanted to say: I will dwell in your hearts [1 Cor. 6, 19.], but you think that I can be enclosed between stones. I will dwell in the temple in such a way that I will also dwell in your hearts. Since you cast me out of your hearts, I will not dwell in the temple. St. Stephen also treats this passage in this way [Apost. 7, 48. ff].

### **V. 2. My hand has made all that is there.**

19 Thus he speaks to the monk who is puffed up **because of** his watchfulness, fasting, chastity 2c: Dear one, where did you get this gift, that you can watch, fast and abstain like this? Did you not get it from me? Why then dost thou defy me with that which thou hast received of me? This is a great foolishness that God cannot stand, that **He** should accept from us again as benefits what He Himself has given us. Thus it is said in Ps. 50, 8. ff: "Because of your sacrifice I do not punish you" 2c.

### **But I look at the wretched man, and he is broken in spirit.**

20 Here, the prophet explains where God wants to dwell, which is His true workshop, in which God tends to have His work, namely a broken spirit. Therefore, when one feels sadness of spirit and the heart is contrite, we should rejoice and be glad. But these things are too great to be believed by a human heart at the time when it is in contention. For what are all the palaces of the world, even heaven and earth, against a contrite heart, since it is a dwelling place of the divine majesty? Thus it is said in the 34th Psalm, v. 19: "The Lord is near to them that are of a broken heart, and helpeth them that are of a contrite spirit." Des-

1) Erlanger: oeeonomia instead of: osoonoraioa.

v. 20: "The righteous must suffer many things, but the Lord helps him out of them all."

For one cannot come to the knowledge of Christ in any other way than through tribulations, and when someone suffers, only then is the place, time and space there to help. For the tribulations are the right material (*materia*), and the nothingness out of which God uses to make something. For God works in such a thing that lacks something, but not in such a thing that already is something (in *materia privativa, non positiva*).

22 Because the prophet speaks here of justification, he does not understand bodily afflictions, but the feeling of sin, death, and conscience. Therefore he rejects the greatest merits, namely the temple, and praises life without law; he turns his face to those who have not earned it and who are not worthy of it; who feel not righteous but sin, not peace but terror of conscience.

Therefore, we should not despair when we have fallen into sins and grave errors, but allow ourselves to be uplifted by such comforts, and then believe, when we feel it least, that God looks upon us, helps us, and is gracious to us. 2c.

#### And who is afraid of my word.

24.<sup>c</sup>) Here you see what God requires for a service, namely that we should fear His word. But this is the law and the rule of the wicked, "that there is no fear of God in them" [Ps. 36, 2. Rom. 3, 18.], as we see in our adversaries, who are so defiant, obstinate and sure that nothing can be conceived that goes beyond it. The terrors of the law and of sin, about which we complain so much, are a mere fairy tale to them.

25 From the contrast, therefore, we will easily understand what it means to "stand before God".

The word "fear" means that the godly are not secure, but honor and fear God, lest they offend Him in some way. If they have been overtaken by a sin, they tremble and fear, as if God were standing behind their backs with a club, wanting to punish them for their sin. Those who are thus terrified (says the prophet), who suffer thus, these I look upon. But the wicked in their security I hate, and turn away my face from them. For these boast of their worship, and fear nothing. If someone reminds them of the Ten Commandments, they despise them, as if they had already worn them, as they say, on their shoes; consider themselves blissful, and let themselves dream of a perfection that they would have reached even beyond the commandments of God. Therefore, they are not afraid of any word of God, nor of any of their works. But the godly and the truly righteous are always afraid and feel that their conscience is troubled.

26. this is useful for us to know, so that we may learn that the hearts of Christians are anxious and fearful, so that when the hour of fear should come, we may not despair because of it, but when all hope is gone, and when the wrath of God is present, we may lift ourselves up, and remember that at that time we are truly a workshop of God, in which God can accomplish his work, which Paul attributes to him Rom. 4, 17. ascribes to him, "that he may call that which is not, that it may be" 2c.

(27) If any one wishes to distinguish these things accurately, let him make the distinction that "to fear" is as much as to have a conscience made fearful by the law; "the broken spirit" is as much as to have and feel sin; "misery," to feel death and hell. Further, "to look upon" is as much as to show oneself loving and kind. For those who are afflicted by the law have before them the back of God. This outward appearance (*aspectui*) is met here by the Holy Spirit, who says: "It is not as you think; remove this appearance from your eyes, for I look upon you, I am gracious to you; I do not hate you, as you falsely imagine.

c) Instead of §§ 24-26, the 1532 edition has the following: The wicked are secure, stiff-necked, and defiant, without fear of GOD; but the godly are downcast and full of fear at the word of GOD; they are terrified of the law and the threats of GOD, whereas they ought to align themselves by the promises.

### V. 3. for he who slaughters an ox 1).

(28) Hitherto he rejected the temple; now he also rejects the use and works of the temple. But he cites gross sins, such as "killing a man," "sacrificing a dog, or sow's blood," 2c. because the hypocrites did not understand spiritual sins, such as robbing God of the honor of His deity, making themselves God 2c. For sacrifice was the best among human works, and also commanded by GOD; and yet he says: it is as great an abomination if someone sacrifices with the presumption that it is enough if he only performs the work, and thus makes GOD a beggar, as if someone commits murder. It is not that God rejects the sacrifices out of hand, but because they are presumptuous and do not fear His word, because they abandon the commandments and despise grace. In this way, God is not so much offended by the greatest sin in the sight of the world as by the highest righteousness, and He accuses those who are the most holy in appearance of being the most unholy. Thus, the monks, as often as they say mass, commit a more grievous sin than if they committed murder. For the mass is a blasphemous work 2c. These are great thunderbolts against the righteousness of works.

#### Such they choose in their ways.

29. They had received the sacrifices from Moses, so they are not their ways! I answer: He calls the sacrifices "their ways" because they did the same with omission of the divine commandments and the ways of God, that is, without faith and without fear, as if they thereby earned righteousness.

### V. 4. Therefore I will also choose.

30 So they themselves sought their own righteousness. Christ accepted the sinners, as, the Zacchaeus and Magdalene, the centurion, the thief on the cross. They feared to break the Sabbath; he broke it freely, along with all the other statutes. So it is also with

happened to us. It was considered an abomination to go out of the monastery; now you go out freely.

31. instead of: Illusiones orum eligam is more correctly translated: Hoc, quod horrent isti, "for that they shun light," that is, I will freely do that which they hold fearfully and with danger of conscience, that they may fear where there is nothing to fear, and be secure where there is the greatest danger, as it says in the 53rd Psalm, v. 6.

#### Therefore, that I called.

32.<sup>d</sup>) This is the reason why he rejects their doings and services, all of them, even those commanded by God Himself. Similar passages are Jer. 7, 13: I call you and you will not answer; and Ps. 50, 16. It is just as if he said today: When you were baptized, I did not speak to you of your ordinances and rules, but that you should hear me. Now because ye transgress my covenant, and forsake my word, I will do unto you in like manner 2c.

(33) This, therefore, is the only guilt which he condemns through all the prophets, and which today our Germany also incurs, that it [the people] has not heard; rather, they say: We hear, because we sacrifice according to the law of Moses; we do other things than Moses commanded us to do. But what do you make of the first commandment, in which you hear: I am the LORD your God 2c.? Just as the Jews had to suffer their punishments because they did not hear God in his prophets, so Germany will certainly be punished because of this contempt.

### V. 5. Your brothers.

(34) Those who boast of the same God, the same word, the same law with you, persecute you even more, since you are already afflicted enough. Notice that our brothers are our enemies. Thus Christ was betrayed by Judah, who was his disciple and ate his bread.

d) Instead of §§ 32 and 33, the 1532 edition offers: This is the guilt, as above [v. 30: This will happen to you because you do not hear my word; you continue stubbornly in your ways and abominations.

1) The Wittenberg has correctly according to the Vulgate: boV6va, whereas the Jena and the ErlangenOV68.

**Speak: Let us see how glorious the Lord is.**

These are exceedingly bitter, imitated speeches, with which godless men challenge the Christ who is weak in his members, and as if they were certainly children of God, they mock the godly, as if they were damned, just as now also the blasphemers mock the afflicted, and say: What are you crying for? the Christ of the Lutherans will help you. Such blasphemies can no longer be overlooked, but punishment will soon follow, just as immediately after the blasphemy on the cross, great darkness followed and the earth shook [Matt. 27:39, 45, 52].

**They shall be put to shame.**

(36) This is a brief but very emphatic and pleasing consolation for those who, for the sake of the Word, not only endure the hatred of many people, but are also banished, as we are today.

37 This prophecy was fulfilled in the last destruction by the Romans, because they did not have a simple war, but there was also turmoil among the besieged, but it will also be fulfilled in us today, because we live in the same sins.

**V. 6. a voice from the temple.**

38 Thus we read that even in the temple there was fighting against the Jews.

**V. 7: She gives birth before she suffers.**

This is a good comfort for the church, which is very necessary in this present time of ours. It seems as if she will perish absolutely, she is in the midst of death and sins, that there is no hope at all that she will have children; and yet he promises that before she feels that she is pregnant, she shall have many children, as above [Cap. 49:21]: "I am barren. Who brought these up for me?" Thus the apostles, according to outward appearance, were only remnants and yeasts of the people, and in fact only sheep for slaughter; yet in a short time they filled the whole earth with the teaching of the Gospel. Philip converted Samaria [Apost. 8, 5. ff.], Paul learned that, before he

came to Rome, where Christians were [Apost. 28, 15.]. So in our time the birth happened before we realized that we were pregnant. We did not even think about what has happened now through the word. The wicked also conceive, but not with childbirth, but with calamity and harm; but they bear a defect, as it is said in the 7th Psalm, v. 15, and stubble. But this is also to be applied to how we are minded, that everything we expect from the future is unfruitful. But it is given to us (as the 127th Psalm, v. 2, says) in our sleep, and when we do not even suspect it, before the woe comes to us.

**She has recovered a boy before her child's need comes.**

40. she has recovered "of a boy", not of a maiden; for she is unskilled in the administration of both bodily and spiritual things. But it is not before our eyes. For our strength is apart from us, in Christ. And we do not see our treasure, but have it only in the word, which is grasped and believed by us.

**V. 8: Can a nation be born at the same time before a country suffers woe?**

41. He has the contrast in mind. The godless Jews are also pregnant, but they give birth to stubble prepared for fire. So today also the papstium is pregnant, but it will give birth to stubble prepared for fire. Thus all the plots of the wicked are like an untimely birth. But the godly give birth without pain, that is, they have the blessing.

**V. 9. Should I let others break the mother, and not also give birth myself?**

This passage has been explained in many ways, and I think that Hilarius also interpreted it from the divine majesty, that the power to give birth is given to all by divine power. But I take it from the spiritual procreation through the Word that they are words of God who became man. As if to say: I seem to be barren, having been crucified and having died; nevertheless, I too have given birth to my children.

children. For as I give children to others, so will I also reserve seed for myself. But because he separates his childbearing from the childbearing of others, he points to the birth to eternal life. He confesses that the mother seems to be closed to the world. For Christ looks as if he were weak and nothing; but much more do his children look so. And yet it is heard in the Word, and believed in faith, that he is strong, and that he will have his seed. Therefore, he will remain with his church and keep it intact until the end of the world.

**V. 10: Rejoice with Jerusalem.**

43 Here he indicates to whom he is speaking, namely to the afflicted. "All of you who are saddened by her," he says. Consequently, the figure of the Church is sad, and it does not have the appearance of remaining or giving birth.

**V.11. For this you shall suck and be filled.**

He presents us as little children who should suck comfort from their breasts. What these "breasts" are, no one understands who has not been in some great temptation. The Church is to remain in the world under the cross and under death, and yet she is to have "breasts of glory." Therefore, our treasures and our glory are not bodily things. For the greater the assurance of faith, the more glory and comfort in the Holy Spirit there is also.

**V. 12: Behold, I am spreading peace among her like a river.**

This is a magnificent description of the peace that he promises to the church instead of the tribulations. But it is this peace in word and in spirit, namely the preaching of the forgiveness of sins. The word "stream" means the constant continuation, that this peace will never cease, just as a right river never lacks water. And this is what Paul calls Eph. 3, 18. "comprehending the breadth, and the length, and the depth, and the height". If you compare the peace of the world with this peace

The latter is like a drop of water; when it dries up, every kind of evil remains. But a Christian has a calm heart, even if he should be in infinite misfortune.

**You are to be carried on your side.**

46. In the church, both shame and honor are found. Thus, there are also persecutors and those who carry them in their arms.

**V. 13 I will comfort you as a mother comforts her child.**

There are very great movements in these words, which no one can fully comprehend. We understand our weeping, but we do not understand that the consolation is so great. Our hearts are so carnal. For if someone could believe God in these temptations, who comforts through his word, he would feel that he is more than a father and a mother to us. For what is the temptation, though it be great and heavy, since he loves us so? But because he promises this peace to the church, he indicates that the church will be afflicted with the most severe sufferings. But we only feel the suffering and judge it according to the sensation of the present adversity, but we do not feel the consolation. For this is not in the sensation, but in the word and faith.

(48) And the victory and contending of Christians is that they fight by faith against the sensation of death and sin, and that however much we feel sin, yet we do not succumb to sin, but believe that it has been overcome by the death of Christ the Savior, and that nothing more can harm us for Christ's sake. 2c.

**V. 14. Your bones shall be green as grass.**

(49) Severe trials also suck the marrow out of the bones, as David often testifies [Ps. 32:3, 4]. So, on the other hand, we see that the consolations give strength and sap to the bones. Therefore, he hereby indicates that he wants to comfort and refresh us through the word. In fact, all our treasures are in the word alone.



**V. 15 For behold, the Lord will come with fire.**

50 I understand it from the devastation that happened by the Romans, the description of which he took from the history of the second book of Moses. However, nothing prevents to understand it also from the last judgment. For the prophets regarded the church as if it had already been transferred from the world to the heavenly realm. For nothing else stands in our way but this skin with which we are surrounded, that we do not have eternal life.

**His cars, like a weather.**

51 Thus he calls the army of the Romans, or, if drawn to the last judgment, the army of the angels.

**V. 16. All flesh.**

It seems that Isaiah is speaking of those who despised the word in his time and who would despise the word in Christ's time.

**V. 17. who sanctify and cleanse themselves.**

Superstition would not be superstition if it were not accompanied by trust. This he touches here with the word "sanctify". Superstition, however, not only denies and despises God, but it also despises the neighbor. This is indicated by the word "purify". As if he wanted to say: These people consider all their own things to be pure and clean; on the other hand, they consider everything that others have to be impure and unholy.

**And eat pork.**

54. This happened in the times of Isaiah and Christ according to the letter, but according to spiritual interpretation it still happens by all heretics. These "eat", that is, teach, believe, preach "pork and mice", that is, their self-chosen doctrines, which please them, although they are forbidden by the Word of God, and are an abomination and a disgust to God.

**V. 18. For I will come and gather their works.**

The prophets thought that as soon as Christ would come, Christ would also come.

Kingdom will follow. Therefore, these words can be understood both from the general downfall of the whole world at the last day and from the special misfortune and desolation of the Jews. But I take it especially of the judgment of the gospel, which judges both the Jews and the Gentiles with all their works, and condemns everything that is of religions, customs and worship apart from Christianity. And this is the beginning of the judgment by the word, which will also soon come to pass. Thus the prophet has, as it were, presented two pieces of judgment at the conclusion of his prophecy: one is the abandonment of the synagogue; the other, the calling of the Gentiles, which will last until the end of the world.

**V. 19. And I will give a sign among them.**

(56) Here he adds how the Gentiles will be called, namely through the apostles, who will gather all believers to the word of faith and the gospel. But because he sends the remnant, he indicates that it will not be a physical kingdom; otherwise they would remain in Jerusalem. But the word is "a sign" because nothing is seen of the church in the world but the word. For even the sacraments would be nothing if they did not have the word.

**Gen Phul.**

The Hebrew says: "Gen Phul" [instead of: In In Africam in the Vulgate]. I think that the side against midnight is understood, as there are the Assyrians, the Parthians. Because I think he looks at the promise Gen. 9, 27. that Japhet should dwell in the tents of Shem.

**To the archers.**

58. I think it is a special nation, as the Parthians are.

**And shall proclaim my glory among the Gentiles.**

(59) For the office of an apostle is nothing else than to preach Christ. For there is an emphasis in the word "my".

**V.20. And shall bring all your brethren out of all the heathen".**

Behold, the Gentiles are called brethren of the saints because of the fellowship of the gospel.

**To the Lord for a grain offering.**

61 [Instead of: Donum Domino In the Vulgate it is better translated Ad oblationem Domino. But that the Gentiles should be sacrificed is as much as that they should be converted through the gospel. For by faith the old man is put to death, and the new man arises. Thus saith Paul, I offer the gospel, that the Gentiles may become a sacrifice [Rom. 15:16.]. Further, if the apostles are the remnant, it follows that the people perish. If the people have perished, it follows that they cannot be the fleshly Zion.

**On horses and chariots.**

62. that is, in the Word. For those who walk under foot are under the law. But the life of the Christian is not under the driving of the law, but they ride on the chariot of the promises, for they are carried in the word.

**Just as the children of Israel bring grain offerings in a clean vessel to the house of the LORD.**

Hereby the old sacrifices are tacitly abolished, because he speaks of new sacrifices. He calls the word of the Gospel "a pure vessel" because it is the most lovely and pure teaching. For it makes pure and pleasant people. But the law is unclean, because it makes people unclean, and is also defiled and weakened by those who do it.

**V.21. And I will take of them priests and Levites, saith the LORD.**

I will not only abolish the sacrifice, but the whole priesthood. For if the Gentiles are to be made "priests," then the Law of Moses, which has born priests, and only priests born of one tribe, must perish completely. Nowadays, all those who teach are priests. The "Levites" are the listeners. But because he speaks of all Gentiles, he indicates that all Gentiles have the right of the priesthood.

**V.22. For as the new heavens and the new earth, such as these, stand before me, says the Lord, so shall your seed and name stand.**

The priesthood will be perpetual, just as the earth that I will create on the last day will be perpetual.

**V.23. And all flesh shall come one month after another, and one Sabbath after another, to worship before me, saith the LORD.**

I will also change the ceremonies and feasts of the Jewish priesthood. There will be no difference of Sabbath in the church, but there will be perpetual Sabbaths 2c. But these are in the spirit and in the faith. For because of this skin of our flesh, certain days are necessary on which to come together to perform the Word and the Sacraments.

**V. 24. And they will go out.**

By faith we go in to God and sacrifice. But we go out when we perform the duties in the household and in the worldly regiment that happen in the world.

**And look at the bodies of the people who maltreated me.**

This applies to the Jews, and to all others to this day, who mistreat Christ. The spirit sees that these people are "corpses" because they lack spirit and faith; moreover, no one sees or believes it, but they are taken for the strongest bodies. '

**For their worm shall not die, neither shall their fire be quenched; and they shall be an abomination to all flesh.**

(69) "Their worm," that is, the biting of the conscience, and the power of sin, that they may feel sin, and fear everlasting damnation. Thus the prophet concludes: "Those who will not believe will be destroyed. But the rest, the faithful, the Lord will save.

End.

To Christ, the true God, be praise and glory forever and ever! Amen.

# B. An Epistle from the Prophet Jeremiah

## [Cap. 23, 5-8,]

of Christ's kingdom and Christian freedom. \*)

Preached in 1526; printed in 1527.

**Jeremiah on the 23rd chapter [vv. 5-8].**

**Behold, the time cometh, saith the LORD, when I will establish a right plant for David, and a king shall reign, that shall rule wisely, and do justice and righteousness in the earth. In that day Judah shall be saved, and Israel shall dwell safely; and he shall be called, O LORD our righteous. Therefore, behold, the time cometh, saith the LORD, when it shall no more be said: As the LORD liveth, which brought up the children of Israel out of the land of Egypt; but as the LORD liveth, which brought up the seed of the house of Israel out of the land of the north, and out of all the countries whither I have driven them, and they shall dwell in their own land.**

### Interpretation of the epistle.

In this epistle or prophecy of Jeremiah, Christ is declared to us who he is, and what his kingdom is, and how he shall reign, and how they that are under his kingdom shall dwell safely. First, the prophet says that Christ is the seed of David. St. Paul also says Rom. 1, 2. ff. that

God promised his gospel of his Son<sup>a</sup>) through the prophets in the Scriptures, that he should be such a Lord, coming from the seed of David according to the flesh, and yet be the Son of God, powerfully demonstrated according to the Spirit who sanctifies. This is also such a saying. And now the whole Old Testament serves this purpose, so that we may see that all things which we now preach and believe have come to pass just as they were proclaimed and prophesied before. Let us look at this further.

You have heard that it was said to Abraham in Genesis 22:18: "Through your seed shall all the nations of the earth be blessed. This also is a gospel, that the dear fathers might be comforted<sup>b</sup>) a very long time. But it was not yet come to pass; for he saith, it shall come to pass that all nations shall be blessed. In this saying it is certainly promised to Abraham that this seed should come from his blood, so that he should not gape to and fro, as in Adam's time, when they also held a gospel that was quite

a) let prophesy b) helped

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\*This sermon was preached by Luther in 1526, as we can conclude from the words in ? 57: "We should not do as the peasants did in the past year. In 1527, it appeared in print under the title: "Ein epistel aus dem Propheten Jeremia, von Christus reich und Christlicher freyheit, gepredigt durch Mar. Luther. Wittenberg 1. 5. 27." Under a similar title, two other editions were published in the same year. The first edition mentioned is in octavo, the other two in quarto. According to what Dietz notes in his Wörterbuche zu Dr. Martin Luthers Schriften 8. v. "entsitzen", that the phrase: "entsitzen einem einen Zorn" (which is found in § 31 of our writing) does not occur in writings whose publication Luther himself was responsible for, we have to assume that this sermon was brought to print by others.' Hence the rather significant number of variants found in the original editions, but all of them are such that they have no influence on the content. The readings of the octavo edition are in the text in the Wittenberg edition and in the Erlangen edition, while the variants of the text included in the Jena edition, which Walch also included, are in the margins in the Erlangen edition. In the collective editions, our writing is found: in the Wittenberg (1556), vol. V, p. 301; in the Jena (1603), vol. III, p. 461b; in the Altenburg, vol. III, p. 795; in the Leipzig, vol. VII, p. 481 and in the Erlangen, vol. 41, p. 186. To us, the text of the Jena seems to deserve preference, so we retain it from Walch's old edition. What is enclosed in round brackets in the text and what is marked with letters in the margin are the readings of the octavo edition of 1527. What is enclosed in square brackets in the text is missing in the octavo edition just mentioned.

darkly, namely, when God said to the serpent Genesis 3:15: "I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head, and you shall bite him in the heel." All these things that are spoken of Christ shall bruise the head of the devil, and all nations shall be blessed through him.

3. in these sayings (all) one finds (now) clearly that Christ must be God and man, must die and rise again, and establish an eternal kingdom<sup>c</sup>) here on earth, which happens only through his word. Even though these words are not expressed in these proverbs, they certainly are, and the words make it clear, if you look at the text and think about it. But if one only looks at the words above, and does not pursue them, then it seems as if there is nothing in them. As, in this saying, "By thy seed shall all the nations of the earth be blessed." They are few and insignificant words, but if you look at them carefully, you will find that Christ is God and man, and must die and rise again from the dead. For if he is to bless and bless, that is, to take away the curse, he must truly be over the curse; which curse is nothing else than death, sin and all misfortune. If he is to do this, he must have the power and authority<sup>d</sup> to take away sin and death and to give life. From this it follows that he is more than a bad man. For no one has power to do such works except God alone, and he who does this work must be God. (Further:) If he is to be Abraham's natural seed, he must ever be a man. If he is a man, he must be truly mortal, otherwise he could not be called Abraham's son. Again, if he is to bring blessing and benediction upon all the nations of the earth, he must live forever and ever. So it follows that he must be true natural God and man. <sup>e</sup>) So you will find it in all other sayings<sup>f</sup>) of the scripture, if one

- c) accept
- d) Violence
- e) is mortal and alive.
- f) Ends

they<sup>g</sup>) rightly and diligently looks at. Let us see from word to word what Jeremiah reproaches us with in this saying, since we will also find this. First, he speaks thus:

**V. 5. Behold, the time cometh, saith the LORD, when I will establish a righteous plant for David.**

4 These words are certainly spoken by Christ, in which it is written that the prophecy is that he will come from the blood and tribe of David. From this line they had to wait for the Savior. Therefore St. Paul speaks rightly [Rom. 1, 3] that he was born of the seed of David according to the flesh, because the prophet Jeremiah wanted to make the Savior almost sufficiently certain who he would be and from where he would come, for the sake of those who would believe at the same time and would believe afterwards, so that they would not be allowed to grope back and forth and look elsewhere. Therefore he binds him to David's bloodline and tribe, from which he is to be expected. By these words the prophets almost comforted the people, telling them to look to this lineage and believe that he would not come from anywhere but the tribe of David.

5 The Jews knew this from the sayings of the Scriptures, and were as certain of it as we know and believe that Christ will return on the last day. Therefore the angel Gabriel said to Mary Luc. 1, 32. 33: "God the Lord will give him the throne of his father David, and he will be king over Jacob forever, and his kingdom will have no end.

(6) So all the Scriptures are always pressing on David, as you also hear here in the prophecy of Jeremiah: "The time is coming, says the Lord, when I will raise up a righteous plant for David. He says, "I will raise it up," that is, I will set it and make it stand firm. As if he wanted to say: The Jewish people have patched and flapped themselves with the kings until now; if I have raised up a pious king for them at times, as Ezechiam, then they have had ten evil ones against it. I want once a

g) the sayings

I will raise up and establish a king, and he shall remain. I will not set him up to be challenged, but he will be challenged and touched by the world, by the devil, and by all that is great and mighty in the world. But I will set it up; it shall stand strong and sure; the enemies shall not prevail against it.

007 And saith that he will raise up a righteous increase for David. Zechariah also says that he will come righteously, Cap. 9, 9: "Behold," he says, "your king is coming [to you], that he may be a righteous man and a helper." <sup>h)</sup> In this way the prophets regarded Christ, as we also regard him, namely, 1) a king who makes the world righteous. For the world is nothing else than a stable full of bad boys; the world is the devil's kingdom, and blood and flesh are its servants. All the saints have complained about the misfortune that is upon us, and all the saints must also complain, as Paul shows in Rom. 7:18, 19. For this reason, the dear fathers and prophets coveted and cried out without ceasing for the righteous plant, for this Christ, who would make them righteous and just, who would take away sin and death. All pious, good hearts still desire this, yes, even the evil ones. For who would not rather have life than death, and rather have righteousness than sin? Therefore St. Paul cries out [Rom. 7:24], "I wretched man, who shall deliver me from the body of this death?" But not all men cry out in this way, for not all feel it; the devil possesses many hearts and deceives them so that they cannot remember it.

(8) This then is the sum and main saying of this epistle or prophecy, that this king should be righteous and just, that is, without all sin, by which he is set apart and excluded from all other men, who are all unjust, wicked and sinners. Now if he is to be righteous, he must ever not be born in the way that other human children are born. Therefore it follows that his mother must be a virgin. For it is written of all other men by the prophet

David Ps. 51, 7. thus said: "Behold, I am made in iniquity, and my mother conceived me in sins." Therefore, this king must be conceived and born in another way, that is, without sin. For, if he is to be righteous,<sup>i)</sup> and not guilty of death, he must not be born of a woman, as we are, by the help of a man, but must have been conceived by the Holy Spirit, and born of the holy pure virgin Mary. <sup>j)</sup>

(9) But how is it that he is pure and not subject to death? Where does this come from? He is said to come from David. Is David's lineage also in the corruption? Right; but only one virgin from the tribe of David is to be used for this. The other thing was done by the Holy Spirit, who made this birth pure, as the angel said to Mary the Virgin, Luc. 1, 35: "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy one who is born will be called the Son of God. Therefore we have such a king, who has a name above all other kings, that he is righteous and just, so that he also makes others blessed<sup>k)</sup> ) and just. And so these words imply that he must be God and man, and born of a virgin; although these words do not say it openly and clearly, yet they bring so much with them, where they are basically seen.

010 But when he calls it a plant, he speaks according to the manner of the Hebrew language, which calls children plants, as herbs, shrubs, and trees grow. Now this does not sound so well in our ears as in the ears of the Jews. So God also says of the Babylonian empire: "I will cut off the name of Babylon with its seed,<sup>l)</sup> ) its growth and its lineage. For the children come from the parents, as the branches and twigs from the trees. Therefore also Isaiah Cap. 11, 1. says: "From the root<sup>m)</sup> ) Jesse

i) have had another master, that he was conceived and born without sin. For, if he was pious and of death 2c.

j) he must be pure from this birth, k) pious

l) its remnants,

m) the block

h) Justifier and a Savior.

1) In the original edition: "one"; in the Jena: "for one".

a little branch or twig will spring forth." From a trunk,<sup>n</sup>) which is now dead, he says, a plant will grow, that is, from an old dead trunk, because one does not think that something should grow out more and more. For David had died, and his lineage lay even under and in ashes. Pilate was at Jerusalem instead of David's kingdom, and the Romans were now in charge, so that little more was known of David's lineage and tribe, and it was hardly hidden in two or three persons than in Joseph and Mary, who were at Nazareth. Now therefore, saith God, Let the tribe wax old unto me, and wither, and I will raise it up: when ye think least that it shall come, then it shall come: when they think that the tribe of David is done, and is fallen, and shall not come to any thing, then will I come, and will make it green, and it shall shoot forth, and bring forth fruit.

(11) Then you see how the prophets agree with one another, and all go to David, that from the tribe and lineage of David should come the pious and righteous king [and helper], who saved his own from sins, death, the devil, hell and from all misfortune, and made them blessed forever. Jeremiah now goes on to say:

**And let a king reign who will rule wisely and establish justice and righteousness on earth.**

(12) The words are always as if to show that there is no righteousness on earth; not only do I speak of the righteousness that is valid before God, but also of the worldly, external righteousness, which is nothing but a beggar's cloak. For the world is a real school of the devil, which is why God has set up and decreed the sword and worldly authority (<sup>o</sup>), so that there may be a little of righteousness on earth, for with the righteousness that applies before God, there is nothing. There is only injustice on earth, also in the worldly government. In the spiritual regime there is only blasphemy. For thus says the 14th Psalm, v. 2. 3: "The

The Lord looked down from heaven upon the children of men, to see if any had understanding, and asked after God; but they were gone astray, and were all together unfit. There was no one who did good, not even one. Then he makes a short judgment and says that not even one is pious. Well, that is certain, if you look at the world from heaven, you will see nothing but blindness, wickedness, unrighteousness and foolishness, and nothing but a stable full of bad boys, not much better than it was in the time of Noah, when God wiped out all men by the flood of sin, except the eighth. But such blindness and unrighteousness feel (you) almost little, because only those who are taught and instructed by the law, as at that time the pious hearts<sup>p</sup>) felt the burden of the law. The common people go like cattle.

013 Now this child that shall be born of David, righteous and upright, without sin, he shall be the king that shall stand and reign for ever. If then he is the offspring and branch of David's tribe, he must ever be mortal, for he is born in the flesh into the temporal life, and therefore he must die. But because he shall stand forever and reign forever, he must ever be immortal; how then will it be? So he must rise again from the dead. This is what St. Peter wants, since he says in the stories of the apostles from the prophet David that it was impossible for him to be raised from death, Apost. 2, 24. Ps. 16, 10. What was the cause? For he shall remain a king, and reign forever. So in these words you see the resurrection of Christ indicated everywhere, that he had to be born and die, and yet reign forever; therefore he had to rise from the dead.

14 Furthermore, the prophet says that this king will rule wisely, that is, he will rule with understanding and reason; as it says of David in 1 Sam. 18:5, "He was wise in all his doings," that is, he was the most prudent and the most judicious of all who were in Saul's court. Jeremiah also says of this king, "He will be prudent.

n) Block,  
1) Erlanger: deß.  
o) the executioner

p) the dear VLters and prophets. The common 2c.

He will attack it wisely, that is. So far we have heard about the person of the king, namely, that he should come from David's tribe, should be a man, and be born of a pure virgin, and should be a righteous king; which all goes to his person. Now it follows, that what the king has, he shall not keep for himself, but shall invest it, and give it to men. And this is what the prophet means here, "he will rule wisely," that is, he will rule with pure wisdom; as if to speak: He will leave all weapons, armor, swords, guns, bows and spears; he will begin a special way to make the people devout; not with the wheel or gallows, but with or through the gospel; he will seize the people where they can be seized best, namely, by the heart, and not by the neck, so that they will willingly submit and gladly follow him. You see that he is a king for this reason, that he helps the people, and does this without the stroke of the sword, only through the gospel; for this reason he also rose from the dead, and has his gospel preached through the Holy Spirit into all the world.

15 After this the prophet says, "that this king will establish justice and righteousness on earth. These two words, "justice and righteousness," you read very often together in the Scriptures; as Isaiah 9:7: "Upon the throne of David and his kingdom, to establish and strengthen it with judgment and righteousness from henceforth even for ever"; since he also speaks of the kingdom of Christ. So we Germans say it: To judge rightly. The Jews pronounce it with two words, and yet mean no more than that which we say: righteousness. But these two words are meant by it: Forsake evil, and do good; for these are the two things which belong to righteousness. And because there are no more than these two things, the Scripture uses these two words, *judicium* and *justitia*. By judgment or justice, God punishes, that is, He removes what is evil; by righteousness, He makes people righteous, preserves and protects innocence.

16 Now, this king is not pious and righteous in himself alone, but he [also] judges.

that which the world with its righteousness and works cannot accomplish, namely, that people become devout. Who has ever heard of such a king? <sup>q)</sup> He sits at the right hand of God, his heavenly Father, and is to make people righteous and just; and this is to happen here on earth, which is even more wonderful. But how does this work? So: Christ's kingdom is a spiritual kingdom, it starts here on earth, and yet it is not earthly, but heavenly. No king has ever been able to set up a kingdom that is on earth and yet is not earthly but heavenly.

Therefore this work shows that this king must be more than a bad pure man. For whoever can do the art and has the power to be over sin and to justify sinners <sup>1)</sup> must surely be God, for God alone justifies the ungodly, as St. Paul says Rom. 4, 5. But because this king does and accomplishes such things, it follows that he is true [natural] God, since he has the honor and does the work that is due to God alone. If he can then bring about that people are saved from sins, and thus make them pious, he can also (immediately) save from death. For where there is no sin, death has no power; for the sting of death is sin, as St. Paul says in 1 Cor. 15:56; for if there were no sin, death would have neither power nor authority. So this King delivers us from sin and death, from the tyranny of the devil, from hell and from all misfortune, and gives us eternal righteousness and eternal life, reconciles us to God the Father, <sup>s)</sup> and gives us heaven and eternal bliss]. This cannot be done by any saint or angel, whoever and whatever he may be called; <sup>t)</sup> not even Mary, the Mother of God, but only by God. From this it follows that this king must be God; and although it is not expressed in clear words, the words and the

q) Who has seen more of the same king?

1) The Jena one alone has the reading: "sinners", in all other editions: Sin.

r) death is also gone.

s) makes GOtt a father to us,

t) now no man, neither angels nor saints do,

the understanding of this saying that he is true (natural) God and man. The prophets have spoken so finely of Christ, depicted him so gloriously", that it is to be wondered at, so that we may never lack him.

(18) Now here is a question. You have now said that all [men, even the] saints [are sinners, and] must cry out with St. Paul over sin, and over death (and lament), "I wretched man, who will deliver me from the body of this death?" (Rom. 7:24.) So also we see that Christians die; yea, the greater Christians, the more grievous death they suffer. What is this to me? Does it mean to save from death and sin? That is what I said: It is a spiritual kingdom, and a kingdom of faith, it wants to stand in faith; and one must also look at it with the eyes of faith, otherwise no one will ever understand it. For that remains (all there), that death devours us. The emperors (kings) and tyrants cut off the heads of the apostles and holy martyrs, St. Paul had to take the head. So also the lusts and affections remain sins; also there are many rotteries and sects, which all rebel against the Christians. Where is life? Where is the victory and the conquest of death that is preached in this kingdom?

(19) To this I answer thus: We have dominion and power over sin and over death; but we have not yet overcome it, nor are we yet rid of it. For the text says that the king is still in the work, for he still always establishes godliness, still makes pious and righteous. Just as a tailor who makes a skirt, while he is making the skirt, so he is in the work, and it must not be said that the skirt is made wholly true. So Christ's kingdom on earth is still at work, he is still making and judging it daily, and it will last until the last day, when it will be truly perfect. However, Christians still fall into sin, though unwillingly. But a Christian has the advantage that even though he feels sin, he is still its master. But there he brings it

not to be rid of sin everywhere, until the old rascal dies and perishes.

020 Therefore, when Christians fall, Christ is there, ruling by his Spirit, overcoming sin, and always raising it up again, saying, Arise, brother, be of good cheer; there is no need. So Christ is always in the battle and in the work, fighting [without ceasing] with the enemies: they lay themselves against him, but at last he wins, and they must be defeated. So it is also with His own, in whom God triumphs and conquers through Christ. Therefore St. Paul says in 1 Cor. 15, 57: "But thanks be to God, who has given us the victory through our Lord Jesus Christ"; and in 2 Cor. 2, 14 he says: "Thanks be to God, who always helps us to keep the field in Christ." Although one of the lines has fallen, Christ is there and raises him up again, saying, "Up, brother, up, there is no need; keep at it, it must have passed through, it cannot happen without falling; only see that you do not remain lying down. It is a matter of falling down and getting up again, because we live here.

021 Therefore, as Christ overcame sin, so he overcomes death. If death is there, and holds fast, and wants to strangle you, then Christ is there, and says: Fresh on, he cannot harm you, and even if he strangles you, it will not happen to you differently, as if you went to sleep; only boldly through, it is about a little to do, about a short hour it will get better. You can feel that death is bitter and harsh, but it cannot prevail or triumph over you. For Christ has weakened it, its sting or spear has become too blunt, it has run to Christ, who has overcome it and trodden under its feet.

(22) So it is with the rotteries and sects, or heresies, and with all other calamities. None of these things can harm us, for we have one in heaven who is powerful over all these things, and can keep watch over us so that nothing happens to us without his will. Therefore I say that the outward temptations remain, but our faith still remains intact; for there still remains in our heart a power against the



Sin, and courage against death and all calamities. This means that Christ remains in his office and carries on his work, bluing himself with sins and struggling with death until his kingdom is accomplished, that is, until the last day.

(23) Now we have heard how the prophet Jeremiah proclaimed Christ, what his person is, and what his office is to be, namely, that his office is to rule wisely and to reign wisely, and so to establish godliness and righteousness on earth. And this office or government is described in such words, from which it seems clear that his kingdom is not visible and physical, but must be an invisible and spiritual kingdom; but that it is here on earth, that is, among the people who live here. Therefore it follows that it is a kingdom of faith and cannot be grasped with physical eyes. You have now heard enough of this. Now continue in the prophet:

**V. 6: In those days Judah shall be helped, and Israel shall dwell safely.**

024 That is, in the same time of the seed of David, when this king shall reign, Judah shall be righteously helped, there shall be a round and speedy help, as we say in German, In that day or that day will I help thee out of all trouble; so that this shall be a help and salvation from all calamity and from all peril.

025 These two sayings also show that this kingdom is not a fleshly kingdom. For ye know that the kingdom of Judah was divided into two kingdoms, the kingdom of Judah, and the kingdom of Israel: The ten families had their own king, which was called the kingdom of Israel. After this was the small kingdom of Judah and Benjamin, which was called the kingdom of Judah. For the people were divided, and had every one his own king. Now God rejected the great kingdom because of sin and idolatry, and made it desolate and destroyed it, so that he never raised it up again, but let it remain scattered among the nations, among the Medes and the Affyrians. Therefore he never sent them any prophets, nor did he raise up any among them.

So this kingdom has come to an end in the flesh, and has never come again.

026 The other kingdom also, Judah, he made desolate for their sin, and carried them captive into Babylon: but unto this kingdom he had mercy, that he destroyed it not altogether: he forsook them not altogether, but suffered the poor common man and the husbandmen to remain in the land, that they might build it: but the mighty and the rich, the great men, he carried away out of the land, with their goods and chattels, as the Turk doeth. God did this so that the seed might remain in Judah, and gave them prophets at all times to comfort them and tell them that God would keep His promise; He also performed miraculous signs among them. Likewise he also preserved the royal tribe: though Jechonias the king was captive, yet he remained king; so that the king of Babylon raised him up again, and set him at his table. For the saying stood firm, that David's tribe, line and royal family<sup>v</sup>) should remain, out of which the Messiah should come. This also remained, although it was different, and everyone despaired of it.

27 Thus God has always upheld the lineage of Judah, according to the glorious divine promises in all the prophets,<sup>w</sup>) that it should remain until Christ. Therefore one could still say: David's family is still alive. Moreover,<sup>x</sup>) after seventy years, he again rescued Judah from prison and brought it back into the land of Judah. For because of this promise that Christ should come from David's lineage, God did not allow it to be said: Judah would be as shattered and destroyed as Israel.

28 Since Judah and Israel have come apart and will never come together to become one kingdom again, how does the prophet say here, "Judah shall be helped, and Israel shall dwell safely"? thus binds Judah and Israel together, and the text reads as if it should become one kingdom and one people. That is

v) Blood

w) for they hold strong promises in their hands, that it 2c.

x) Therefore

Not to be understood bodily, that Judah and Israel should again both come together bodily in the land, but this happened under Christ, spiritually, in faith, as he is preached through the gospel. For when Christ was preached in Jerusalem, many Jews were converted and believed in Christ, both of the tribe of Judah and of Israel. For on the day of Pentecost [Acts 2:41] there were at Jerusalem of Assyria, Cilicia, Persia, Media, and of all countries, among whom out of one day three thousand were converted, and believed on Christ, the seed of David. Therefore this text cannot be understood of the physical kingdom, but of Christ's spiritual kingdom. For Judah and Israel to come together again and become one kingdom could not have happened under any physical king. Therefore, when the prophets put these two nations, Judah and Israel, together, they want to indicate Christ's kingdom at all times. So also here the prophet Jeremiah says, "that Judah shall be saved, and Israel shall dwell safely," which happened under Christ. For otherwise [as said,] they did not come together, nor will they ever come together again.

029 Why then saith he even now, Judah shall be saved, and Israel shall dwell safely? Therefore, as if he wanted to speak: Because these kingdoms are established, they will be challenged, and in the end they will be destroyed, and the royal family will be taken away; but they will have help. Woe is now unto Judah, they are carried away into a strange land, and there they must be subject unto others, and serve; but I will set up a help in time to come, that my people may be always on high, and that all the world may be mad and foolish over it. But the Jews did not understand this.

(30) This shows that Christ's kingdom is subject to the holy cross. For this is never lacking, where Christ's kingdom is planted through the gospel<sup>y)</sup>, the cross and persecution certainly follow from the beginning. This is shown by the similitude in Luc. 11, 21. 22. where the Lord Christ says: "If a strong man keeps his house, he will not be able to keep his house.

But if a stronger man comes upon him and overcomes him, he takes away his armor, on which he relied, and divides the plunder. How does this work? So, if the gospel does not go, the devil is in the world and reigns mightily with good peace and quiet, and all men go to hell asleep; as we have seen so far under the papacy; there was an outward peace, but a dangerous and corrupt peace.<sup>z)</sup> But in the gospel true peace is preached, under which there is vain strife, for the sake of tyrants and sects. Therefore, because the gospel now arises that attacks the devil's kingdom and shows<sup>a)</sup> what a fellow the devil is, how black he is, and that his kingdom, however holy and pious it always seems, only leads to hell and damnation, all the world sets itself against it, what is great and holy, attaches itself to it, and hurts the devil that he and his kingdom are put to shame. Therefore he hastens on it all he can muster, saying, "I am asleep, and have been sitting in good peace for a long time, but you want to destroy my sleep: wait, I will again break your sleep, and will make enough trouble for you. If you have a desire for strife, you shall have your fill of it. He does this very well, as we see; for as soon as we accept the gospel, we have peace, and at the same time we have strife. It preaches peace, and yet is [outwardly seen] the highest strife there.

Where Christ reigns through his gospel and word, there shall be help. This is what he preaches and proclaims to us. The devil may raise up tyrants and sects, and cause the whole world to oppose the gospel; but let them rage and rage, and they shall not prevail against it, of that be sure. For the Scriptures are full of these sayings and promises: as the 33rd Psalm, v. 10, says: "The Lord brings to nought the counsel of the heathen, and hinders the thoughts of the nations." And Psalm 2, 1- says David, that the heathen rage, and the people speak, and the kings of the land rebel.

z) but it was not a righteous peace.

a) that is subject to touch and denounce the devil's kingdom,

and the councilors argue with each other against the Lord and his anointed, but he adds a word that means "in vain" and says: "He who dwells in heaven will laugh at her, and the Lord will mock her. Why? Because he is too strong and mighty for them; he can certainly show them anger, even if there were a thousand times as many of them, they will certainly not win anything against him. But this requires a strong faith and a sharp face that can recognize such things.

32 Therefore these are good words, that the prophet saith, Judah shall be saved, and Israel shall dwell safely. If you do not look at them with faith, you will surely find the contradiction. For is it help, or is it peace, when Christ the King himself is hanged on the cross? when the heads of the apostles are cut off, and the Christians are driven from house and home, and chased from one city to another? Item, when Christ, as he himself says, Matth. 10, 16, sends the apostles and preachers like sheep among wolves? There should truly be a fine peace. Shakers and spears or dogs should be sent among them. I also think that this is called a kingdom of peace, in which help is given; it might well be called a kingdom of strife, in which there is nothing but strangling and killing. Yes, that is what I said, it is a different kingdom than the one you see before your eyes. Outwardly it seems as if it were condemned, as if it were forsaken, as if it were delivered up, but inwardly there is peace and help; there one gets the victory by faith. In the eyes of the world it seems as if the Christians are doomed, for they are killed and strangled like slaughtered cattle, and the wicked float above, the mobs and sects are right and triumphant. But what is it? It will not be long before everything will be turned around; the wicked will perish, and the teachings of the spirits of the wicked will be forgotten. Then it will be seen how Christ helped his own, and how they were masters of death, sin and the devil, which now seems nothing.

33 Thus it was in Arii's time: there were scarcely three bishops in all Christendom who preached rightly; the whole world was seduced with this heresy, even the emperor.

itself. There was a great persecution of the Christians because of this heresy, so that many of them were driven out of the cities and countries everywhere, so much so that one does not read of a greater persecution than that which was in Arius' time. It seemed as if Christ was at the bottom and Arius was at the top; people thought, now it is over with Christ and his Christians, the gospel is gone, it is over with them. Yes, it is over; nevertheless Christ and the faith remained. Where are the same heretics now? Arius and the emperor perished, so that their name now also stinks before the world, and their teaching is no longer valid; they have all gone to the devil. But Christ is still alive, and his kingdom is still established.

034 So to this day, when it is said, There are many sects, and there are many rebellions against the gospel, and it is to be feared that the gospel shall perish. Rather, let them go, they will not leap over the saying to me, "Judah shall be saved, and Israel shall dwell safely." The saying must remain true,<sup>b</sup>) be it as it may. Satan and the world want to hinder it, want to take away the faith; but he says: I will let them run, nevertheless I will help them, and they shall dwell safely with me; in spite of him who forbids me. Although there is no security (for what security is there under the cross?), and the world is still seeking life, and Satan wants to take away faith, yet they shall dwell safely with me. And this will certainly happen. For where the gospel is, there is such a wall, fiery and iron, and thicker than heaven and earth, and a thousand emperors may not overthrow this wall of a Christian. For the word of God endures forever. Therefore Christians have happy consciences, and the more the world rages, the bolder and more defiant they become, the more certain this certainty and defiance stands. Thus the tyranny of the world and the sects strengthen the hearts of Christians.

35 Therefore this text compels one to speak of a spiritual kingdom. For there is no kingdom so mighty, which can only serve its under-

b) be,

thanan with [physical power or] the sword could have provided such security and peace. The Romans have been the most powerful lords, yet they have often been slain, and have never been able to bring about peace and security; now four thousand, now ten thousand, 2c. have been slain of them, and thus have always had strife and offence. Now continue in the prophet:

**And he shall be called, O Lord, our righteous.**

(36) He described the person, the ministry, and the fruit of the ministry, that he would establish justice and righteousness, and that the people would have salvation and dwell safely under the cross and persecution. Now the prophet says what his name shall be called, saying, "He shall be called, O Lord, our Righteous One." The Jews think much of the name in the Hebrew language, as we have rendered "HErr," and say, "He cannot be called; neither do they call him. So they hold it in great honor, they do not write it on any paper; and when they write it on it, they change the letters, and make scarcely two letters, neither do they allow the Christians to see it written. Some wicked men among the Jews have also deceived many princes and lords with this name, to whom they have given it written, saying, Whoever carries it with him cannot be shot, and serves for other such things. Just as many Christians, who learned it from the Jews, use to wear this name, engraved in gold or silver, on their necks, so that they will not be shot or wounded 2c.

(37) That the Jews think so highly of this name, and honor it so highly, is due to this: for where the name "Lord" is found in Scripture, it signifies God in His divine nature and majesty, and is said of the true God. The Hebrew language has almost ten names to call God, among which there are many, to call God by His works. But this name "Jehovah", "Lord", means only God as He is in His divine essence. We cannot make this distinction in our language.

We Germans call it all Lord, and cannot force the word "Lord" to be called God alone; for we call a prince Lord, a householder is also called a Lord; it is almost common to us Germans. But that we also call God a "Lord", we get from the evangelists, who call him Dominum, "Lord"; we follow them, and let it stay that way. The other names in Hebrew are not only attributed to God, but are also said to (other) people; but this name "Jehovah", "HErr", belongs only to the true God.

38 Since the holy Scriptures and the Jews themselves, as well as the holy fathers and all writers, agree that this name alone and actually belongs to the divine majesty and essence, we have here in the prophet Jeremiah a mighty, strong push against the Jews, and even an excellent, great comfort for us Christians; for there this article of our faith is quite powerfully established, that Christ is true, natural God. I have spoken of this myself to the Jews, even to the most learned, who knew the Bible so well that there was not a letter in it; they understood it, and have held this saying against me; but they could raise nothing against me. At last they gave this answer, saying: They believed their Talmud, that is, their interpretation, which said nothing of Christ; and the same interpretation they must follow. That is why they do not stay with the text and seek excuses, because if they stayed with this text alone, they would be overcome. For this saying concludes too strongly that this seed of David is a true and natural God; for he is to be called by name, that the true, right God may be called.

(39) In the other book of Moses, Cap. 22, 28, the judges are called "Elohim", gods, because of their office, because they sit in God's place and are God's servants. Likewise, all Christians are also called gods, as Christ draws from the 82nd Psalm, v. 6, Joh. 10, 34. when he said to the Jews: "Is it not written in your law? I said you are gods?" But this word, "Jehovah," you will nowhere find to any other than to the divine majesty alone. The other names, there-

with which God is also called in the Hebrew language, as the Jews themselves say, have cause from some work that God does. As, Pachad is called, from the fear that one fears him. Thus Jacob swore by his father's fear [Gen. 31:54]. God is also called Shadhai, because he feeds and cares for all things, and all the other names. So that every name brings with it a work that it does, from which it is thus called; as we also say, and call it a God of truth, because it is true, yes, it is truth itself, and makes true, righteous people. Item, a faithful God, that he is faithful and keeps what he promises. Item, a God of peace, a God of patience, a God of comfort, as St. Paul often calls him from his work, according to the occasion of the thing of which he speaks. But this name, since he is called Jehovah (the Jews speak themselves), no cause nor arrival is indicated, nor is any work expressed, whereof he is thus called, but only that he understands the mere Godhead and divine majesty. And therefore, when the Jews read this text here, they do not read Jehovah, but Adonai. So we Christians can confidently conclude from this saying of Jeremiah that Christ should be recognized as a true and natural God.

Therefore, let us remember this text, so that when the heretics and sects rise up and challenge this article of our faith, that Christ is not a true and natural God (as this heresy will surely come), we will be prepared to hold this saying up to their noses, so that they will not be able to easily oppose it. With such certain, strong sayings they must be seen, otherwise they will slip away from us and pass through, like fish wiping through a net. It is a slippery thing around the heretics, one can hold them with difficulty, and are frivolous to act in divine writing. All this makes them carry their conceit into the Scriptures, and the Scriptures must be guided, bent, and directed according to their head and mind.

41 Therefore, we should hear God's word with fear and act with humility in it.

thine, and not plump with our conceit. You would rather fall into all sin than into your own conceit, such a dangerous, harmful thing it is. For the word of God is not to be trifled with. If you cannot understand it, take your hat off to it. It suffers no reproach, nor any human interpretation, but it is in earnest, and wants to be honored and restrained. Therefore beware lest you fall with your conceit. For if you fall in with your arrogance, you will stoop down, like our gang spirits, and will not know whether you are in the back or in the front, and it will be difficult to advise you. For if one falls into his conceit, he cannot easily be helped out again. So it also happened to the Jews; they could not hear it, and still cannot hear it today, that Christ is to be a natural, true God. For they are hardened and captives of the devil, who keeps them in his power; with hearing they do not hear, and with seeing they do not see, as Isaiah Cap. 6, 10. prophesied about them. This is what happened to all heretics: when the truth was presented to them so clearly that they could grasp it, they still did not see it or want to understand it.

(42) So do all the sects and all the spiritual groups, as many as they are; they will not be persuaded, even if it were clearly written in the Scriptures. Is this not the devil, that one does not hear nor see that which is before his eyes? But this is what the 109th Psalm, v. 18, says: "It has passed like oil through their marrow and bones, and like water into their inward parts." If thou hast drunk water, and it is turned into flesh and blood unto thee, thou canst, bring it forth. So also with oil, if it has flowed in at all, it cannot easily be brought out. It is the same with heresy, with our own good faith; if this pestilence is ingrained, the devil will tear it out, but I will not. That is why St. Paul speaks to Tito Cap. 3, 10: "Avoid an apostate man, when he has been admonished once and again, and know that such a one is perverse and sins as he who has condemned himself." Therefore

so beware of the cults. It is easy to get in, but difficult to get out. Believe me, you cannot get out as easily as you can get in. I have said all this for the sake of the Jews, who do not want to be persuaded by this public text that Christ is the natural and true God.

43) It cannot be said that God gives him this name as man, as it is written in the first book of Moses, Cap. 1, 26: "Let us make man in our image, in our likeness"; but that man is called a true, natural God, this does not happen. For God speaks in Isaiah Cap. 42, 8: "My glory I will give to no other." But this name he truly gives to this man Christ, the seed or offspring of David, of whom he said before, because he is also a natural God. And so one Lord speaks of the other Lord, that is, the true, natural God of another true, natural God (for the prophet speaks here of their two), and says: "I Lord and true God will raise up a plant for David, who shall also be called Lord and true God. Now a faith belongs to it, which grasps such things. As I have said [§ 40], there is still heresy against this article of our faith, that Christ is the true and natural God. God grant that we do not experience it.

44 Furthermore, the prophet says that this seed of David will also be called "our righteous one" or "righteousness. The first name, that he is called "Lord," refers to his divine person, in which he neither gives nor communicates anything to us. But the other name, that he is called our Righteous One, refers to his office, that he may serve us, for in this name is comprehended his whole office, and the fruit or benefit of this King. We have such a king, who is truly GOD, and not only truly GOD, but he concerns us, because he is our righteous one. This is our greatest comfort, that this King and Lord is ours. He has become ours, having taken on our flesh and blood,<sup>c</sup>) so that

c) by the humanity he has attracted, so that 2c.

He will take care of us as his flesh. Such names should be written with golden letters, yes, not only with golden letters, but with drops of blood in the bottom of the heart.

Here you see that this King, Christ, is not only God, but also "our righteous one," or "our righteousness," who makes us pious and righteous. As St. Paul also interprets it in many ways, and especially 1 Cor. 1, 30, where he says: "Christ was made for us by God for wisdom, and righteousness, and sanctification, and redemption."

(46) I have often said that a Christian life consists of these two things. First, that our sins which we have committed are wholly forgiven and forgiven us through Christ, if we believe in him. Next, that not only are our sins forgiven us, and there is righteousness, but there is also sanctification from the rest of our sins, so that the rest of our sins do not harm me. For Christ is the truest righteousness of all, and is altogether righteous and clean, and cleanseth me also from the sins that are yet in my flesh: for this righteousness of Christ is mine, and is imputed unto me, that I am without sin; not because of me, but because of the righteousness of Christ. If then I believe in Christ, Christ shall stand with his righteousness before the face of God in heaven and answer for me. Therefore we should and must accept his righteousness as if it were our own, and we should look forward to it as to our [eternal] inheritance. For these words here, that he is called "our righteous one," are not a joke.

(47) Now behold the riches of a Christian who can never die, for he has Christ himself. What then will death or sin do to a Christian in mortal peril? Nothing; death becomes laughter before him. Nor does he ask about sin. For neither sin nor death, neither devil nor hell, can bring anything against Christ, whom [every] Christian has with him.

(48) Now when death comes to a believing Christian, the Christian says: Bene veneritis, 1) dear death, what good do you bring?

1) That is: Be welcome.

What are you looking for here? Do you not know whom I have with me? Christ is my righteousness; dear one, go and take it from me. If thou takest it from me, I will follow thee; but thou wilt not. So Christians defy death, and say with St. Paul 1 Cor. 15:55: "Death, where is thy sting? Hell, where is thy victory?" and as he says Phil. 1, 21. "Christ is my life, and dying is my gain." If I die, I gain; for I come to life the sooner. There you see what death does to Christians. It is only their gain, they lose nothing in it; but it bites them to death.

(49) In the same way, the sin that is left and still clings to us cannot harm us or condemn us, for Christ is with us, sweeping and cleansing us so that from day to day we become more and more holy and more and more hostile to sin, desiring to die and seeking blessedness and eternal life. This then is called our sanctification. Therefore, because Christ's righteousness is ours, do not celebrate it, but sweep and cleanse us as long as we live here, until we also become pure and holy, as Christ is holy. But all this comes from him.

(50) Thus the prophet signified the ministry of Christ in these words, that he is our king, our bishop or priest, and our righteousness, and also our deliverer from sins, death, the devil, and hell, and that he delivers us out of all troubles, and is our life, salvation, and blessedness. Therefore, if I have him by faith, the whole world cannot bring anything against me, nor do me any harm. For he is too great, and sitteth at the right hand of God, there shall he abide in the sight of all: in spite of him that casteth him down unto me. He holds fast; let us hold fast to him and to his righteousness, and there will be no need. Now continue in Jeremiah:

**V. 7. 8. Therefore, behold, the time cometh, saith the LORD, when it shall no more be said: As the Lord liveth, which brought up the children of Israel out of the land of Egypt; but as the Lord liveth, which brought up the seed of the house of Israel out of the land of Egypt.**

**Land of the Midnight, and from all the lands whither I have driven them, and they shall dwell in their land.**

The prophet does not want to forget anything, but wants to teach completely and thoroughly righteous what is to be preached in the New Testament, and thus wants to say: It would not be enough if one preached this immediately as you have heard, because one would still find some weak consciences who still wanted to cling to the Old Testament and believe the same. Here the prophet preempts them, speaks of Christian freedom, and abolishes the Old Testament altogether, because he wants to teach a new one. So the new cannot be taught unless the old is abolished, as it is written in Heb. 8:13. As if the prophet wanted to say: A new preaching will arise, Moses, and the old testament will no longer apply in the new testament, but will cease and be done away with. This is what the prophet wants in this last saying.

52 This then is the doctrine which we practice,<sup>d</sup>) and which we received from St. Paul, namely, that no law or commandment should be external to Christians. For thus he says Gal. 2, 19: "I died to the law through the law"; that is, through the new law in the New Testament I died to the old law in the Old Testament. Moses is no longer valid for me, since I have Christ. The Old Testament held that the Jews had to keep the laws that God gave to Moses on Mount Sinai, namely, how they should keep the holidays or feasts, how they should dwell in such and such a land, how they should keep themselves with food and clothing, and what the laws and commandments were more, so that all their things were fixed and bound to person, time, place and gift, so that they had a fixed regiment, just as other kingdoms have their orders and laws, as the Saxons have the Saxon seal, according to which they judge and keep. But such compulsion as the Jews had, the Christians shall not have, for they shall not be bound by any law, so that they must do something compelled and urged, and by

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(d) teach.

The people are not bound by time, person, place, or gift, as the Jews are; but they are to be a free and unbound people, willing to do anything with pleasure and love; therefore the 110th Psalm, v. 3, says: "Your people will be willing."

53 Now what is the cause that Christians should not be bound by the law? This is the cause: For this King has come to establish righteousness on earth, that is, to make people righteous. Now if he wants to make people righteous, what is the law for? If the people were righteous and pious, they should not be made righteous or pious. "He who is well has no need of a physician," says Christ in the Gospel [Matt. 9:12].

54 Since the prophet said before that this king is a just and righteous king, not only for himself but also to make others righteous and just, we who are in his kingdom are not bound by any law, nor may we become righteous by it. For if the world were righteous, we should have no emperor, nor prince, nor mayor, nor judge, nor executioner, nor wheel, nor gallows, nor fire, nor water, nor sword, nor spear; for every man would willingly do of himself what he ought to do, as one eateth and drinketh willingly and without compunction. But because it is a stable full of bad boys, it is necessary to have laws and authorities, judges, executioners, swords, gallows, and all the rest, so that the bad boys can be resisted. For as St. Paul says in 1 Tim. 1:9: "No law is given to the righteous, but to the unrighteous and disobedient, to the wicked and sinners, to the unholy and unclean, to murderers of fathers and murderers of mothers, to the slayers, and to the covetous." But in Christianity they are pious and just, each one does what he should do, willingly and gladly; there is no power or dominion of one over the other; but there are brothers of one mind, and one serves the other, helps him, counsels him, and takes care of his neighbor as of his brother, yes, as of himself, let alone that one should offend the other; there neither judge nor executioner, neither sword nor gallows, everything is done brotherly. For even Christ is not ashamed to call us his brothers.

when after his resurrection he said to Mary Magdalene Joh. 20, 17: "Go to my brothers and tell them: I ascend to my Father and to your Father, to my God and to your God."

55 Therefore the prophet says here that at the time when this righteous and pious king reigns, the law of Moses will no longer apply. Which he expresses in these words, saying, "They shall say no more, As the LORD liveth, which brought up the children of Israel out of the land of Egypt." For this was the oath or swearing among the Jews, that they said, By the living GOD, who brought us out of Egypt. This is also the way of swearing to the Scriptures, as we see from time to time in the prophets, so that they want to make people certain and sure that they teach and preach under God's name and in His command. As if they wanted to say: "This is the truth and the word of God, by the living God; or, as God the Lord lives. In the same way, all preachers should be sure that they can say: God speaks it, it is God's word; and when I preach the word of God, it is as much as I swear. He who is not sure of this, and cannot say, "God speaks," may well leave off preaching, for he will not do any good.

(56) This is the opinion of the prophet: The Old Testament will no longer be preached nor taught to bind, but only for the purpose of taking examples of faith from it, so that we may know how God keeps His promises. But now they will preach about him who abolished the Old Testament, and that no one becomes righteous or saved through laws, as the Jews did, but Christ alone is the one who makes righteous and just through his righteousness. And this sermon will not be preached in Judah alone, or in one or two countries, but throughout the whole world. Summa Summarum, the old testament will no longer be preached, but only the new, so that this righteousness will be spread as far as the whole world.

(57) These are our letters and seals, that we are a free people, without law and without restraint, but for Christians alone, who know well the need of Christian liberty. We



should not do as the peasants did in the past year. But where are such Christians who need Christian freedom, who do everything willingly and gladly, who thus serve their neighbor and give goods to another, and do as God has done and befallen them? Where are they who gladly suffer the cross? It is a strange bird a Christian. There are few of them who know what Christian freedom is. Most of the people put it on the body, and do not know that it is a freedom of the conscience and in the soul, namely, that you are not pure in heart and conscience, nor righteous, but if you want to become pure and righteous, you must realize that you become pure, righteous and blessed through this King, Christ Jesus alone, by means of his blood, which he shed for you on the cross, and that makes you free, but the law of Moses, of Caesar, and other things more, do not make you free.

58. When I preach, I do not mean that one should not be obedient to the authorities, serve them and give them what is due to them; for Christian freedom does not concern the body and the outward being, but the soul. Therefore, if you serve the authorities and are obedient, it is as much as if you gave a coat to a naked man or fed a hungry man, for it is also a work of love that flows from faith; not that you want to become godly through the work, but that it proves your faith. So this is the sum: Before God you shall be righteous without works, without all laws, through Christ alone.

(59) Then you see how masterfully and powerfully the prophets were able to portray Christ and His kingdom, so that they might ever make us certain and certain of our salvation. May God grant that we may thus understand and believe [Amen]. Praise to God.

## C. D. Martin Luther's translation of the 38th and 39th chapters of the prophet Ezekiel from Gog,

together with preface and marginal notes.\*)

Translated end of April 1530; issued beginning of June 1530.

The 38th and 39th chapters of Ezekiel vom Gog, translated 1530.

### Martin Luther's Preface to the 38th and 39th Chapters of Ezekiel, by Gog.

1. because in the Revelation of St. John, chapter 20, v. 8, the Gog is described as fighting against Christianity with a great army, like sand on the sea, innumerable, and finally to be destroyed with fire from heaven, whom we consider to be the Turk,

Because I am sitting here so idle, I have undertaken to translate the two chapters of Ezekiel, namely the 38th and 39th, which are almost the same as the Revelation; and see that St. John has taken it from Ezekiel, and directs us here in the pro-

\*) The Jena edition adds to the date: Anno 1530 the closer determination: Nenss ^prili, which in any case comes very close to the truth. For after Luther was brought to the fortress of Coburg on April 23, he immediately took up the work and wrote the translation of these two chapters of Ezekiel after the "Admonition to the clergy, assembled at the Imperial Diet in Augsburg". Already on May 12, he wrote about it to Melanchthon (De Wette, IV, p. 15): "I have long since finished my exhortation to the clergy and sent it to Wittenberg. I have also translated the two chapters of Ezekiel from the Gog and provided them with a preface, which will appear in print at the same time (with the admonition!)." The admonition came out at the beginning of June, for on June 11 the Elector sent copies of it to Dolzig (De Wette, vol. IV, p. 11); to this time, therefore, we also have the

phets Ezekiel, who speaks a little further about it. To choose a roof for a house, just as all hypocrites do for  
Otherwise one finds nowhere in the holy scripture of the sanctity.

name Gog.

(2) And it seems to me that the Holy Spirit shortens the name of the Turk, and does not call him badly "Magog", which is the right whole name, Gen. 10:2, but breaks off his head, takes away the first letter, and calls him "Gog"; although both Gog and Magog are one name, in this place and in Revelation, and also both mean the same Turk. He does this to show us comfort that he is almost an enemy of Gog. Just as every man calls his enemy by half his name when he wants to show his anger or displeasure. As when one otherwise daily calls one John, and out of anger calls one Hans. And the prophet Jeremiah Cap. 22, 24. calls King Jechaniah badly Chanja, whom he otherwise often calls Jechanja. So here the Turk, whose whole name is Magog, must also be called Gog by half his name. Although such shortening of names is often done out of love, as one says: Lippes, Lene, Thrine, or even, du Schälklein, 1) du Bublein.

3 And Gog is a name from the Hebrew; Gag, which means a roof. That Gog or Magog means so much, as a roof manu, or who lives under the roof. Which rhymes, both, with the Turks, and their fathers, the Tatters. They are both a wild, predatory people, who do not ask for houses, but, like cattle, they live in huts, as under roofs and showers, 2) always ready for robbery and war. And they want to be praised that they, as vain great saints, do not build large, beautiful houses, as happens with us. And is also fine; as the saints are, so is the holiness, and such saints shall have such holiness, full of avarice, fornication,

(4) Morever they keep not house, according to the scripture, Ps. 128:3: For they regard not marriage, neither is there any purpose set for their fornication; they take and leave wives as they will, and so their tents are open behind and before, and on every side, that they run after fornication like cattle. But they have the roof as a testimony of great abstinence and temperance.

1) In the original edition: "schelcklin"; in the Wittenberg and Jena editions: "Secklin".

2) Orig.: Schawren.

(5) It is sufficiently shown before, how Gog, the Turk, has his origin from the Tattern or red Jews, since the great Cam 3) is king; as the countrymen say, who originally have the name Magog, Gen. 10, 2. Therefore also the Turk must inherit such his fatherland's name here, according to custom of the Scriptures, since sometimes a single person of a whole country has a name; like St. Paul 1 Mos. 49, 27. and Ps. 68, 4) 28. Benjamin, of the whole family name, inherits, as if he alone would be Benjamin [Rom. 11, 1.]. Which way also we Germans have, when we thus say: Saxony or Saxonia held firm, since one chose the emperor, Saxony did the best. Hereby we no longer mean Duke Frederick of Saxony, the individual person; and if a Spaniard fights with a Venetian, one would say: Hui Hispania, defend yourself; Hispania conquers, Venice lies, and the like much. So here the Holy Spirit calls the Turk after his fatherland "Magog", and out of anger "Gog".

(6) In the same way the word "Israel" is to be heard in these two chapters. For the apostles and other disciples of Christ, coming from the Jews, were true Israel, and have also the names of all the people of Israel.

3) Cam -Khan.

4) Jni original correct, according to the Vulgate count: "in the 67th Psalm". Here the Erlanger has adopted Walch's incorrect correction "Ps. 78".

To put our writing into print. It appeared under the title: "Das XXXVIII vnd XXXIX Capitel Hesechiel vom Gog. Verdeudscht durch Mart. Luther. Wittenberg MVXXX." At the end: "Gedruckt zu Wittenberg durch Nickel Schirlentz. MDXXX." In the collective editions: in the Wittenberg (1551), vol. II, p. 491d; in the Jena (1566), vol. V, p. 3; in the Altenburg, vol. V, p. 2; in the Leidiger, vol. VII, p. 493; and in the Erlanger, vol. 41, p. 220. According to the latter, which offers the text of the original edition, we have reproduced the writing. The Wittenberg edition brings dm text of our Bible. Both Walch and the Erlanger have noted the "deviation" of our Bible in the margin; we have omitted this as something superfluous.

as St. Paul inherited the name Benjamin. Therefore the name Israel remained with the apostles and was inherited by all their disciples, so that now holy Christendom, and we also, and all who believe the word of the apostles and are their disciples, are called Israel. Just as all countries here must be called Gog, because they are under the Turk and follow him, although they are not all Gog by birth, but Greeks, Moors, Arabs and the like. For the hemp is called after the head of which is the banner.

(7) Therefore, by the "mountains of Israel" here we must not understand the mountains near Jerusalem where Gog is to be slain; it is the Christian churches now and then. Among the Christians he shall lie down; but not with the sword, but with lightning, thunder, hellish fire from heaven. For our princes, the dear apostles, are true natural Israel; so we Christians are under their banner, that is, under your gospel; therefore, after their name, we are rightly and truly called Israel. Did not the rascal Julianus call the Christians Galileans, because they were attached to Jesus from Galilee? And all Asia must be called Gog and Turks, because of their tyrant. Why should we not also be called Israel for the sake of our Lord Jesus, since he is a true natural Israel, indeed, the chief treasure of Israel, and his apostles, our dukes, are also true Israel.

(8) I say this so that the interpretation of the Jews may not be changed; this text does not concern them. Daniel Cap. 9, 26. 27. has indicated to them their end, that they may no longer hope for an assembly. We are the ones who have been brought together from all nations under one Lord, Christ. And especially now, in these last times, we are hardly brought together a little by the gospel from all erroneous faiths. The devil notices this in Gog (says Ezekiel here) and wants to wear us out. Because he sees that pope, emperor, kings and princes do not like to dampen the gospel, he thinks to destroy it with power through his Gog. For I cannot leave the thoughts, nor can I miss the devil, that he should destroy me and the gospel.

my heap should not primarily seek mine. We must also call him Germany. If our gospel is right, I do not lack these thoughts, and I know that the devil must have such in mind, for he does not want and cannot stand our gospel; he would rather tear heaven and earth apart, lest he should wake up his Gog.

For this reason, I have omitted these two chapters all the more to comfort and exhort our people to correction and to diligent, earnest prayer, so that we may see the promised redemption in this text, and the downfall of Gog, blessedly and with joy. He shows off, and has it in mind: Gog has tasted the German blood, he intends to drink himself full inside. Thus the devil is an enemy to us, he wants to turn us away pure.

Thus we see here at the end of the 39th chapter, v. 23, who has made the Turk so great and powerful, who gives him so much and great victory. Not, indeed, his multitude or power, but our sin, says the text, which has aroused God's anger, and hidden his face from us, and caused the Gog to rage so horribly.

(11) Let every man therefore repent, fear God, and honor his gospel. Let us confess our sin and not deny it, then with strong prayer and heartfelt groaning ask for help and mercy. For our presumption shall not smite the Gog, let God's wrath first be removed by our repentance and prayer, as He says here in the text, that with the Gog His wrath shall go forth. Thunder, lightning and hellish fire shall strike him down, just as it happened to Sanherib [Isa. 37:36], that is his judgment and his end. What judgment Christians must urge and promote with their sighing and pleading, otherwise no one will do it. For this is why the Gospel has now appeared so brightly, that Christ wants to execute and remedy both the Pope (as he began) and the Turks, and to redeem us once and for all with his glorious future, which we await daily. May His grace and mercy help us to believe firmly and to pray sincerely, amen.

## The thirty-eighth chapter.

**V. 1. And the watt of God came to me, saying:**

**V. 2. Son of man, turn against Gog, who is of the land of Magog, and a prince of the lords of Meshech and Thubal, and prophesy of him, and say:**

Mesech and Thubal are also Tattern and of the people back there, who are called Schütten or Schotten; however Mesech reads, as if the Moschobiter come from them, that is, the Reussen.

**V. 3 Thus says God the Lord: Behold, I will be with you, Gog, who are a prince of the lords of Meshech and Tubal.**

**V. 4. Behold, I will turn thee about, and will put a bridle in thy mouth, and will cause thee to come forth, with all thine army, horse and man, all well groomed, a great company, with spear and shield, and all that bear the sword.**

**V. 5 For there are with thee Persians, and Moors, and of Libya, all having shields and helmets.**

The Persians are adjacent to the Arabian Empire, so the Turks will also have a number of them.

**V. 6: "Gomer and his army, together with the house of Thogarmah, which is on the north side, and all his army, even a great nation is with thee.**

Gomer and Thogarma, his son, Gen. 10, 3, I think, are the Wends, because at the Turkish court they speak Wendish.

**V. 7 Prepare thyself, thou, and all thy company that are with thee, and be thou their keeper; that thou mayest visit long after,**

Guardian, their supreme and sole master.

**V. 8. and after many years have passed, come into the land that was brought back from the sword, and is gathered out of many nations, that is, into the mountains of Israel, which were always desolate, and are now executed out of many nations, and all dwell safely.**

**V. 9. you will come up like a tumultuous one, and you will be like a cloud covering the land, you and your army, and the great people with you.**

**V. 10. Thus says God the Lord: "In due time it will occur to you, and it will be evil in your mind," and remember:**

**V.11. I will invade the unguarded land and come upon those who dwell securely and without care, as they all sit there without walls and have neither bars nor gates;**

**V. 12 That thou mayest rob and plunder, and let thine hand go upon the spoiled that are brought again, and upon the people that are gathered out of the heathen, and that are gathered into food, and are hardly set down, and dwell in the midst of the land.**

**V.13. The kingdom of Arabia, Dedan, and the merchants of the sea, and all the mighty men that are there, shall say unto thee, I mean, thou art come to rob, and hast gathered thy companies to plunder, that thou mayest take away silver and gold, and gather cattle and goods, and commit great robbery.**

Dedan is a piece of rich Arabia; so Mahomet is buried in rich Arabia, at Mecha.

That is: O you do right and well, always continue, happiness to. right, that is, you are the right emperor and lord.

**V. 14 Therefore prophesy, O son of man, and say to Gog: Thus saith GOD the LORD; Is it not so? that thou shalt know when my people Israel shall dwell safely,**

**V.15. So you will come out of your place, that is, from the ends toward the north, you and a great people with you, all on horseback, a great multitude, and a mighty army.**

**V.16. And thou shalt come up upon my people Israel, as a cloud that covereth the land; thou shalt be cast in the latter days. But I will bring thee into my land, that the heathen may know me, as I am sanctified in thee, O Gog, in their sight.**

**V. 17 Thus says God the Lord: "You are the one I spoke of in days gone by through my servants the prophets of Israel, who prophesied at that time that I would bring you upon them.**

**V.18. And it shall come to pass, when Gog shall come upon the land of Israel, saith GOD the LORD, that my wrath shall come up in my fury.**

My anger, that is, Gog is my wrath and ruthlessness, because of my Christians' sin.

**V.19. And I speak these things in my zeal, and in the fire of my wrath. At that time there will be great trembling in the land of Israel.**

**V. 20. That the fish of the sea, the fowl of the air, the cattle of the field, and every living thing that moveth upon the face of the earth, and every man that is upon the earth, and the mountains, should tremble at my presence.**

**be reversed, and the walls fall, and all the walls fall to the ground.**

This is the work of Gog.

**V.21. But I will call upon him with the sword upon all my mountains, saith GOD the LORD; and every man's sword shall be against every man's sword.**

Let them strangle themselves in the army among themselves.

**V.22. And I will judge him with pestilence and blood, and will rain down pours of fire and brimstone upon him and upon his army, and upon the great people that are with him.**

**V. 23. So then I will be glorious, holy and known before many nations, that they may know that I am God.**

## The Thirty-Ninth Chapter.

**V. 1. And thou son of man, prophesy against Gog, and say, Thus saith GOD the LORD:**

**V. 2. Behold, I will be upon thee, O Gog, who art a prince of the lords of Meshech and Tubal. Behold, I will direct thee round about, and lure thee, and bring thee out of the ends of midnight, and make thee come upon the mountains of Israel;**

**V. 3. and will strike your bow out of your left hand, and throw your arrows out of your right hand.**

**V. 4 On the mountains of Ismel you shall be laid down, you and all your army, and the people who are with you.**

**V. 5. I will give you to the birds from whence they fly and to the beasts of the field to eat; you shall lie down in the field, for I, God the LORD, have said it.**

**V. 6 And I will cast fire upon Magog, and upon them that dwell in the isles safely, and they shall know that I am God.**

[so in the islands] 1) dwell safely, that is, in Gog's country, daheimen soll's auch brenne" to it.

**V. 7 For I will make known my holy name among my people Israel, and will no longer let my holy name be profaned; but the Gentiles shall know that I am GOD, the Holy One in Israel.**

**V. 8. Behold, it is already come and done, saith GOD the LORD; this is the day of which I have spoken.**

**V. 9: And the citizens of the cities of Israel shall go out and make fire, and burn the weapons, and the shields, and the spear, and the bow, and the arrows, and the staves, and the staves: and they shall keep fire seven years: they shall not go out into the field for wood, neither shall they cut wood in the forest: but they shall keep fire of the weapons. 2)**

**V.10. And they shall rob from whom they are robbed, and plunder from whom they are plundered, saith GOD the LORD.**

2) The words: "that they are not allowed to... Feuer halten" are omitted in the Jenaer by an oversight, therefore also with Walch, who has reprinted from the Jenaer. Walch, thinking that these words are missing in the original, has now noted them in the margin as a variant of the Bible. But also the Erlangen edition, which has them in the text, brings them again in the margin, because it has reprinted from Walch.

1) Added by us. In the marginal glosses (St. Louiser Ausg., Vol. VIII, Col. 1794), the keyword to which the gloss refers is "islands."

V. 11 And it shall come to pass in that day, that I will give unto Gog a place to be buried in Israel, even the valley where they go by the sea toward the east: so that they shall go no more thither, because they have buried Gog and his multitude there: and it shall be called the valley of Gog.

Gogs Haufenthal, that there lie buried the great multitude and heaps of Gogs.

V. 12: And the house of Israel shall bury them seven months, that the land may be cleansed.

V. 13. Yea, all the people of the land shall have burial in them, and shall glory in that I have displayed my glory that day, saith GOD the LORD.

V.14. And they shall set apart men that go about the land continually, and with them the graves of the dead, to bury the rest of them in the land, that it may be cleansed; after seven months they shall search.

Research whether they are all buried, or whether someone still lies unburied.

V. 15: And they that go about the land, and see a man's bone, shall set up a mark thereon, until the graves of the dead also bury it in Gog's hovel.

V. 16. This is also the name of the city Hamonah. So they will cleanse the land.

Hamona, quantity or large pile.

V. 17. Now, O son of man, thus says God the Lord: Tell all the birds from whence they fly, and all the beasts of the field, Gather yourselves together, and come, gather yourselves everywhere for my sacrifice, that I may slay you, a great sacrifice upon the mountains of Israel, and eat flesh, and drink blood.

V. 18. You shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of heifers, of goats, of oxen, all of which are fat and well fattened.

V. 19 And eat the fat that ye may be filled, and drink the blood that ye may drink.

I will kill you from the sacrifice that I slaughter for you.

V. 20. Fill yourselves now over my table with horses and horsemen, with mighty men and all men of war, says God the Lord.

V. 21. And I will bring my glory among the Gentiles, that all the Gentiles may see my judgment which I have let go, and my hand which I have laid upon them.

V.22. And so the house of Israel shall know that I, the LORD, am their God from that day forward.

V.23. And all the nations also know how the house of Israel was led away because of their iniquity, and that they had sinned against me. Therefore have I forbidden my face before them, and delivered them into the hands of their adversaries, that they should all fall by the sword.

It says that Gog is powerful because of our sin, and has so much happiness and victory.

V. 24. I have done to them as their sin and transgression deserved, and so I have hidden my face from them.

Therefore thus says God the Lord: Now will I restore the captivity of Jacob, and have mercy upon all the house of Israel, and will be jealous for my holy name.

V. 26. But they will gladly bear their shame and their sin, so that they have sinned against me, if only they may dwell safely in their land, so that no one will frighten them;

V.27. And I brought them again out of the nations, and gathered them out of the countries of their enemies, and I was sanctified in them in the sight of many nations.

V. 28. So they will know that I, the LORD, am their God, who have led them away among the Gentiles and gathered them again into their land, and have not left one of them there.

V. 29. And I will no longer hide My face from them, for I have poured out My Spirit on the house of Israel, says GOD the LORD.

# D. D. Martin Luther's interpretation of the prophet Daniel.

The prophet Daniel German.

Written in February 1530; dated about March 1530.

## [1. letter of the translation of the prophet Daniel to Duke John Frederick of Saxony]. \*)

February or March 1530.

To the Most Serene, Highborn Prince and Lord, Lord John Frederick, Duke of Saxony, Landgrave of Thuringia, and Margrave of Meissen, my gracious Lord,

Grace and peace in Christ our Lord! The world is running and hastening to its end in such an excellent way that strong thoughts often occur to me, as if the last day should break before we could even interpret the holy scriptures. For this is certain, that we have nothing more temporal to wait for in the Holy Scriptures, it is

Everything is over and done with. The Roman Empire is at its end, the Turk is at its highest, the splendor of the papacy is falling away, and the world is cracking at all ends almost as if it were about to break and fall. For the fact that the same Roman Empire under our Emperor Carolo is now rising a little and becoming more powerful than it has been for a long time, methinks it is the last one, and before God it is just as if a light or straw that has burned out wants to go out now, it gives off a flame as if it wanted to burn at first, and with it it goes out;

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\*) This writing appeared under the title: "The Prophet Daniel Deudsch. Marti. Luther. Wittenberge. 1530." At the end: "Printed at Wittenberg, by Hans Lufft." Like Walch, we have added the interpretation of the twelfth chapter. In the approximate time determinations we have given above, we have been guided by the following. On January 3, 1530, Luther wrote to Nicolaus Hausmann (De Wette, Vol. III p. 539): "We have corrected the New Testament to the end and in print it is more than half finished. After that, we will get back to the translation of the prophets." The first prophet Luther took in hand and finished before his departure to Coburg (Köstlin, Martin Luther [3], Vol. II, p. 161) was Daniel. On February 25, he wrote to Hausmann (De Wette, vol. III, p. 553): "We are now working on the publication of Daniel for comfort in this last time." We have omitted the translation of the prophet himself, which follows the preface in the original, because it does not differ much from that found in our Bible. Therefore, immediately after the preface, we bring the interpretation of the 12th chapter, most of which was worked out later. We are not able to give a reasonably precise time determination for this interpretation. All we know is this: in the first complete Bible edition of 1534, just as in the edition of the translation of 1530, only the beginning and the end of the interpretation of the 12th chapter is found; it is completely inserted in later Bible editions. Johann Freder translated it into Latin together with the preface. This translation was published in 1544 at Frankfurt am Main (von der Hardt, autoAr. lmtUsri, tom. II, pa.] 255) under the title: 6omm6ntariu8 D. Doot. Alartini lmtUsri in Oamsism proptmtam, and included in the Latin Wittenberg edition (1552), tom. IV, col. 324. A complete German single edition did not come out until 1546 under the title: "Das zwelfste Capitel Danielis, mit der Auslegung D. Martini Lutheri, seer nützlich und tröstlich zu lesen zu diesen fehrliehen Zeiten. Witteberg: Gedruckt durch Hans Lufft, 1546." In the German Gesammtansgaben, our writing (complete as we give it) is found only in the Leipziger, vol. XII, p. 21, by Walch, and in the Erlanger, vol. 41, p. 232. Altern the letter to Duke Johann Friedrich: in the Wittenberger (1569), vol. IX, bl. 543; in the Jenaer (1566), vol. V, p. 1 and in theAltenburger, vol. V, p. 1. Also in De Wette, vol. III, p. 554 and (duplicate) in the Erlanger, vol. 54, p. 134. Also in several Bible editions the preface and the interpretation of the 12th chapter is complete, e.g. in the Weimarsche Bibel and in the Altenburger Bibel. We give the preface according to the later redaction and indicate the deviations of the first edition in notes.

Just as Christianity is doing now with such a bright gospel.

(2) All the prophets, besides and apart from the Scriptures, write that after this time, namely after the present thirtieth year, all will be well again. Which, if they are right and true, I hope will be the last day, which will deliver us from all evil and help us to eternal joy. So that I do not count this time of the bright gospel differently than the time in which God shortens and controls the tribulation through the gospel; since Christ says of Matth. 24, 22: "If the Lord did not shorten these days, no man would be saved. For if the world had stood longer as it stood before, all the world would certainly have become mahometic or epicurean, and no Christian would have remained, as Christ says [Luc. 18:8], "Thinkest thou, when the Son of man cometh, that he also shall find faith on the earth?" There was already no real understanding or teaching of the Christian faith, but only error, darkness and superstition with countless heaps.

(3) There has certainly been no greater tribulation on earth, nor will there be, that has gone further, lasted longer, and raged more horribly than the abominations of Mahomet and Pabst, which have corrupted all the world with blood and murder without ceasing in the flesh, but much more horribly with the destruction of souls and murder, as the third woe of Revelation 12:12 ff. shows. 12, 12. ff. also shows that one must say that the devil is loose and reigns bodily within, according to all fury and will of courage. These and similar thoughts have caused us to omit this prophet Daniel from the others who are still behind, so that he may come to light before everything is destroyed, and he may fulfill his ministry and comfort the wretched Christians, for whose sake he was written and saved for this last time.

Because it is not only comforting to the common Christian man, but also useful to kings and princes, as he has to do with kings and princes through and through, and all his prophecy is about kingdoms and princedom, I have decided to publish it under E. F. G.'s name.

and to throw it among the princes, so that they have something princely to read, if some wanted to ask for its spirit and comfort; 1) for it is also a royal and princely book. The Histories praise the great Alexander that he always had the poet Homerum with him, and at night laid it under his head and slept on it. How much more appropriate it would be that such and even greater honor be done to this Daniel by all kings and princes, that he not only be placed under their head, but also in their heart, because he teaches other and higher things than Homerus could have done.

For in this a prince can learn to fear and trust God, when he sees and recognizes that God loves the righteous princes and so rules graciously, giving them all happiness and salvation. Again, that he hates the wicked princes, wrathfully overthrows them, and savagely deals with them. For here we learn that no ruler should rely on his own power or wisdom, nor defy and insist on it. For there is no kingdom, nor regiment, in human power or wisdom, but it is God alone who gives, sets, holds, governs, protects, preserves, and also takes away. In his hand all things are gathered, and in his power they float, like a ship on the sea, yes, like a cloud under the sky. Again, we learn that no ruler should lose heart or worry too much in his powerlessness or weakness or uselessness. For just as an empire does not stand by man's strength and wits, neither does it fall by man's strength and witticisms, as many examples are found of great and mighty kings being defeated by few people, and often the most clever ones being put to shame; but they remained and triumphed, seeing neither strength nor witticisms.

I mean, in our time the Venetians, Pabst, France should help to witness all this. For God is steadfast in the high ones (says the 93rd Psalm, v. 1. ff.). "He does with kingdoms as He wills" (says Daniel Cap. 6, 26. 27. and Cap. 4, 14. 22.), not as we or mankind wills.

1) So the Wittenbergers and the Jenaers. De Wette and the Erlangeners: "do not want to ask".



and gives them to whom He wills", not to whom we will or think. The heathen did not know this, nor do all unbelievers and godless know it. They have authority and dominion, but they do not know that it is a donum et<sup>1</sup> creatura Dei, that is, a gift and creature of God, which he makes out of nothing, and receives out of nothing, and gives for nothing, and yet keeps in his hand to govern it. For this reason, the wicked are not able to get involved, but it becomes vain in their hands, 2) and they have a lot of trouble with it, a lot of worry, and a lot of vain attempts, which they never bring to the half, and they are the most miserable people; before they once become happy with their rule, they die or lose it. That makes them think that it is their own, that God has thrown it out of their hands, and they let themselves rule and master with their wisdom and power. That goes then very finely before itself, like the cancer course.

(7) But Daniel indicates here that even if the strength and wit of men were able (as it is not) to administer a dominion, such strength and wit could do nothing in the face of devils and evil spirits. For every dominion has its princes from hell: the greater the dominion, the greater and more wicked the devils, who lay all plagues on the kings and lords, with hindrances, with provocations to wrath, strife, murder, pride, fornication, and all

vices, that God in turn must also keep good angels and princes from heaven with the kings and lords against the devil, as we read here in Daniel. What then will a poor flesh and blood presume to rule with his power or wit such great angelic and 3) divine things?

I hope, however, that this Daniel should be a dear Daniel, whom also the heavenly princes, the angels themselves, more than once call "dear Daniel", and the dear man, as whom they loved with all their hearts. In the same way, all his lords and kings loved and valued him. This will, if God wills, be done much more by E. F. G., who by God's grace is more abundantly gifted with desire and love for the Holy Scriptures and all wisdom, more than those kings, both at Babylon and in Persia, because at that time the truth did not come forth so brightly and powerfully. So too, praise God! E. F. G. is not so inclined to quarrel and to do harm, with which thoughts now daily deal, which want to give the most princely. Christ, our Lord, graciously willed in E. F. G. to strengthen, increase and preserve the gifts he has begun, reason and wisdom, and to protect him from all the false wiles and cunning of the enemy, together with his followers, for the salvation of all the world, and in honor of his holy name and gospel. This is what we all wish and ask from the bottom of our hearts, amen.

E. F. G.

subservient

Martinus Luther.

1) De Wette: "ete," instead of: et. This has been reprinted in the Erlangen edition vol. 54, p. 137.

2) In all editions, "vain"; but it is to be taken substantively, a nothing, as St. Louiser ed. vol. XX, 852. Old ed. vol. V, 44.

3) De bet: "yes" instead of: and.

## 2. preface [on the prophet Daniel, together with the interpretation of the eleventh and twelfth chapters].

In order that the simple, and those who neither know nor can read history, 4) may nevertheless hear this Book of St. Daniel to some extent, I want to provide with this preface a

4) This is what Freder has expressed: Hui vullava distoriarura coAnitionem Kader", nee distoriis lSMvckis vaoare possuut.

give a little instruction. And first, how Daniel came to Babylon some years before the destruction of Jerusalem, under King Jehoiakim, whom King Nebuchadnezzar had captured and bound, and was about to bring him to Babylon, and yet was advised otherwise, and left him there, but brought some of the best

People (among whom Daniel was also) and vessels from the temple with him; of all this is found in the other book of Kings at chapter 24, vv. 14-16, and in [the second book of] Chronicles at chapter 36, v. 20.

In the first chapter there is a beautiful example of the life of Daniel, how holy, how God-fearing, and how he was of a great, chivalrous faith in God, under such a desolate, pagan nature, and under so many terrible adversities, which he had to see and hear daily at Babylon, and yet remained firm and steadfast, overcoming all this in his heart. Therefore it follows soon after, how God shows him such great grace, and first honors him spiritually, endows him with wisdom and understanding over all men, and then also sets him high worldly, and does mighty, great miracles and works through him. That he may show us all how dear and precious he is to those who fear him and trust in him. And with such a great example, he kindly entices us to fear God and believe.

In the other chapter, Daniel's honor begins with the king's dream, which Daniel finds and interprets from divine revelation. Thereby he becomes a prince in the whole country of Babylon, and a bishop or chief over all clergymen and scholars. This is also done for the comfort of the Jewish people, so that they should not doubt or be impatient in their misery, as if God had rejected them and abandoned his promise of Christ. Therefore a captive Jew must rule such a great kingdom, and no Babylonian must have such honor; just as if he had been led away captive to become such a 2) great lord, even over those who had and held him captive. God leads His faithful so wonderfully, and gives much more than a man can desire.

4. but the dream and the image is clearly interpreted in the text by Daniel himself of the four kingdoms, as there is the first, the Assyrians or Babylonians, the other, the Medes and Persians, the third, the great Alexander, and

the Greeks, the fourth, the Romans. In this interpretation and opinion, all the world is unanimous, and the work and the histories also prove it tremendously.

But he talks about the Roman Empire the most and the longest. Therefore, we must also listen diligently. At the end, when the iron thighs begin to divide into toes and feet, he points out three pieces of the Roman Empire.

The first is that the toes are divided, but nevertheless retain the origin of the iron foot, just as in the human body the toes also divide, but nevertheless grow from the foot and belong to the foot. Thus the Roman Empire was divided, since Hispania, France, England, and other parts came from it. But it has nevertheless grown out of it, and like a plant has been transferred (as they call it), *translatum*, from the Greeks to the Germans; so that nevertheless the iron kind remains there; for it still has its estates, offices, rights and laws, as it had before times. That is why he speaks here: Even though it will be a divided kingdom, iron's root, plant or trunk will still be in it.

The other piece, that such divided toes are unequal, one part iron, one part clay, which he himself interprets, that it should be such a divided empire, that it is either powerful or weak, that is found. For it has often had many a female emperor, as Carolum Magnum, the three Ottones, and the like, who have been unconquerable. Again, also often weak and unfortunate emperors, who have often been overcome. But all this is said so that we may know how the Roman Empire is to be the last, and no one is to break it except Christ alone with his kingdom. Therefore, even if many kings set themselves against the German Empire, and the Turk also rages against it, and they may all win a battle or two, they must not become powerful over such an iron root and plant, or even eradicate it. It must remain until the last day, however weak it may be. For Daniel does not lie, and so far experience has proved, both in popes themselves and in kings.

1) In the Erlangen edition after the single print: "whole", but this is neither in Freder nor in the Weimar Bible (1686).

2) "a" is missing in the Erlanger.

8 The third part, that such divided, unequal toes are joined together, or that one is exchanged for the other, he himself indicates that it will be such a weak kingdom, which will patch itself up with alliance and friendship with other kings and strengthen itself; but it will still not help, nor find loyalty. And must therefore have its strength and victory by God's providence alone, if it is to be.

(9) Some interpret the mountain, from which the stone is torn without human hands, to be the holy Virgin Mary, from whom Christ was born, without human intervention; and this is not unchristian. But the mountain may also be the whole Jewish kingdom, from which Christ came and is their flesh and blood, and yet is now torn from them and comes among the Gentiles; then he became a Lord in all the world, in all these four kingdoms, and will remain so.

In the third chapter he writes again a great miraculous sign of faith, that 1) the three men are preserved in the fiery furnace. Thus God was known and praised by the king, through the whole kingdom, even with the Scriptures. This is done to comfort the captive Jews, who, together with their God, were despised and were nothing at Babel among the tyrants and false gods. But here their God is highly honored above all gods, so that they may firmly believe that he can and will redeem them in due time, and that they will hold on to and take comfort in his honor and miracles.

In the fourth chapter, there is an excellent example against the madmen and tyrants. For there the great, mighty king is robbed of his reason, and becomes so furious and mad that, like a mad dog, he must be bound with chains and made to walk in the field, whom the people do not like. Now, because it is written in the book, it seems a small thing; but if we had been there and seen it, we would have seen a terrible, horrible judgment of God, so that everyone would have had to take pity from the heart on all overlords and evil tyrants, that they had so

cruel judgment must await where they abuse their dominion.

(12) This is also done for the comfort of the wretched captive Jews at that time, and now and forever to all who are tormented by tyrants or suffer injustice, that they may see how God wills and is able to avenge us on our enemies, more than we may desire, as the 58th Psalm, v. 11, also says: "The righteous will see vengeance with joy, and bathe his course in the blood of the wicked. Therefore, we should not only suffer such tyrants patiently, but also have mercy on their future judgment and pray for them heartily. Just as the pious Daniel does here, and grieves that the king (who had captured them and destroyed their land) should suffer so much, and would rather wish it on his enemies.

(13) But again, for the pious lords and princes, this is a comforting, lovely image, that God the Lord also models this tyrannical king by a beautiful tree, which nourishes all animals and lets them rest under its shade, so that God shows that He gives and preserves rest and peace, protection and protection, food and goods, and all this temporal life through authority, and that it is almost pleasing to Him where a lord or prince exercises such his office diligently. For they are beautiful fruits, beautiful branches, beautiful foliage' (he says), that is, they are delicious, noble, good works. Because it pleases God Himself to paint, praise and adorn them so finely, a gentleman should pursue his office with joy and love, even though it is full of toil and labor. So we should not consider how evil the tyrants are, but how deliciously useful an office they have from God, appointed for our good and salvation.

14 In the fifth chapter there is another example against the tyrants. For the preceding example is still tolerable, because the same king allows himself to be punished, and turns to God with right repentance, humility and confession, that he has undoubtedly become a great saint from a tyrant. But here the stubborn, unrepentant tyrant, who is safe and cheerful, is punished in his wickedness, without all mercy, so that he loses body and liver, country and people all at once. Which, of course, is written to the horror of all such tyrants.

In the sixth chapter comes a fine, lovely example, where there is a fine, pious king who loves Daniel. Daniel also has to repay the other great Hansen, who prove him a court treasure, and is also finally thrown into the lions' hole. There the captive, miserable Jews will have been saddened again. But God again proves Himself honest and comforting, and turns the game so finely that Daniel's enemies themselves had to eat up what they had brought him; as the 7th Psalm, v. 15, 17, says: "They are pregnant with misfortune, but they give birth to a mistake. Their calamity falls on their head, and their iniquity on their vertebra." So Daniel's life is nothing else but a fine, pure mirror, in which one sees the struggle and victory of faith by God's grace against all devils and men, and his great fruit and benefit, which he creates through patience and the cross, both before God and the world.

In the seventh chapter the visions and prophecies of the future kingdoms and especially of the kingdom of Christ, for the sake of which all these visions take place. And to the first, the four kingdoms, which he has shown in a large picture in chapter 2, v. 31, he sees here again in another form, namely in four beasts, mostly for the sake of the fourth beast, the Roman Empire, of which he wants to say something further. For under the same Roman empire the greatest thing on earth was to happen, namely Christ was to come, redeem mankind, and the world was to come to an end.

(17) Now the first beast is the kingdom of Assyria and Babylon, that is, the lion with the two eagle's wings; for it is the noblest and best, and (as said above) has been the golden kingdom above all. The two wings are the two pieces of the kingdom, Assyria and Babylon. And a human heart is given to it, and it stands on its feet, for none of the other kingdoms has had such a king, who has come to the knowledge of God so wonderfully, nor has had so many great, holy, wise people at court as this kingdom.

18. the other animal, the bear, is the kingdom of Persia and Medes, which destroyed the previous one at Babylon and gave it its wings.

gel. And has under his teeth three ribs (which are three large, long teeth), which are the most distinguished kings, Cyrus, Darius and Xerxes, who have done the most in this kingdom, and have eaten much flesh, that is, have won great lands.

The third animal, the Parde, with four wings and four heads, is the kingdom of the great Alexander in Greece, from which afterwards four kingdoms have become, as we will hear in the following chapter.

The fourth beast, with the iron teeth, is now the righteous, 1) the last, namely, the Roman kingdom, with which the world shall have an end. As Daniel here says much about the last judgment and about the holy kingdom, which is to follow after this kingdom. But he paints the same Roman kingdom in such a way that [it] shall first be divided into ten kingdoms; these are the ten horns, as Syria, Egypt, Asia, Grecia, Africa, Hispania, Gallia, Italia, Germania, Anglia; And that one little horn should repel three horns from the foremost ten horns, that is, Mahomet, or the Turk, who now has Egypt, Asia, and Graecia; and how that same little horn should impugn the saints, and blaspheme Christ; which all we know, and see before our eyes. For the Turk has had great victory over the Christians, and yet denies Christ, and exalts his Mahomet above all things, so that we now certainly have nothing to wait for but the last day; for the Turk will no longer cast off horns over the three.

In the eighth chapter Daniel has a special vision, not concerning the whole world, as in the previous chapter, but concerning his people, the Jews, how they would fare before the Roman Empire, and before Christ came, that is, under the third kingdom of the great Alexander: that they might be comforted once more, and not despair in the affliction that would come upon them, as if Christ would leave them once more, and not come.

022 And Daniel's own vision shows that the ram with the two horns is the one with the two horns.

1) rechtschuldige - right, that which is actually meant. This is how the word "rechtschuldig" is still used in Low German, so it is not to be written in two words. The Weimar Bible has it correctly.

be the king in Medes and Persia. The he-goat is the great Alexander, who defeated Darium, the last king in Persia, and won his kingdom. And Daniel says that the goat also flew so that it did not touch the earth. For Alexander went so swiftly that in twelve years he conquered the world, and began when he was twenty years old, and died in the thirty-second year; that, to be sure, for one person no greater man (to speak after the world) has come on earth, nor will come. But what soon rises, that also soon passes away, because his kingdom disintegrated immediately, when he died, and became the 1) four kingdoms, Syria, Egypt, Asia, Graecia.

023 Now Daniel left the two, Asia and Grecia, and took the two, Syria and Egypt, before him. For between these two is the land of the Jews, having Syria on the north side, and Egypt on the south side, which had perpetual strife with one another. Therefore the Jews were troubled on both sides because they were caught between them. Now they fell to Egypt, now to Syria, after which one kingdom was superior to the other, and they had to repay their neighbors badly, as happens in wars. Especially when the loose man was king in Syria, whom the histories call Antiochum the Noble, he attacked the Jews atrociously, strangled and raged as a devil among them: he put down the worship at Jerusalem, disgraced the temple, plundered and took all the treasures, set up idolatry and idols inside, chased away and killed the priests, and everything that did not want what he wanted. He wanted to turn all kinds of faith into one faith, and that was to be the faith of the Greeks. For this purpose he was helped by some apostate boys from the Jews, who otherwise could not rise, as it is found in the first chapter of the first book of the Maccabees. But he did not do it for long.

24 Now of this Antiocho Daniel says here, that after Alexander there came out of the four horns one little horn, that is, Antiochus the noble, out of the horn of Syria; who was mighty toward the south, toward the east, and toward the precious land, that is, the Jewish land.

For Antiochus took from the king in Egypt much land and cities by great treacherousness and mischievousness, as will follow in the 11th chapter. He also threw many stars to the earth, so that many holy people among the Jews perished; he devastated and desecrated the worship of God from heaven in the temple and put idolatry 2) there. Against such devils God raised up Judah Maccabee and his brothers, who fought and did great and righteous deeds, killing almost two hundred thousand men in five years, Macc. Book 2, and cleansed the land and the temple, and restored all things. As it says here in the text that the temple is to be cleansed after two thousand and three hundred days, which make six years and a quarter of a year; for Antiochus also raged against the Jews just as long, and died also in the seventh year. And the number is fine, as the Book of Maccabeorum proves.

(25) Therefore the angel says here that the king Antiochus will do great harm, and is an insolent, impudent king. For he also led a loose, shameful life for his person, in all fornication, as the histories write. But he shall be broken (he says) without hand. Because he wanted to get money in Persia, he ordered his captain Lysias to exterminate the Jews. But since he could not get money, and heard that Judas Maccabaeus had defeated and put down Lysiam with his army, he was sickened with great anger and impatience that [it] had not gone according to his mind, and so died of great sorrow and lamentation in foreign lands [1 Macc. 6:1-16].

This is what will happen to the tyrants. For this Antiochus is here set as an example of all evil kings and princes, especially of those who rage against God and his word. That is why all previous teachers have called and interpreted this Antiochus a figure of the end of Christ, and they have hit it right. For such a fierce filth, and such a fierce tyrant should be chosen as a model of the last abomination, as also some words in this

2) Erlanger: "Abgötter". The Weimar offers "Abgötterei", and Freder translates: 6t oultus iäolatriois kntrstluit.

1) Erlanger: this.

and in the 12th chapter [Cap. 11, 36.] to be remembered and secretly indicated.

The ninth chapter has first a very beautiful prayer, in which Daniel prays for his people, who were captives at Babylon, and for the city of Jerusalem, and the temple, that the Jews may return home and restore the service of God. The prayer is heard, and more is revealed to him, because he asks, 1) how many years are left until Christ comes and his eternal kingdom begins. And this is an excellent, great revelation of Christ, which so certainly and exactly determines the time.

(28) The seventy weeks, which the angel decrees, all teachers keep together, they are weeks of years and not weeks of days (that is), one week keeps seven years and not seven days. Which also experience enforces. For seventy weeks of days do not yet make two years; that would not be a special time for such a glorious revelation. So these seventy weeks make four hundred and ninety years. That is how long one should wait for Christ, and then he should begin his kingdom.

29 Now here it is to be inquired where and when these seventy weeks begin? The angel indicates them, and begins in the year when the word goes out that Jerusalem is to be built again 2c. For thus he saith [v. 25], From the time that the word shall go forth that Jerusalem shall be built again, 2c. which some 2) have stretched and drawn out desolately. Our opinion is, that one should begin 3) with these seventy weeks at the other year of the king Darii, who was called Longhand. For in the same year the word of God came through the prophets Haggaeus and Zechariah, and called Zorobabel to build the temple, as is found in both prophets, Hagg. 1, 1. 2. Zech. 1, 1. 7. The same Darms also commanded the same, and his commandment was also based on it, Ezr. 6, 1.

30. 31. For from the first year of Cyri, who released the captive Jews, to

The other year, Darii, is forty-six years, during which they could not build, nor were they allowed to build, because of the prohibition of Cambyses, the son of Cyri, so that they also despaired, and said (as Haggaeus Cap. 1, 2. says), "It will not yet be time to build the house of the Lord. And this may be the forty-six years, of which the Jews say to Christ Joh. 2, 20: "This temple was built in forty-six years, and you want to build it in three days?" that is, it took forty-six years before the temple could be properly begun to be built; so it was difficult; for after that it was quickly built in four years, Ezr. 6, 15. 4)

32 Thus the angel divides the whole seventy 5) weeks into three parts. In the first seven weeks, that is, from the other year of Darii.

4) Instead of this paragraph, the following is found in the 1530 edition and in the first complete Bible edition of 1534: And does the account also apply. For from the same command or word that went out through Haggum until Christ's baptism, when he took his office and began his kingdom or new testament (as the angel here describes a prince), there are casually four hundred and eighty-three years, which make these weeks sixty-nine, of which the angel here says: "Until Christ the prince, there are seven weeks, and sixty-two weeks," which is sixty-nine weeks. The calculation stands thus: After the other year Darii, up to the great Alexander, are hundred and forty-five years, as Metasthenes writes. From Alexander to the birth of Christ, three hundred and eleven years, as the Histories testify. From the birth of Christ to his baptism, thirty years, Luc. 3, 23. All this together makes four hundred and eighty-six years, which are the sixty-nine weeks. Three years remain, which must be added to the account, because in such accounts and histories it often happens that half a year is called a whole year. One cannot hit and grasp all days and hours so exactly when one writes histories; it is enough for us that one hits it so close, especially because we have so certain writing of the main thing. From this opinion are not far, who began such seventy weeks at the twentieth and last year of Cambyses, the Darii father, who let Nehemiah go to build Jerusalem; Nehem. 2, 6. For the twentieth year of Cambyses was two years before the Darii other year. But if a great thing happens within three years, it must be summarized as one year or one time, and say, "It happened at that time," just as we must say here: The word of God went out that Jerusalem should be built in the other year of Darios, about the time that Nehemiah came from Cambyse and began to build Jerusalem 2c. For there was a great Dina, and it was begun by many, even by the angels themselves, Zech. 1:13, and yet not by all at the same time in one day or hour.

5) In the 1530 edition: "Weiter theilet der Engel diese siebenzig" 2c.

1) Erlanger: "heard, and is revealed to him". The Weimar Bible and Freder have our reading.

2) Weimar Bible: "viel haben sie und so"; Freder: yuiäuna ooaotiuk. The Erlanger has our reading.

3) In the 1530 edition: "But that we act properly from it, one should anfahren" 2c.

Until the forty-ninth year, the walls and streets will be rebuilt in a short time. For they were also sore because the surrounding countries were very repugnant to them, 1) as Nehemiah 2:10 is written, who came to their aid from Persia in the twentieth year of Darii, that is, in the eighteenth year after the outgoing words of Haggai, sent by Dario, or rather permitted by grace. For also Daniel Cap. 10, 13. complains that the prince in Persia resisted him at court twenty-one days; perhaps means angelic days, or twenty-one years.

33 [Cap. 9, 26.:] "After that sixty-two weeks Christ shall be cut off." These sixty-two, and those seven together, make sixty-nine weeks, that is, four hundred and eighty-three years. So there remains one and the last week (that is, seven year) of the seventy weeks. For the angel clearly says that Christ is not to be killed in the middle of the last week (as we thought), but after the sixty-two weeks, that is, in the first year of the last week, or in the beginning of the last week, in which, he says, he will confirm the covenant to many. For in the same last week, or seven years, the gospel went forth mightily with signs and wonders by the Holy Spirit, and many thousands of Jews were converted, and also many Gentiles, as Lucas writes in the Acts of the Apostles, that it may well be called the right Easter week, from the Paschal day, that is, from the resurrection of Christ.

But in the middle of the same week the sacrifice and grain offering were to fall and cease. For almost three years after the resurrection of Christ, the Apostle Concilium was held, Apost. 15:6, and the law of Moses was publicly abolished, and the Gentiles, and even all the Jews, were absolved from it, v. 28, so that it would not have to be kept, nor would it be necessary for salvation, and it would also be infallible, as St. Peter preaches there. So it turns out that the seventy weeks end with the

1) Instead of what follows in this paragraph, the statement of 1530: "Here it is agreed, when the Jews said to Christ Joh. 2, 20: This temple was built in forty-six years, and you want to build it in three days? After that about sixty-two weeks (saith he) Christ shall be slain."

seventh year after Christ's resurrection. Then the stubborn Jews and the stiff-necked Jerusalem are finished, and the apostles turn to the Gentiles, as St. Paul says Apost. 13, 46.

35 And we see from this that the angel [v. 25] calls Christ a prince, not from his baptism or preaching ministry (as we meant before), but from his resurrection, when, having entered into his glory through his suffering and sat at the right hand of God, he became a reigning Lord; as all kings and princes in Scripture are called princes from their beginning reign. For from his baptism he became a servant of the circumcision, as St. Paul says Rom. 15:8, yes, of all the world through his suffering 2c.

36. the angel looks with the word [Cap. 9, 26.]: "Christ will be cut off, and nothing will be anymore", to the saying Is. 53, 8. (although they are different letters): "He is cut off from the land of the living." And the opinion is that Christ's kingdom should be a new, spiritual, heavenly kingdom, retaining nothing everywhere, neither of the law of Moses, nor of the worldly kingdom, but leaving all this, and beginning and having another, new, eternal, heavenly kingdom, as the 16th Psalm, v. 4, also says: "I will not sacrifice her libation and her blood, nor use her name in my mouth. As the prophets all speak of the kingdom of Christ.

37 With this calculation the other calculation may easily agree, as, from the other year Darii to the great Alexandrum are a hundred and forty-five years, as Metasthenes writes. From Alexandro to the birth of Christ three hundred and five, as the Histories testify. (*Alii* 310.) From the birth of Christ to his baptism thirty years. After that, three years until his passion. Makes all four hundred and eighty-three, that is sixty-nine weeks. But that there are some who dispute about the five remaining years, let us not be mistaken. It is a pity that the pagan and other histories correspond so exactly with Daniel. 2)

2) Instead of U 33-37, the following is found in the 1530 edition and in the first complete Bible edition of 1534: Here he indicates what is to happen when these sixty-nine weeks are over, and Christ has now begun, namely, Christ is to be crucified (which happened in the fourth year after the sixty-nine weeks,

The tenth chapter is a preface to the eleventh. In it, however, Daniel writes something special about the angels that is not found anywhere else in Scripture, namely, that the good angels fight with the evil ones and defend mankind. And he also calls the evil angels princes, and says, the prince from Greece. Hence it may be understood why things are so wild and wild in the courts of kings and princes, and the good is so hindered, and war and misfortune are wrought. For the devils are there, agitating and inciting, or hindering so much that it does not want to go anywhere. For example, when the Jews were to be delivered from Babylon by the kings of Persia, it would not go anywhere, even though the kings were glad to do it. This angel says here [v. 20] that he has to fight against the prince of Persia, and yet he worries about where he is going, because the prince is from Greece. As if he should say: Where we steer one misfortune, there the devil always causes another: If ye be loosed from Babylon, the Greeks shall afflict you.

Enough of that now, because it takes more space and time to talk about it further.

39 In the eleventh chapter Daniel prophesies to his people, the Jews, almost in the same way as he does in the eighth chapter, about the great Alexandra, and the two kingdoms of Syria and Egypt, mostly for the sake of Antiochus (who is called Noble), who should plague the Jews. But he paints him in such a way that he finally ends his words by describing the end of Christ under the person of Antiochus, and thus this meets our last time, hard before the last day. For also all teachers unanimously point such prophecy of Antiocho to the end-Christ. And the words give it and also force it that he does not mean the noble one alone, but mixes the noble one and the end-Christ under each other, and thus confuses his bright, light words willingly.

40 "Yet three kings," saith he [Cap. 11:2], "shall stand in Persia." He does not mean that Persia should have so few kings as the Jews indicate, for they had at least ten kings. But these four are called standing in Persia because they were something special before the others: as, after Cores came Cambyses, Darius, Xerxes, these are the four most distinguished. And this Xerxes was the richest, and fought with countless people against the Greeks; but he lost shamefully, and barely escaped himself. After him came Alexander and his four descendants, not of his tribe or blood.

Forty-one: Now the two kingdoms of Syria and Egypt are seen scratching and wrestling with each other. Here the names of the kings must be written on a sheet of paper, so that the history and the text are not misleading:

and after its beginning) and the city Jerusalem shall finally be destroyed over it, and Judaism shall have an end (which happened by the Romans afterwards). The one and last week, that is, seven years, is the time that follows after the sixty-nine weeks, in which (as it is said) Christ was to be killed. And this is thus come to pass (saith he), "He shall perform the covenant unto many one week." For the preaching of Christ went on mightily these seven years, both by Christ himself into the fourth year, and afterward by the apostles, preaching to them the promised grace. And in the middle of the same week, that is, in the fourth year after Christ's baptism, he was killed. And there fell the sacrifice, that is, by Christ's death, which is the true sacrifice, the Jewish sacrifice and worship was taken up. After that, the Romans under Emperor Caius Caligula put an idol in the temple (as he says here), as a sign that the temple and Judaism should be finished.

### The great Alexander.

King Seleucus Nicanor*) in Syria.	King Antigonus in Asia.	King Antipater in Graecia.	King Ptolemy in Egypt. Ptolemy Philadelphus.
Antiochus Soter.			
Antiochus Theos. Bernice - (siblings -----) -----			Ptolemy Euergetes.
<hr/>			
Seleucus Callinicus.**) Antiochus Hierax.			Ptolemy Philopator.
<hr/>			
Seleucus Ceraunus. The great Antiochus.			Ptolemy Epiphanes.
Seleucus Philopator. Antiochus Epiphanes, the Noble. Cleopatra.			Ptolemy Philometor.

\*) Instead of "Nicanor" in the editions should be put "Nicator".  
 \*\*) In the editions: Gallinicus; likewise also below.



After Alexander, the kingdom in Egypt became very powerful, of which Daniel says here. Likewise, the kingdom in Syria also, that none of them could overcome the other, nor bring it under itself, as they often tried and would have liked to do.

The first war was between Antiochus Theos and Ptolemy Philadelphus, but since they fought for a long time, they got along. And Ptolemy Philadelphus was especially a fine king, who was fond of peace and all kinds of arts, and contained many learned people, gathered a beautiful liberei from all over the world, did much good to the Jews, and beautifully decorated the temple and worship at Jerusalem, so that I think he was also one of the holy kings. The same gave his only daughter, called Bernice, to Antiocho Theo, so that the peace would be the more firm, and died afterwards. She, Bernice, as the daughter of a powerful king, and now a powerful queen and woman at court, wanted her son to inherit the kingdom of Syria. But it failed; for Laodicea, the former queen Antiochi Thei, together with her two sons, Seleuco Callinico and Antiocho Hierax, were hostile to her and her son, and wanted to inherit the kingdom themselves. And she gave poison to her lord, Antiocho Theo, and after that she set the two sons on Bernice, her stepmother, who chased them away, and finally killed them with child and with all the court servants. This is what Daniel means here, since he says [Cap. 11, 6.]: "She will not remain with the power of the arm, nor will her seed stand, but will be delivered up to death with child, servants, even with her lord king, by whom she had been so powerful."

43) Bernice's brother, 1) Ptolemy Euergetes, punished and avenged such misdeeds, fought the two brothers, Seleucum and Antiochum, chased them away, and plundered their kingdoms, and went home again. And at last, shortly after, these two brothers (as befits matricide) perished miserably and wretchedly. Daniel says here [v. 7.] that the king will overtake the king at noon with army strength and will be victorious.

44 After Ptolemai Euergeti's death, the

In turn, the sons of the late Seleuci Callinici, namely Seleucus Ceraunus and the great Antiochus. But Seleucus Ceraunus died in armor, so that Antiochus had to come in haste from Babylonia and carry out the battle against Ptolemy, Euergeti's son, called Ptolemy Philopator. But Ptolemy Philopator defeated the great Antiochum with his army. This is what Daniel says here, that the sons of Callinici would be angry and overrun Ptolemy Philopator. But Philopator will defeat them and become proud by such victory. For the same Philopator then committed fornication, and finally slew his queen Euridice, who was also his sister, for the sake of a harlot.

45 But Antiochus the Great, after Philopator's death, again made a stronger stand against Philopator's son, named Ptolemy Epiphanes, who was still a child, about four or five years old. And as it happens when the lords have to have guardians, other kings, such as Philip in Graecia, joined forces with Antiocho against him and wanted to divide the land of the child Epiphanes. And there was also discord in the land itself, and the Jews also fell away from him to Antiocho. Therefore Daniel speaks here that the king Antiochus comes again, and that many set themselves against the child Epiphanes, that "the arms of the south" [v. 15], that is, the captains of Epiphanes, whom he had in the land of Phoenice and Judea and at Jerusalem, could not resist, but Antiochus won such land all. And also came to the precious land of Jerusalem, 2) where the Jews helped him to drive out Epiphanes' captains completely. Antiochus honored them highly and gave them great property and many freedoms.

46 But since he wanted to go on and win Egypt, Ptolemy Epiphanes called the Romans. Then Antiochus had to desist, and made an agreement with Ptolemy Epiphanes, and gave him his daughter Cleopatra, but not in good faith, but, as Daniel says here [v. 17], "that he might corrupt him," for with the daughter he intended to deprive the young boy of his kingdom. But the queen and the Egyptians came to ruin.

1) Erlanger: "rächent Bernice Brüder."

2) The Weimar Bible and Freder have our reading: Erlanger: zu Jerusalem.

47 Then he fought against the isles of Asia (as Daniel [v. 18] says) and gained much of them. But the Romans met him and drove him back, stripping him of a good skirt, almost all of Asia. After that he returned home, and went into Persia, and wanted to get great money to Elimaide, from a temple. But the country people were up and beat him to death with their whole army. So he remained in foreign lands, and "was nowhere found" [v. 19].

48 Now he had previously sent his son Antiochum, called Noble, the least and most unimportant, to Rome as a scourge or pledge, because the Romans had prevailed against him. When he was dead, his son Seleucus Philopator became king. But an unfit man, as Daniel says here [v. 20], better sent as a henchman or bailiff than as a king, as he did nothing princely or righteous, died soon.

49 Then Antiochus the noble secretly escaped from Rome, and even though he was unaware and the kingdom was not intended for him (as Daniel [v. 21] says), yet he came sneaking and pretended so well that he became king with tricks. This is the last king Daniel writes about, the noble, pious child, who does everything with trickery and deceit, with lies and deceitfulness, not as a king, but as a loose knave. For his wiles were rude, coarse, and impudent, that he asked for no semblance of honor, as will follow. For the sake of this rascal and loose cousin most of all the face happened, to comfort the Jews, whom he should plague with all plagues.

50 As he had now treacherously overtaken the kingdom, he attacked with the same art, and because the king in Egypt, his sister's son, called Ptolemy Philometor, was still too young, he pretended that he wanted to be a faithful guardian of his cousin, and took the cities in Syria, Phoenice and Judea. Now that the powerful in Egypt demanded them again, he did not want to cede [them]. Then the battle began, of which Daniel says here [v. 22.] that, like a flood, he overwhelmed the Egyptian armies (that is, Philometor's mighty and chief men), for he retained the victory.

51 He did not stop at the deceit, but he also thought to destroy the whole land of Egypt.

He made an agreement with Philometor's captains, pretending that he was doing everything for the good of his cousin as a faithful guardian. In this way, as Daniel says here [v. 23], he went into Egypt with the few people, because they opened all the gates for his dear cousin. And he put on the crown and made himself king in Egypt, robbed, plundered and washed away the whole land of Egypt with such cunning (as the text says here [v. 24 ff.]), which 2) until then none of his ancestors could do with power, and went home again.

52 When King Philometor had grown up and taken the kingdom, he wanted to take back his own by force, so the two kings armed themselves against each other. But when the noble child Antiochus saw that Philometor wanted to be too strong for him, he held on to his virtue, and with money he caused Philometor's own people to strike at him, and thus many were slain over it; but he did not win the country. After that he made peace with his cousin again, ate and talked with him over tables, and would have liked to be in Egypt one more time; but they did not believe him; and, as Daniel says here [v. 27], both kings intended to destroy each other under the appearance of peace. So he returned home with great goods, and on the way he was also admitted to Jerusalem by trickery and deceit; there he robbed the temple and the city shamefully; as 4 Macc. 1, 23. says, and here [v. 28.] Daniel also says that he will judge his heart against the holy covenant.

After that, about two years, when his lies and tricks would no longer help, he took upon himself to win Egypt by force, and overran his cousin, now not as a guardian, but as an enemy. But Daniel says [v. 29.], "he shall not succeed as at the first." For the Romans, who were the guardians and protectors of King Philometor by his father's will, sent a councilor, Marcum Popilium, to him with warriors, and commanded him to go out of Egypt. But he also wanted to use his art here, and reject the Romans from him.

1) flush - to rob, plunder; in the Bible (Dan. 11:24.) Luther gave it by "exploit."

2) Erlanger: that; Freder: iä guvä.

with good words, pretending that he wanted to discuss the matter with his friends. Then Marcus Popilius, with a staff in his hand, made a circle in the sand where Antiochus stood by the sea, and said, "This is what the council of Rome says: Do not leave the circle, but give your answer, whether you want war or peace. Then he had to leave in disgrace and returned home.

54 And it came upon Jerusalem, and upon God's house, and upon His service, and upon His people: for he had nowhere else to expiate his wrath, nor to avenge his reproach, but upon God and upon His kingdom. And many evil men of the Jews helped him, and clung to him, until God raised up Judam Maccabaeum and his brethren against him; as all this is shown above in chapter 8, and here Daniel tells in the text.

## Interpretation of the eleventh and twelfth chapters of Daniel. \*)

The twelfth chapter of Daniel, as all teachers unanimously interpret it, refers entirely under Antioch's name to the end of Christ and to this last time, when we live inside. Therefore, there is no more history to be sought here, but the bright gospel now shows and tells everyone well who the real Antiochus is, who has exalted himself above all gods, and "love of women", that is, the marriage state "not respected", but forbidden, and instead filled the world with his god's idolatry, in addition with carnal immorality, and divided the treasures and goods on earth 2c. For "love of women" here does not mean lewd love, but must mean the honest, chaste love of women, which God created and commanded, namely conjugal love; because the prophet counts this as one of the most noble vices of the end-Christ, that he does not respect the love of women. 1)

We would have liked to see someone else take up the chapter and declare to strengthen our faith and to awaken hope for the blessed day of our redemption, which is now certainly at the door, as this text gives. Since this did not happen, we want to here-

with others give cause to think further and better.

First of all, there are the bright words at the end of the 11th chapter, v. 35, that after Antioch there is "another time", so that this twelfth chapter cannot be understood from Antioch, because it is supposed to be another time. And what shall happen in that other time, the angel proclaims, saying:

Cap. 11, 36: The **king will do what he wants.**

(4) That is, he will not be subject to any law or doctrine, but he himself will be the law, and what he wills must be called right. Now in all kingdoms such a king is an unpleasant tyrant, but in the kingdom of Christ (of which he now speaks), since one must be obedient to Christ by faith, such a tyrant shall be basically nothing. Here the pope is clearly depicted, shouting impudently in his filth that all churches and thrones can be judged by him, but he can be judged by no one. And Gap. Solitae: As the sun is above the moon, so is the pope above the emperor. But where there is authority, there is power to command; the others are guilty of obedience. Therefore his hypocrites boast *scrinium pectoris*, that all rights are in the ark of his heart, and: *Sic volo, sic jubeo, sit pro ratione voluntas*. And Gap. Si papa: If the pope seduces innumerable souls to hell, nor shall anyone say: What doest thou? All this is not only thus taught, but

1) This first paragraph is also found in the preface of 1530, which is followed by the words: "We will leave it at that. For this chapter's understanding and spiritual interpretation of Antiochi goes and stands in experience, and as he says, the resurrection of the dead and the right redemption will soon follow from it." The conclusion [of the preface just mentioned] agrees with the interpretation of 12 Cap. [s 19 ff.j. (Erlangen edition.)

\*) The title of the single edition of this interpretation is given in the first note to this writing.

also practiced and driven in the work. For the emperor is not emperor, but the pope, to whom he, subject as a servant, must also kiss the feet with all his rights. This is also what St. Peter proclaimed [2 Ep. 3, 3], that those would come who would live according to their own lusts or wills. So that he explains this word of Danieli, "what he wills." On the other hand:

**He will rise up and rebel against all that is God, and against the God of all gods he will speak abominably, and he will succeed until the wrath is out.**

5 Thus the pope also paints himself, since he boasts in his filth that he is over the holy scripture, and that it must be confirmed by his chair and receive its value. But he does this much more strongly in deed. For all who have ever spoken against him from the Scriptures, he has cursed, condemned, burned as heretics and children of the devil, and still does so daily. And his own still cry out now and forever that the church (of the pope) is above the Scriptures. Here Daniel means "to speak abominably against the God of all gods". And he succeeded, and must be called right, by God's anger against the ungrateful world, as St. Paul says 2 Thess. 2, 11, "that God would send powerful errors". For other tyrants, who persecuted God's word, did it out of ignorance. This one does it knowingly, and calls 1) the holy scripture and God's word, over which he wants to be master, and condemn as devil's doctrine, where and when he wants. Therefore he lets himself be called an earthly God, yes, God of all gods, Lord of all lords, King of all kings, not a pure man, but mixed with God, or a godly man, just as Christ himself is God and man, of which he wants to be vicar, and still rises above it.

Thus St. Paul in 2 Thess. 2, 3. f. has led this text of Daniel: "The man of sins shall be revealed, and the child of perdition, which exalteth himself, and setteth himself above and against all that is called God, or that is honored. And sitteth in the temple of GOD, and showeth himself to be one God." For above GOD's natural being and majesty nothing can exalt itself, but above the named, preached, honored

1) Freder: Zsstst in ors - leads them in the mouth.

honored GOD, that is, over GOD's Word and Service or Sacrament.

(7) For "man of sin" and "child of perdition" here means not only one who is a sinner and lost for himself, a privatus, a personal sinner, but one who is a publicus, that is, one who leads others with him to sin and perdition, as heretics or tyrants lead the land and people astray and perish with them. The Scriptures describe King Jeroboam as having taught Israel to sin, or made them sin with his new worship [1 Kings 12:30].

8 The pope has practiced this ministry of sin in two ways. First, he established many new religious services, as follows in his Mausim, such as indulgences, holy water, saints' service, pilgrimages, brotherhoods, monasticism, mass, fasting, celebrations, 2c., besides disturbing and desecrating the true religious services, as God's word, faith, sacrament, 2c. Secondly, that he oppressed the Christians with innumerable laws, and thus created sin, since God does not want any, and in sum, he smeared sin on almost all of God's creatures, namely, where and when he wanted, butter, eggs, cheese, milk, and meat to be eaten must be sin, which God gave us to enjoy freely, purely, and without sin. So he has also besmirched the time and days with sins. For wherever and whenever he willed, one had to fast and celebrate, and at the same time eat all kinds of food, even the dear bread, and drink must be sin.

(9) So he also polluted the place and utensils with sins, for he sanctified the churches and consecrated places so that neither stone nor wood could be touched, especially the altars and altar utensils. It was terrible if a layman touched the chalice, paten or corporal with his bare hand. If it was to be washed, no holy nun was allowed to wash it, the priest had to wash it first: so full of laws and sin were the chalice, paten, corporal, and everything that was consecrated. So the wedding, freely instituted by God, had to be sinful, where it was held in conjoined time. Also, the marriage bed had to be caught in sins, which time he wanted.

(10) So he also defiles the bodies of the priests. For the natural growth, and God's creatures, the poor hair on the head had to be sin, plates they had to wear and shave off the beard, so they were holy. And summa, all Christians' body and life had to be called unholy, his consecrated ones alone were holy. I will remain silent, how easily a layman could take offense at a consecrated person, place or device 2c.

(11) So he also defiles the garments. For whichever monk or nun did not wear their caps and peculiar shape and color garments, he was a sinner and lost; so also the priests with their garments.

(12) Thus he has besmirched with sins almost every creature's custom, food, drink, clothing, place, time, body and life. And if he had reigned longer, perhaps he would also have forbidden coughing, clearing of the throat, snotting, and letting the wind off the body. As if he had to plague Christendom with laws, prohibitions, sins and destruction through all creatures' customs, and then buy money from it with dispensations 2c. And such sins and abominations must be called holiness and special worship, like the calves of Jeroboam. Such sins and abominations are what St. Paul means in this saying.

(13) This is what Daniel says: "He set himself against and above the God of all gods. For God also gave laws through Moses, and burdened the Jews with many sins, since otherwise no sin would have been natural; but he was God, and had power over them. This devil-headed and foul-mouthed monkey of God wants to imitate him, and does it far beyond, in addition also against the right God, whom he destroys his worship, and with so innumerable laws, that he has no power, causes innumerable sins through all creatures custom through all the world, and shows himself hereby, as if he were God in the temple of God, that is, in Christendom. All this is proven by his filth and filthy vials.

By these two pieces the pope has now devastated the 1) two hierarchies. Through

The first, the secular law, obedience and authority trampled under him, and, where he wanted, have dissolved, and devastated. He deposed, cursed, and corrupted emperors, kings, and princes, banished subjects and children from obedience, and, in sum, made everything he wanted or lusted for subject to neither law nor order. By the other, he has disturbed the churches, thrown the Holy Scriptures under himself, torn apart and devastated the sacraments and their rites, suppressed the Gospel until it was no longer known, and thus brought both God's word and God's service to nothing. Thirdly:

Cap. 11, 37. **He will not respect the God of his fathers; he will not respect the love of women, nor some things of God [, because he will rebel against everything].**

(15) Here he brings back what was said about God, that he should do more. When he is told about the God of his fathers, that is, about Christ, whom the apostles, his forefathers, preached, he is now so firmly established about the God of all gods that he does not respect it, nor does he want to know anything about it, but rather, proudly, stubbornly and stubbornly kills all those who speak about Christ.

16. And so that he leaves nothing undefiled, he will also tear apart the third hierarchy of God, namely the marriage state, which he has not only forbidden to the clergy, but has also thoroughly blasphemed, desecrated, despised and destroyed by calling it an unclean, carnal, ungodly being, in which one cannot serve God; regardless of the fact that God has blessed the marriage state, has declared His covenant and good pleasure, and through the forgiveness of sin has pronounced the marriage bed pure and honest, and does not want to count the evil lust of the flesh in it 2). So the end-Christ must curse what God blesses; tear apart what God binds together; desecrate what God praises, summa, do everything about and against God, desolate and destroy. He will not forbid such marriages out of love for chastity, not for appearance alone, but so that he may do freely and unhindered what he wills, and never-

2) The Erlanger (also the Weimar Bible) has resolved "rechen" by: rächen, while it should be rendered by "rechnen". Freder: rsxutars.

1) "the" is missing in the Erlanger.

The Lord said that the subject must not bear the sweat of the nose and other toil and labor that God has placed on the three of His institutions, the church, the dominion, and the marriage state, but may live freely of his will, in all pleasure, peace, security, leisure, honor, and power. For preaching, teaching, serving the churches has much trouble, driving, and unpleasure; likewise the regiments, which are established and connected in law; the marriage state also, with worries, work, driving, wife, children, mind, house, and farm. So also St. Paul says in 1 Tim. 4, 2. 3. that the prohibitors of marriage speak lies in hypocrisy, for they do not mean chastity, but rather their saintly, gentle, quiet, self-willed life, just as the monks also do not flee the world for the sake of holiness, but that they may have rest, peace and a good chamber from the world.

17) That Daniel says, "he will speak abominably against the God of all gods"; item, "he will respect no god", as if Daniel held more than one God, is to be understood that the Scriptures call the saints, yes, even the worldly lords gods, Ps. 82, 6. Jn. 10, 34. and be the opinion that the pope will respect neither the highest God, nor those whom he has set as gods, that is, neither the holy church nor worldly rule. This is one piece of the Pabst's or End Christ's nature and legends, so Daniel describes how he would tear apart, destroy and devastate everything that God ordered. The other piece is what the end-Christ, Pabst, will build, cause and do against it, and speaks:

**Cap. ii, 38. But in the same place he will honor his own god Mausim; for he will honor a god of which his fathers knew nothing, with gold, silver, precious stones and jewels 2c.**

18 The word "Mausim" has remained uninterpreted until now; we will dare to see if God would have us meet it. Maos actually means a strength or stronghold, as castles are called strong and strongholds 1) and in the Psalter God often calls our Maos, strength or stronghold. And we understand first of all by it the stone houses,

The churches and the things that belong to them are called churches, because they are built exquisitely, firmly and splendidly above other houses, like castles. These are the monasteries and convents in all the world, which are not built in honor of God or Christ or for His service, for "He does not dwell in houses made with hands," says St. Stephen Apost. 7, 48, but to the pope. For in them he reigns and plays with his holy water, masses, vigils, indulgences, purgatory, and the innumerable vermin, but inside he collects money, silver, precious stones and jewels from all over the world, as well as all the strength and power of his divinity; for in them they teach and live according to his will and commandments. And he has also fortified it most gloriously and mightily, without armor and defense, only with bulls, letters and seals, as a magician or juggler.

19 And especially the monasteries and convents serve the pope; for in the parishes one has served God a little, with baptisms, sacraments and preaching. But it has not been pure, and even today the monasteries and convents are despised. But in the monasteries and convents it went on with all power day and night. They do not have preaching houses, but rather chapel houses, houses for the dead, that is, vigil houses, where more is read, talked about, and done for the dead than for the living; item, hearing houses, crying houses, but also gold houses, silver houses, and jewel houses.

20 And especially the angel touches with the word "Mausim" the greatest and highest piece, the worst church abomination in the papacy, the mass; he would like to say clearly, his God of the mass, and acts as if he would willingly hide the word "mass" in speech, so that he cannot call it a mass because of great displeasure, but speaks "Mausim".

(21) For what are the monasteries and convents but missals? They are built for the sake of the mass, as for the daily, most holy sacrifice. For the sake of the mass, everything is given to it. For the sake of the mass, all ceremonies are conceived. For the sake of the mass, schools were held, and students studied for the sake of the mass, so that they could become mass priests. And all church ceremonies are attached to the mass and around the mass, like rats to their king, so that where the mass is in the church

1) Erlanger: feste. Weimar Bible: Feste; Freder: mun1tion68.

is not (as at the time of the interdict), there the poor church stands as if it were not a church but a desolate stone house. Such an immense amount of money and expense has gone to the mass. No one thought about the word and preaching, nor studied it, or even counted it little compared to the mass, when the word and preaching should be the most important thing, and almost everything.

22) What then is the Pabst's church God, Mass God, or God Mausim? It is not a god, and cannot be a god. For one does not serve the one, true God with the mass, but thereby blasphemes and desecrates our Lord Jesus Christ (that is, God the Father Himself) in the most dreadful and horrible way, as faith is thereby destroyed, and work sanctity is set up in His place. But [he is called God,] 1) because Scripture allows that idols are also called gods, and a god is nothing other than that on which the human heart relies, trusts, believes, hopes and loves. Now if the confidence is right, then the God is also right; if the confidence is wrong, then the God is also nothing.

Therefore, the God of Mausim is nothing other than a false conceit and confidence of the pope and his followers, that the mass and church system or pews are such a great service, such a great work, such a great sacrifice, of which there is no equal, nor can there be. They allow themselves to be comforted by this conceit, as if it were the true God Himself, and they insist that God is thus minded, as this conceit fools them. Then the devil helps to strengthen and drive them, and with that he gathers all the world's money and goods to himself, and finally the hellish fire in the middle of hell. From this it is easy to understand what follows:

Cap. 11, 39. **And he will do great honor to those who help him strengthen Mausim, with the foreign god whom he has chosen, and will make them lords over great possessions, and will distribute the land as a reward.**

24 In German, Daniel would almost say: "The pope does thus: all who help him to strengthen and increase his church system, his own holiness, worship and mass, he will make them great, rich cardinals, bishops, abbots, provosts, curtiens, canons, priests, monks, and so on.

1) Added by us.

and raise them high, bless them, free them over and against the laity, and thus divide the goods and land of the churches among them for their reward. For this purpose, the kingdom of heaven is promised to them alone, from whom the other Christians must buy it with gold, silver and jewels, to honor and increase his God of the Mass and God of the church; this is the Pope's legend of Daniel briefly, but in the right words, depicted, as it has been and is in the swing of his right powers.

(25) Then follows how the papacy is to fall and perish. And these are very secret and sealed sayings, which are difficult to make before they are fulfilled. Just as all prophecies are hidden from the devil himself before they are fulfilled. As God says to Moses [Ex. 33:20]: "My face thou canst not see", my back or rear thou shalt see, that is, when I have gone, and have done it, then thou canst look after me; but toward the front, where I want to go, no living man can see. To make matters worse, we want to give others something to think about, because we think that the fall of the pope has begun.

Because the angel himself says more than once to Daniel that these are to be secret and sealed speeches, we cannot understand the king at noon, Ptolemy (as above, v. 5.), as little as the king at midnight, the king Antiochum, which time above at the end of the 11th chapter, v. 35. Since we have to understand the king at midnight (because the whole chapter is understood by all to refer to the end of Christ) as the pope, it is obvious that his counterpart, that is, the right spiritual king at midday, must be the king of holy Christendom, Christ, against whom the pope is an antichrist, as Antiochus was against Ptolemy Egypt. For now I leave it in order to lead much scripture, that noon in the scripture means good, and middle-eight means evil, because it is evident. Thus he speaks now:

Cap. 11, 40. **In the end, the king will join him at noon.**

27 This is when the wrath of God is almost ready to end, and the pope also now

When he comes to the end of his life, Christ will give him a push, awakening some devout Christians who begin to cry out against him. But he will not fall yet, it will only be a push to the beginning.

This attack (methinks) was started by Emperor Louis, Duke of Bavaria, since Pope Clement V and John XXII boasted that he 1) would be emperor after the death of Emperor Henry of Lützelburg, 2) as his extravagant fooled, and put the fine, pious Emperor Louis under ban innocently. And the disgraceful lie writers, the whales, are so grugged against him that they do not count him among the emperors, nor do they call him emperor, but to their disgrace Bavarum, the Bavarian. Although the popes banished and plagued the emperors before, as Henricum IV and V, Fridericum I and II 2c, and some wrote against the pope, the papacy has never declined as it did after Emperor Louis. He also had learned people with him, as Occam, Bonagratia 2c., who honestly turned away the Pope John. There are also still sharp books against the pope, for Emperor Louis. And he himself, regardless of the pope's ban, went to Rome and appointed another pope, and remained emperor.

29 Soon after followed the great schism or rift, when three popes ruled against each other at the same time for thirty-nine years (as a sign that his end must be near and should be torn apart). Thus the pope with his Roman chair had not been in Rome but in France for several years before, was placed there by Clement V, and remained there for seventy-four years.

But this thrust was the praeludium, prelude, and Christ tuned with it to the right thrust, which St. John Hus gave to the pope, and was burned over it. This thrust rose above the indulgence in St. Peter's churches in Rome, however, as it rose with Luther. For the popes at that time, from the beginning of Bonifacius VII, the fundamental priest who first teased and seduced the world with the golden year, played wonders and all mischiefousness with the indulgence, so that Clement VI also had a bull

1) namely "the pope".

2) Lützelburg - Luxembourg.

In it, he commanded the angels in heaven (as one God, not only on earth, but also in heaven) to bring the souls of those who ran to Rome after the indulgence, and who were different on the way, from mouth to mouth to paradise to eternal joys. He also commanded the hell or the devil about the same souls with such words: We do not want it badly, that the hellish chastisement should be put on them. Thus the accursed abomination had not only set itself in the temple of God here on earth, but also in heaven over the angels, over heaven, over paradise, over hell 2c. Some years later, when indulgences were so blasphemously preached in Bohemia, John Hus opposed them, and especially attacked this Clementine, diabolical bull, and punished the vices of the popes. And this was the thrust that he taught: If the pope were not holy, he would not be a member of the holy church, that is, if the pope were a prankster, he would not be a pious man. This was the great heresy, therefore he had to be burned; also that the pope was the head of the churches, not jure divino, sed humano.

Nevertheless, the blow has given two insurmountable wounds to the papacy. The first one was that the popes were expelled from heaven and the pipes had to be retracted; no longer were such bulls and commandments allowed to go out over the angels. And God soon began to punish the same pride and iniquity. The other, that after St. John Hus, the papacy came into great contempt, and St. John Hus' name and doctrine could not with any power be resisted nor brought to ruin; until at that time the cry frightened him that John Hus had been a forerunner, as he proclaimed to them in the Spirit, saying: "For over a hundred years you shall answer to God and to me. Item: They will roast a goose (Hus means goose), a swan will come after me, they will not roast him. And so it happened: he was burned in 1416. So this present quarrel began with the indulgence in 1517.

32 He still resisted this attack with all his might, and remained seated, condemned Hussein's teaching, and burned him, and many with him, and after him much blood.



Germans and Bohemians against each other, caused all murder and misery, to elevate his chair. But since the time of the Concilii they have been safe, practiced all kinds of mischief with ecclesiastical benefices and simony. In addition, they gave themselves up to all kinds of public vices, became vain epicures and swine, until the world was tired of them and became weary of them because of their shameful life. Now the angel continues to speak about this:

**Cap. 11, 40: The king will rage against him at midnight, and with chariots, horses and many ships he will fall, flood and pass through the countries.**

He compares the pope to a king who wields great armor with rage (as Antiochus did). And although the kings and lords of Christendom have also helped the pope physically with their power (that is, they have suppressed the heretics, the saints of Christ, who have pushed him, in all countries), the angel means the spiritual armor, that is, the ban, the censures, and other censures of the pope, The angel means the spiritual armor, i.e., the ban, the bulls and other censures of the pope, in which the clergy served him with their ships, horses, chariots, i.e., by writings, books, sermons, so that they fell into the countries, passed through, and flooded everything like a flood in the most violent way. For the war and armor of Christ and the pope, his abominable one, actually goes on with teachings and writings.

**Cap. 11, 41. He will also come into the precious land, and many will fall.**

That is, with his clergy and armor he will not only bring the common multitude under him, who do not stand firm in the faith, but also the true Christians, who previously stood with and helped the heretics, or approved of them, will also be deterred and cut down, when they see that he is victorious, and his pushers, the heretics, fall so mightily, and the truth is publicly suppressed. For the ships and chariots, that is, the scribes and criers, are too many, and all the corners are full. So the pope has been pushed, but he is not yet lying down.

**But these shall be delivered out of his hand, Edom, Moab, and the firstfruits of the children of Ammon.**

35 As in this chapter the king at noon and at midnight are no longer Ptolemy and Antiochus, so Edom, Moab, Ammon are no longer the nations that existed before, for they have also long since been physically changed, Saracens and Turks. Therefore we must look at the interpretation of the names, as we have done with the names "Midday" and "Midnight". The pope will not cut down or deceive three kinds of people; they will remain and be the holy Christian church under the destroyer, the end Christ; for the holy church must remain until the end of the world.

The first ones are Edomites. "Edom" means red-colored. The red-colored ones are the holy martyrs who have constantly let themselves be strangled, drowned, burned by the pope, bishops, doctors, especially by the bloodhounds of the Order of Preachers (who have martyred a lot) all over the world, until this day. This is a big pile.

The others are Moabites. "Moab" means from the father or paternal, *paternus*]. These are those who remained in the world from time to time and did not fall from their father, Christ, even though they had not been public preachers. And especially those who finally relied on Christ's death, and did not die on Pabst's Mausim, nor on his letters of indulgence. I have seen several of these myself, and heard of many more, from 1) monks and all kinds of classes. Just as St. Bernard did, when he thought his hour had come, he forgot his order and everything of the pope's mausim, and delivered himself into Christ's suffering with these words: Christ has the kingdom of heaven by twofold right; first, inherited from the Father, as the only, eternal Son. The right remains to him alone. Secondly, as earned through his suffering. This right and merit he gave us, because he suffered for our sake. To these Bernards and Moabites or paternal Christians God has reserved much, as in the time of Elijah the seven thousand of the people of Israel [1 Kings 19:18].

38. the third, *principium filiorum Am- mon*, that is, the firstfruits of the children among the people. Moab and Ammon were brothers; so they want to be

1) Erlanger: "also" instead of: from. Our reading is found in the Weimar Bible and Freder.

these Ammonites become brothers of the paternal, fraterni. These I understand to be the young, innocent bunch, born again out of baptism, which goes along before it recognizes or respects the pope's Mausim, can neither strengthen nor weaken it, as the Edomites and Moabites do. Therefore they are called the firstfruits and children of the people, that is, in the people of God, in the church, recently born through baptism. The end Christ had to leave them unfallen and unconverted. These are the three orders of the saints: Martyrs, confessores, virgines...

(39) Against these three peoples the angel sets other three nations that the end Christ will plunder, Egypt, Libya, the Moors. These three are neighbors and live next to each other, just as Edom, Moab and Ammon did before. Antiochus never ruled over all of them, nor did the pope. Therefore we must interpret the countries differently and spiritually until someone else does it better. Thus we divide the people of Pabst into three parts.

40 Let Egypt be the highest, the noblest, the rich, the great, the kings, the princes, the lords, who have the goods and the power of the world, and who want to be quite pious. For Egypt has always been a fine, glorious kingdom among others.

41. libya, their neighbors, let be the neighbors afterward, the mediocre, as citizens, scholars, and whoever is or can be something.

The Moors are the riffraff, peasants, farmhands, and what is black and sinister, that is, unpromoted, lowly, of no repute.

(43) He is not satisfied with these, that he hath devoured them by his mice, and seduced them in body and soul; he must also enter into their bags and chests (saith the angel), and seek to have dominion over their treasures, gold, silver, and precious things, that is, over their goods, that he may clear them all up. This is what he does (says he):

Cap. 11, 42. **He sends his hand out into the lands, and Egypt will not escape him.**

44 Here are the legals a latere, the cardinals and messengers, so he sends to the kings and lords, yes, even well into the countries.

He sets and plots to catch and fool the kings, so that they serve him with body and goods, get for him, give him land and cities and great gifts, and then visit them with bulls, indulgences, letters of confession, as he sells them grace, freedom, wives, eggs, butter, milk, meat, home fairs, sin, purgatory, hell and heaven, the Turks, God and the devil, himself also (who can tell the fair to all), steals, and steals by force as a lord; takes the money and treasures, and wipes his mouth as if he had done well. The pope was particularly careful to practice this with the indulgences and letters after he was struck, so that he would sit down all the stronger and firmer.

45 From this text comes the common saying among Christians that the end Christ should lift up the treasures of the earth. I mean, he found them and lifted them up until the world does not have half of its goods. This and all the rest must be further crossed out by the rhetorica, so one can see what an abomination the pope is; I now sketch it a little to understand the Daniel. Follows further:

Cap. 11, 44. **And a shout shall terrify him from the morning and from the north [and he shall go forth with great fury, willing to destroy and perish many].**

(46) Here it (praise be to God) will once become very bad with the priest; for the blows have not been able to fell him, although they knocked and admonished him to repentance; but it has been lost and in vain. But now there comes over him no armor, no army, no people of war, no thrusting, but a voice or a cry; at this he is terrified and falls to the ground. O thou wondrous God in thy works! This abomination, which hath trampled all kings under foot, and hath overpowered GOD Himself, must despair and fall before a poor voice. How hast thou stood terrible, great power on such loose ground, that thou art blown over by a breath! Such words of Daniel transfigured St. Paul [2 Thess. 2, 8.] thus: "The Lord JEsus will kill him with the breath of his mouth."

47. This is now the 2) last and our time,

2) Erlanger: this one. The Weimar Bible and Freder have our reading.

The gospel has sounded, and the pope is crying out in despair, not knowing what to do or how to act. He cannot and will not suffer a concilium, he will not let it be acted upon or spoken of anywhere in the light; only he thinks to muffle the clamor by force. He shows great fury, says Daniel, through his armor, through his clergy, through legates, through bulls, writings and many evil books, wants to destroy and kill many things, incites emperors, kings, all devils, and all evil men, and whatever he can stir up. There is no lack of will, one would like to do it. But his end has come, no one can help him, says Daniel. The cry is too powerful; for the pope will not return to his former state, his own will not suffer it now, as Revelation 18:4 ff. says, and must therefore be broken without hand and sword stroke, Dan. 8:25, like his model, Antiochus.

48 But that such a cry is heard from morning and from midnight is because such a gospel comes from above, from the right morning or from the right exit. For no one can truthfully say nor boast that from his head, or premeditated counsel, or will, such teaching has come forth. We all came to it by chance and by accident. And it has happened to us, as Isaiah [Cap. 65, 1.] says: "I am found of them that sought me not, and appeared unto them that asked not after me." For I too, who am one of the first, sought and thought a great deal of something else in the beginning of my writing, namely, only the abuse of indulgences, not the indulgences themselves, much less the pope, or a hair on the pope, understood neither Christ nor the pope rightly. But such a cry has also come from midnight (he says), that is, from the pope's own realm. For we ourselves were also papists and end-Christians at that time, much more vehement neither they were. Follows:

Cap. 11, 45. **He planted the huts of his palace between two seas, on the precious, holy mountain.**

Jerusalem lies between the great sea and the dead sea. Rather, Rome lies between two great seas, the Tyrrhenian and the Adriatic. And Rome can be called a holy mountain, because there lie many hundred thousand martyrs, in the beginning there was also the finest church, and great things happened there until the devil sat down there. If someone wanted to interpret all this spiritually, that the Pope has sat down as a god on the holy mountain, that is, in holy Christendom, and planted his kingdom with his filthy and abominable teachings. For Christ means to teach "planting", Matth. 15, 13: "All plants, which my heavenly Father does not plant, they are cut off."

#### **Between two seas.**

This may be understood by the church, that this holy mountain lies between two seas; that is, Christianity lives between this world's life and hell, that the dead sea is that world, where the wicked are lost to the bottom, the living great sea is this world. But Christianity does not live in the world, nor does it die there, but goes between the two, and lives in faith and in the spirit of Christ. But where the two seas are to be understood from the pabst's chair or seat, not from the holy mountain, this is the opinion that the pabst rules over the living and the dead with his plants or filth. For with his mausim he helps all the living in the world, and all the dead in purgatory.

51 He calls it "planted", because the pope has made a paradise of all pleasure in Rome or in the church, since he needs all the world's goods, power and honor freely according to his will.

1) This "there" Freder translates: xost dano vitam ----after this life.

## [The twelfth chapter.]

Cap. 12, 1. **At the same time the great prince Michael will arise, who stands for the children of your people. For there shall be such a time of trouble, as it hath not been since men were, until this time.**

1 Although Michael is an angel's name, we understand here, as also Revelation 12:7, the Lord Christ Himself, who on earth with His angels, that is, preachers, fights against the devil through the gospel. For he calls him "the great prince". He has now risen up and stands for the Christians, comforting them with the word of grace. For until then, the most horrible time has been on earth, as Christ also says in Matth. 24, 22: "And if these days had not been shortened" and ended, "no man would have been saved," not even the Edomites, Moabites and Ammonites. For it has already begun in Welschland, Rome and other places, that epicurians have made a mockery of the faith and no longer baptize their children. Thus, both tariffs, sacrament and word, everything would have ended, and no man would have been saved.

(2) For he does not mean here bodily tribulations, which were much greater in the destruction of Jerusalem, Rome, and many other countries and cities, but of souls, or spiritual tribulations of the church, through Christ's suffering. For bodily afflictions are temporal, ceasing with the body. But here it applies that the church perishes or remains, which the devil had attacked through the end-Christ in two ways; on the one hand through epicuric contempt of the sacraments and word of God; On the other hand, through fear and despair of conscience, since no real consolation of grace, but rather vain miserable torments through their own sufficiency and works afflicted the Christians (of which the Epicureans and pagans know nothing), so that here it was time for Michael to wake up, and not let Christianity perish in the last stages, but to comfort and gather it again through his salvific word of grace. Follows:

V. 2. 3. **and many who sleep in the earth will awake, some to eternal life, some to eternal shame and disgrace. But the teachers shall shine as the brightness of heaven, and they that teach righteousness as the stars for ever and ever.**

The angel hastens to the last day; therefore, though he has more to say about Michael's ministry, he goes out to the end of the world and speaks of the resurrection of the dead. But soon he returns again, and says of the teachers and preachers how they should shine like the brightness of the sky and stars, and convert many before the dead rise. As in Dan. 9, 26, he tells how the city should be destroyed before he describes the last week, which had to happen before. But some understand this shining of the teachers in that life, like 1 Cor. 15, 41. This is also true, but we take it here for the need and service of the afflicted church.

### **Much (he speaks) will wake up.**

4 For at the last day we shall not all rise again, as St. Paul says 1 Cor. 15:51: For they that are found alive in the day shall neither die nor rise again, but shall be changed in a moment, and taken up into the air to meet Christ. But much, that is, the greatest multitude will be of the dead or sleeping. So that Christ is (as faith says) judge of the living and the dead. And here we see that after this time, as the pope reveals, there is nothing to hope for nor to wait for but the end of the world and the resurrection of the dead. Here the scripture is finished, and all prophecy has an end.

V. 4. **And you, Daniel, hide this speech and seal this book until the last time. Many will come over it and find great understanding.**

5 Here the angel clearly says that this book of Daniel shall remain sealed, yet not forever, but until the last time, when it shall be opened, and great understanding shall be taken out of it.

We are working on it now, as said above [Cap. 11, § 25], that the prophecies cannot be understood thoroughly until they are completed. After that, when it is done, they testify to the work, just as Christ, Luc. 24, 27, after his death, first opened their minds to understand the Scriptures. And before that he said, "These things I say unto you, that, when it is done, ye may believe" 2c.

**V. 5 And I Daniel looked, and behold, there stood two others, one on this bank of the water, and the other on that bank.**

(6) Of these two he says nothing more about what they are, speak or do, unless they are "others," that is, not the angel who speaks with him. Perhaps it is the two angels, one of the Persians, the other the prince of the Greeks, of which he says above Cap. 10, 13, who hinder the people of Israel with the kings. They stand and remain such hinderers with the kings until the end of the world; one toward the morning, the other toward the evening, so that God's word and His church do not have vain happiness, but as He Himself subsequently interprets and speaks:

**V. 10. Many will be purified, cleansed and proved, and the ungodly will lead ungodly lives, and no ungodly person will respect it. But the wise will respect it.**

7 For however bright and mighty the gospel goes, and however strong the church is, yet there must be heretics and false teachers practicing it, that the approved may be made manifest; and these same heretics gladly take hold of kings and great lords. So heretics remain until the end.

**V. 6. 1) And he said to the man clothed in linen standing on the water, "When will there be an end to abominations?"**

8. the man in linen clothes is the angel (Gabriel) who has spoken until now, as above Cap. 10, 1. but who speaks to him: "When will it" 2c. is not mentioned. But there is a voice and lamentation in the person of the

1) Erlanger: "it" (namely the voice in the person of the church), which seems to us to be the correct reading. In other editions: "he". From the Latin this cannot be decided.

Church that says: Help God! Is it not enough that the end-Christ has corrupted the church so horribly and almost to the ground? Now that it has hardly been revived by Michael, the heretics, red spirits, Sacramentans, and Anabaptists are coming, and they are also committing abominations; when will it ever stop? Moreover, avarice and mammon are so entrenched that it is to be feared that the gospel will be starved out and respected as Lot respected Sodom and Noah before the flood. For in the world now, both upper and lower men will neither hear nor see anything but avarice, usury and their own will, that the time has come, of which Lyra and others all say that after the end of Christ's fall, the world will live freely and say: there is no more God.

(9) Here the angel makes an oath, and speaks with great earnestness, that we should not be terrified nor become stupid before the heretics and the priests, saying:

**V. 7: It shall be for a time, two times, and half a time, and when the dispersion of the holy people is ended, all these things shall be done.**

(10) Daniel hears this and does not understand it; he asks for understanding. But he is told, "It shall remain sealed until the last time, when he shall stand in his part, that is, his book shall serve the church according to his gift. But he shall rest, and his book shall remain uncomprehended.

(11) When this time, two times, half a time will be over, and when the heretics will stop scattering and dividing the church, we cannot know, but we will see how the church, a poor little group, remains united in the word, and the heretics with the world all become full, weary and epicurious, so that no one accepts the Scriptures anymore. It seems as if they do not value the Scriptures and God's Word, so that they should become heretics or Christians. Thus it ends, as Christ says [Luc. 18, 8]: "When the Son of Man comes, do you think that he will also find faith on earth? So the church must still become small, and everything must become vain avarice, usury, belly, food and flesh, as before the flood of sin.

**V.11. 12. And from the time that the daily sacrifice is finished, and an abomination of desolation is made, find a thousand two hundred and ninety days. Blessed is he that waiteth, and reacheth a thousand three hundred and thirty and five days.**

If these were human, ordinary days, the angel spoke of the last week, in which means the daily sacrifice ceases by the apostle Concilium, Apost. 15, 6. and the emperor Caligula puts his abomination in the temple. Thus the 1290 days make almost the remaining half of the last week, namely four and a half years. After the same, the gospel also went to the Gentiles through St. Paul and Barnabam, Apost. 13, 46. 13, 46. And so the angel would make a lid over his speech with these words, and entangle it, so that he would run back again into the time of the seventh week, after he had spoken of the future time, until the end of the world.

But if they are angelic days, that is, a day is a year, as above Cap. 9, 24, then the 1290 days run until the fourteenth year of the Emperor Louis, who was banished by the Pope, and the 1335 days until the twenty-third year of Caroli IV, almost seven years before the schism of the three popes, or forty-two years before the Costnitz Concilio.

14 But I would gladly interpret the daily sacrifice in a spiritual way, that it is the holy gospel, which must remain until the end of the world, together with the faith and the church. But nevertheless it can happen that the world will become so epicuric that in all the world there will be no public preaching stand, and the public speech will be full of epicuric abominations, and the gospel will be heard only in houses through the house fathers; and this will be the time between the words of Christ on the cross: 1) Consummatum est, unb: Pater, in manus tuas commendo spiritum meum. For just as Christ lived a little after such a consummatum, so also the church can remain a little after the public silence of the gospel. And just as the daily sacrifice of the Jews was completed in the seventh week by the Apostles' Concilium, and still

1) Freder has also set ku.it here.

The gospel that remained until the destruction of Jerusalem was also kept by the apostles themselves where they wanted (but without need), so the gospel can also lie publicly and be silent on the preaching platform, and yet be preserved by devout Christians in homes.

15) But such affliction shall not last longer than 1290 days, that is, four and a half years; for without public preaching faith cannot stand long, because at this time also in one year the world becomes more evil. The last 1335 days will even finally be 2) evil, so that even in houses there will be little faith. Therefore he says: Blessed is he who endures until that day. As if he should say, as Christ says [Luc. 18, 8]: "When the Son of Man comes, do you think he will find faith on earth?"

16) Almost all teachers have spoken of these four and a half years, and all books are full of them, without pointing to the reign of the end of Christ, which, according to the order of the text, Daniel does not suffer, who continues to prophesy what will happen after the fall of the end of Christ, and sets these four and a half years after Michael, and after the oath of the angel on the water.

17 And although this interpretation seems as if one should be sure of the last day, which day or year it should come, which Christ is denying to know, Apost. 1, 7. and in the Gospel [Marc. 13, 32.], it is far from the truth. First of all, if the sacrifice of the gospel is publicly performed, no one will be able to remember the year or the day when it begins, since all sacrifices cannot stop on one day. On the other hand, even if one already knows when it should begin, the 1335 days are set above the 1290, which no one would notice in all the world. And summa, I think that these 1335 days will not be understood publicly in general, they are then fulfilled on the last day. Unless God were to raise up a Noah, for example, who could reckon up these same days and certainly meet them.

18 But I, for my part, am content that the last day must be at the door, for the signs which Christ proclaims

2) "even finite" - to the highest. Freder: sum msli.

and the apostles Peter and Paul, are now almost all done, and the trees shoot forth, and the Scriptures green and blossom. Whether we cannot know the day so evenly is not in it; another make it better; it is certainly all in the end.

19. 1) From this we see what an excellent, great man Daniel was, both before God and the world. First of all, before God, that he had such a special prophecy, above all other prophets, namely, that he not only prophesied about Christ, like the others, but also counted the time and years, agreed on them and made them certain, and that the kingdoms, up to that appointed time of Christ, sat in order, with their commerce and change, in such a fine and even way that the future of Christ could not be lacking, if one wanted to do it deliberately, like the Jews; and henceforth, until the last day, the state and nature of the Roman Empire and the course of the world will also be properly represented, so that even the last day will not be lacking or have to fall unawares, let it be done willfully, as our Epicureans are doing now.

20 Therefore methinks. St. Peter especially meant Daniel, when he says 1 Petr. 1, 11: "The prophets have searched to which and what time the Spirit of Christ points" 2c. "Which" means that he certainly reckons the time, and agrees how long and how many years should be there. "Which" means that he depicts how things should go and stand in the world at that time, who should have the supreme rule, or where the empire should be, so that he proclaims not only the time, but also the change, form, and nature of that time. This greatly strengthens our Christian faith and makes us secure and firm in our conscience, because we can see that which he has so long before described and presented to us in his book clearly and correctly. For Daniel prophesies freely and clearly that Christ's future and the beginning of his kingdom (which is his baptism and preaching ministry) shall take place after the king

Cores at five hundred and ten years, Dan. 9, 25, and the empire of the Persians and Greeks should be over in the world, and the Roman empire should go on its way, Dan. 7, 25. 9, 27, so that Christ must surely come at the time of the Roman empire, when it was at its best, which should also destroy Jerusalem and the temple, because after the same empire there should come no more, but the end of the world should follow it; as Daniel Cap. 2, 44. and Cap. 7, 9. clearly proclaims.

(21) Before the world he was also an excellent, great man, for we see here that he rules the first two kingdoms as the chief. As if God should say: I must give people to these kingdoms, and should I let my Jerusalem and my people be disturbed about it. And even though he was not a king, nor did he have any great good or honor from it, he still had the royal works, business and offices and carried them out; as it is the way of the world that those who work the most at court have the least, and those who do nothing get almost the most, according to the evangelical saying: "Another sows, another reaps", John 4, 37. 4:37. Yes, which is worse, he must still have hatred, envy, driving and persecution to pay for it, as the world is wont to pay for all service and good deeds with such wages.

(22) But it does not harm Daniel; he prefers God, who rewards him the more abundantly, and considers Daniel a king in Babylon and Persia. For he reckons and judges by deed and fruit, not by person and name. Therefore Daniel is the right king of Babylon and Persia, even though he does not have a royal person or name, and has not much good, but misfortune and all kinds of evil. Behold, God is able to comfort and honor His captive Jews by making a son of a citizen of ruined Jerusalem a two-faced emperor of Babylon and Persia. Summa, among all the children of Abraham, none is so highly exalted in the world as Daniel. Joseph was great in Egypt with King Pharaoh; David and Solomon were great in Israel; but they are all lowly kings and lords, compared to the kings of Babylon and Persia, of whom Daniel was the chief ruler, whom he also

1) Everything that now follows is also the conclusion of the preface from 1530 (Erlangen edition).

miraculously converted to God, and no doubt produced great fruit in both empires among many people who came to the knowledge of God through him and were saved, as the letters and commandments of the same emperor that one should honor Daniel's God in all lands well indicate, Dan. 2, 47. and 6, 26.

23 We now command this Daniel to be read by all devout Christians, for whom it is comforting and useful in these miserable last days. But it is of no use to the ungodly, as he himself says at the end: "The ungodly" remain ungodly and "do not respect it. For such prophecies of Daniel and the like are not written for the sole purpose of knowing the history and future afflictions, and to atone for the foreknowledge, as with a new newspaper, but that the pious may comfort themselves with them and make themselves joyful, and strengthen their faith and hope in patience, as they see and hear that their afflictions have come to an end, and they are delivered from sins, death, the devil, and all evil (after which they groan), in

to come to Christ in heaven, to his blessed, eternal kingdom. Just as Christ also comforts His own through the terrible visions and says: "When you see these things, look up and lift up your heads, for your redemption is near" 2c. Therefore we also see here that Daniel always ends all visions and dreams, however horrible they are, with joy, namely, with Christ's kingdom and future, for the sake of which future, as for the noblest, final main part, such visions and dreams are formed, interpreted and written.

(24) Whoever then wishes to read them usefully should not cling to history and remain there, but should feed and comfort his heart in the promised and certain future of our Savior Jesus Christ, as in the blessed and joyful redemption from this pitiful valley and misery. To this end may our dear Lord and Savior, together with the Father and the Holy Spirit, help us, vowed forever and ever, amen.

### 3. disputation on Dan. 4, 24. \*)

Whether Daniel ascribes justification to works by saying, "Rid yourself of your sins by almsgiving.

Held 1535.

Translated from Latin.

1. the faith of all believers of the Old Testament (antiquorum) has been a faith in the Christ to come, as it is written [Heb. 13:8]: "Christ yesterday and today."

2. they believed in God, but in the God who had promised Christ, and this they expected.

All sayings that deal with sins or good works presuppose faith, Heb. 11,

4. because sin cannot be recognized without the knowledge of God; for he who does not believe that God is an avenger does not recognize sin.

(5) Thus a good work cannot be recognized without the knowledge of God, for he will not do good who does not believe that God is pleased with it and will reward it.

6. this is what is said [Hebr. 11., 6.]: "Whoever wants to come to God, must

\*) This disputation is found in Latin in the Thesensammlungen of 1538 and 1558. In the Latin "Gesamtausgabe": in the Wittenberg (1550), toru. I, toi. 397d; in the Jena one (1579), tom. I, toi. 514 and in the Erlanger, opp. vur. ur.], vol. IV, p. 411. We have translated according to the Wittenberg.



believe that he is, and will be a retributor to those who seek him."

This can be easily understood from the description of the sin and the good work, since the sin is a work against God's law, but the good work is according to God's law.

Therefore God must necessarily be understood or known beforehand, who cannot be known without faith.

(9) Therefore, before every work, either one believes or one does not believe.

10 Therefore, these passages must be understood of the whole Christian life or of faith made flesh (de fide incarnata) 1): "Be loosed from your sins" 2c.

(11) And it is the opinion: Believe that God is angry with sin, and be reconciled to the righteous [by faith; and that this faith is the right faith, testify with the works.

The word "sin" is to be considered and explained here, so that it is soon proven that God is understood beforehand, who both wraths and forgives.

13 Therefore, when Daniel exhorts the king of Babylon to change his whole life, he teaches that forgiveness of sins is obtained through true faith (which does the works).

14 For in saying, "Your sins," he shows him the wrath of God, that is, the law, and that he was a sinner before God, which the king had not known.

15) By saying: "Get rid of yourself through charity" 2c., he shows him the grace of God by which sins are forgiven if he believes and proves his faith through almsgiving.

16 For if he did not believe Daniel that he had sinned and deserved God's wrath, he would not turn from sins.

17 Again, if he did not believe that God would forgive, he would not make an effort to give alms.

(18) Accordingly, Daniel has summed up in this word the whole doctrine, namely, the law and the gospel, that is, the whole life of believers,

(19) Just as in the doctrine of morals a right mind (recta ratio) and good will are always presupposed when what is right and honorable is commanded.

20. But the sayings that speak of the whole Christian life or of the faith that has become flesh and blood are not to be used against a part, that is, against faith alone, or justifying faith,

Otherwise, there will be obvious fraud in combining and dividing (fallacia compositionis et divisionis). 2)

1) Compare Walch, St. Louis Edition, Vol. IX. 362, § 304; üä68 inearuLta is the faith united with the "Thun".

2) Compare Walch, St. Louis Edition, Vol. IX, 638, § 89.

# E. D. Martin Luther's interpretation of the prophet

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## 1. notes about the prophet pants,

copied from lectures by D. M. Luther.\*)

First redaction, according to the Zwickau manuscript.

Issued approximately between March and July 1524. Printed in 1884.

Translated from Latin.

## The first chapter.

### V. 1. the word of the Lord.

It is known that the Hebrews and the prophets have this habit of beginning their books with superscriptions. God always calls to repentance before His wrath comes, as can be seen in Jonah among the Ninevites and in Christ among the Jews.

But here the prophet starts the word in a ridiculous way, at the 1) time when the feisty

1) Instead of etiam in the Erlanger we have assumed with the Weimarschen so.

and fat kingdom of Israel under Jeroboam was in its highest bloom, 2) so that 3) they thought Hosea was nonsensical, and moreover the words [v. 2.], "Take a harlot woman," 2c. are foolishness, especially in such a learned and wise people. There is no doubt that he

2) In the Erlanger, the comma after uörsbat is to be deleted.

3) Instead of st in the Erlanger ut will have to be read, because otherwise the following conjunctive would have no rsZsns. The Weimar version offers the latter reading.

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"This writing was found by G. Buchwald in the Rathsschulbibliothek in Zwickau in the year 1883. They are notes which Stephan Roth, later town clerk in Zwickau, collected from Luther's lectures on Hosea. From the fact that in the book in which Roth noted these notes, they are preceded by a sermon of Luther, which was held on Palm Sunday 1524, but immediately after our writing follows another sermon of Luther, which he held on Trinity Sunday 1524, V. Linke concludes that the lectures took place between Easter and Pentecost 1524. But the Weimar edition notes that it can be concluded from the better writing that we are not dealing here with a postscript produced in the college. With respect to the time, it limits itself to saying (Vol. XIII, Einl. p. XXXII1): "Towards March 1524, the lessons on Hosea began, and at the end of July, he was in Joel. We also leave it at that. Buchwald copied our writing from the original and gave it to D. Joh. Linke, Archdeacon in Altenburg, for publication. The latter included it in 1884 in the Latin edition of Erlangen, sxsK. opp., tom. XXIV, p. 6. While Roth only put as title: In Orsas propöetinn Voe: Mar: I^n.; Linke has given the writing the title: ^<Inotntion68 in Oream kropftstam ex p^neleeteione V. Martini lmtfteri VnitterperAae anno MVXXIV. execeptae. - Already after a few years, namely in 1889, a new reprint of our writing appeared in the Weimar edition, vol. XIII, p. 1, after repeated comparison of the original, with the aid of a manuscript in the Marienbibliothek in Halle, the only one that contains the lectures on all twelve minor prophets. This work, which was written with great care as far as the comparison of the manuscripts is concerned (the Bible is not so diligently consulted), and in which innumerable errors of the original edition have been corrected, we owe to the licentiate Gustav Koffmane, pastor at Kunitz in Silesia. In the Weimar edition, the next following scripture in this volume is added to the present one at the foot of the pages in the form of notes. We have translated according to the Weimar edition. One will encounter many words and phrases in this manuscript, which we have placed in speech marks to indicate that they are found in the manuscript in German. - We have preferred to give the key words according to the text of our Bible rather than in a new translation, so that the reader can recognize with certainty what verse or verse is interpreted each time, because even the editors of both the Erlangen and the Weimar editions have repeatedly failed to recognize what the interpretation refers to, even though they had the original text before their eyes. This can be seen from the annotations we have made.

was taken for a fool and a heretic. But this is the nature of the word, namely, that it acts foolishly with the most wise; and also another nature, which the word has in itself, is the cross. This could not be omitted for him, especially because he alone argues against all prophets, also against Moses, as it seems. Moses says that Israel is the people of God; the latter denies that God is the God of Israel. The latter promises that God is merciful; the latter says that Israel's sin cannot be forgiven. Therefore it follows with necessity that he was an outright heretic for the priests and the scribes.

It seems that the prophet, in his old age, still lived in the captivity that he predicted.

Here one raises great questions because of that whore-wife: whether the prophet had fornicated out of dispensation of God, or whether he had taken a whore to wife. This is not enough for me, what some say, not even the words of Jerome. Further down [v. 4. 6. 9.] the children with their names represent the people, what kind of people the Israelites would be. I think that the same must be said of the harlot, that she was called a harlot woman, to mean the people who now whored against God and would do the same in the future. So also the children begotten with her are called harlot children. Therefore, do not understand it to mean that the woman has been involved in fornication, that is, do not take uxorem fornicationum in an active way, but understand it to mean that the woman has suffered it, that she and her children and her husband are so called for the sake of the people and against the people. "I am called a harlot, and my husband a fornicator, because ye are harlots and knaves." Behold, how great a cross they have suffered for the sake of the word of God by these defamatory names. He prophesies not only with words, but also with his sensations and sensually perceptible 2) things.

## V. 2. Since the Lord began (Initium etc.).3)

"The beginning" is more correctly understood as "when the LORD began 4) to speak through Hosea."

## For the land runs after fornication from the LORD. 5)

He uses a common expression. The right seed by which your souls are made chaste is the word of God. If you deviate from it, you are hurting. This is transferred to the spirit by a simile taken from the flesh. But "to whore" means to practice idolatry. Idolatry is trusting in works, and fornication is sinning against the first commandment through unbelief. And really, to fornicate is to do against the first commandment in the name of God, that is, not to do in faith what you pretend to do in the service of God.

## V. 4. Jezreel. 6)

This was once the capital of the kingdom [1 Kings 18:45].

We must take care that we understand the history in the most simple way, from which alone can be recognized how reliable (*quanta fide*) the prophet had been here. For Jehu had turned to godlessness after he had behaved well. This began under Zechariah, the great-grandson of Jehu (2 Kings 15:11), and the visitation of the kingdom lasted until the captivity.

## V. 5. at the same time.

Here he prophesies a word of faith by which they should have been led to repentance. He proclaims desolation, and God gives blessings. So he is a heretic; to the fire with him! But still the word of God is alive 2c.

3) In the Vulgate; Drindxinin ioynenäi Domino in 0866.

4) Erlanger: oopit instead of: coopit.

5) In the Erlangen edition: "Hnia kornioaris:". Instead, as it says in the Vulgate and in the next following scripture, should be read: tznia kornioans lornioaditnr.

6) Instead of: IsraUtzi in the Erlanger mußge

will read. Immediately following motroxolis instead of metraxois.

1) Here the Erlanger still asked: etc.

2) In the original: diiidns. Instead, we have assumed sensidiidns. The Weimar edition did the same, but it erased sonsikns st, which is in the original.

#### V. 4. About the house of Jehu.

We do not know whether this must be taken in an active or in a suffering way, and the histories do not help us whether this house shed blood or suffered its blood to be shed. Jehu was a good king, but neither he, nor any of the other kings of Israel did away with the golden calves with their service, without which, they thought, the kingdom could not stand 2c. The meaning will now be this: Jehu had shed his blood for the calves' sake in Jezreel. This prophecy was unbelievable, namely that the kingdom which GOD had promised to Jehu should be taken away because of 1) the godless kings. They could not believe it until they felt it. But, you say, even to Jeroboam the kingdom of Israel was given by GOD. I answer: That is true, but always with the condition attached to it: if you do my will. The kingdom of Judah is David's kingdom, which came to Christ as an eternal one; but the kingdom of Israel was transferred to the Assyrians and never returned. 2) The names [of the children, which are translated in the Vulgate] 3) should have remained Hebrew:

#### V. 6. LoRyhamo (Absque misericordia).

That is, it meant 4) the people whose God will never have mercy on. Before [v. 4. f.] he says he will make the kingdom desolate, but here he will never restore it. Ps. [28, 5. Vulg.]: 5) "Thou wilt break it, and not build it" 2c. He does not, therefore, speak here of the evangelical mercy of which he says afterwards [v. 7.], but that he will not restore the kingdom. But it follows of the enduring kingdom, "Yet will I have mercy upon the house of Judah," 2c. This had to remain until Christ, who fortified it for eternity.

But 6) in the fact that ten tribes were led away, and two of the Assyrians could not be led away, one obviously sees the effectiveness of the power 7) of God and His word, which He thus expresses in clear words:

#### V. 7. And I will help them rc. 8)

With wonderful words (see 2 Kings 19:30) all prophets point to the kingdom of Christ. And notice that it must be true that Israel will never return, and yet Israel will be one kingdom with Judah.

#### V. 8. Since she had weaned him (Ablactavit).

This is perhaps a secret, that the whole people, concerning the outward service, should be left (not only Israel), 9) since they became one man [1 Cor. 13, 11.] 2c. The third child (tertia proles) therefore connects the prophecy of the temporal kingdom with the eternal kingdom 2c. Henceforth I will no longer cherish the synagogue, I will procure another people. If this people will go over to the same, it will be blessed; if not, it shall not be my people 2c. This people must be rejected and a new one 10) adopted, so that all the prophecies are true 11) which seem to be contrary to each other, even in this passage. He says there will not be one people, and yet 2c.

#### V. 10. But there will be the number of the children of Israel 2c.

Here you see what Paul says Rom. 1, 1. f.: "The gospel which is promised in the prophets." See Paul's interpretation of this passage [Rom. 9, 23. ff]. The Kingdom of Judah

6) Weimarsche: vero instead of verdo in the Zwickau manuscript.

7) In the Erlanger there is a dot after virtudis by mistake.

8) Instead of: Ron salvado in the Erlanger must: Ltsalvado must be read. The same error is also in the Weimar edition, which is due to the fact that the second 8a1vado in this verse was taken as the keyword instead of the first.

9) These brackets are set by us. The Erlanger has a punctum after Israel.

10) Erlanger: camouflage instead of: novum.

11) Instead of vere in the Erlanger, we have assumed verae.

1) Weimarsche: propter; in the Zwickau manuscript: per.

2) This sentence has put the Weimar after adeyue nnsoriooräia.

3) Added by us.

4) Weimarsche: sinsiüoadat instead of: sixniüeadit in the Zwickau manuscript.

5) Erlanger: ?sa1lnn8. vestrues eto.

has never been eradicated, but transformed into a better one. The kingdom of Christ is the preservation of the kingdom of Judah. - "Their number shall be as the sand of the sea." Likewise it is said in Isaiah [Cap. 10, 22.]. That this people had greatly increased in the time of Christ, and could not be numbered, the histories testify. Their land was full, and almost in all the cities of the Gentiles, even at Rome, were Jews. - "In the place." Not in Jerusalem, 1) not in Judea, but where hitherto the people of GOD were not, that is: the kingdom of GOD will be preached, the victory over death, sin, 2) hell; otherwise they could not be called "children of GOD" in a place that is not Jewish but Gentile. They will be a different people, not bound to a place and to external things.

### V. 11. One head.

This must be understood with necessity of the kingdom of Christ. 3) After the division of the kingdom according to Solomon, they never had "one head", that is, a temporal king. These words: 4) "They shall be utterly cast away" [v. 6.] and: "They shall be the people and the children of God" [v. 11.], cannot exist at the same time 5), if

1) Instead of ^ssrast in the Erlanger and in the Weimarschen we have assumed IeruLaiem, which offers the following writing.

2) In the Erlanger there is no comma after psooati.

3) Instead of: intsUiZit in the Erlanger will be after what the following writing offers: oporet quoci intolliLatnr, to read: intslilAitur. This has the Weimar edition.

4) Instead of vsrda in the Zwickau manuscript, the Weimar one has: vera. The sense is the same in both readings.

5) Instead of soluil. in the Erlanger we have assumed Äinul. This has also the Weimar edition.

It is not to be understood in such a way that the physical is thrown away, and the spiritual is done with - "And coming up out of the land" (Et ascendit [de terra]). They shall not set this kingdom on earth, 6) but shall ascend day by day more and more from the earth, from the earthy to the heavenly. [Col. 3:2:] "Seek that which is above" 2c. - "For the day of Jezreel shall be a great day." I believe this is added to obscure the prophecy to unbelievers, so that it cannot be seen until it is fulfilled, as is the case with all prophecies. For "the great day" is when GOD will enlighten the hearts of men to be "children of GOD." No longer is the bodily "Jezreel" understood, but the heavenly one, [as by "Israel"] often not the bodily one returned, so also not the Israel according to the flesh, or [by "Zion" the bodily] Zion is expressed, but the spiritual one. We hardly find names in the Hebrews which do not have the name of God "El" or "Yes" at the end, as Michael, Isaiah, Jeremiah. Thus 8) Jerusalem is a vision of peace, that is, where one can see peace and abundance of all things; so "Jezreel" is the seed of God, because there everything is in abundance. What is the seed of God is known, Luc. 8, 11. 9) Hence comes "children of God" [v. 10].

6) pouent and sxtollstutur. So the Zwickau manuscript; instead the Weimar one has: xonit and extollstutur.

7) These additions find added by us to give sense.

8) In Latin erZo instead of [st.

9) Hone 8. is missing in the Zwickau manuscript.

## The second chapter. \*)

I understand it in such a way that the whole chapter is said to those who have obtained mercy, both Gentiles and Jews. I understand the outcast sister to be the unbelieving Jews, so that the voice,

which the prophet commands to speak to the brethren, is the voice of the apostles and the Christians. The word is the word of the Gospel; the synagogue is the mother of the Church. You, my mother, are not the wife of God,

\*) Here and several times in the following the word: Lequitur is placed before the number of the chapter. We have not included this.

of my father. The gospel condemns the works of the law and what the mother puts her trust in; all that the mother uses as a pretext for her ungodliness is void; she is a whore.

### **V. 2 Speak the judgment (Judicate).**

That is, the verdict of condemnation falls against those who say that they want to believe like the fathers. That in which they trust is ungodliness, human statutes against the word of God. Paul says [Rom. 9, 8.]: "These are not the children of God, who are children according to the flesh" 2c. - "The breasts" are the ungodly teachers who, as it were, like breasts of a mother 1) nourish the people; but they belong to an ungodly mother who has conceived in adultery.

### **V. 3. that I do not strip them naked (spoliabo).**

I will take away the priesthood, the kingdom, the law, even all earthly things. This has happened, as we see. - "When she was born." Since she had neither kingdom nor priesthood. - "As a dry land." That is, where there shall be no teacher, no prophet, no word of God. Is. 5, 6.: "I will command the clouds "rc. Christ says [Matt. 21:43], "The kingdom shall be taken from you." - "Lest I cause them to die of thirst." Joh. 7, 37. These are all threats if they do not repent.

### **V. 5. I will run after my woers.**

This is not to be understood of fornication after the future of Christ [but of that which is already present and of that which is far future]. 2) The Hebrew language is very rich. It sometimes says in one word what we can hardly state in many words, and sometimes in many words what could have been expressed in two words, as here. - "They that give me [bread,] water." Scripture punishes the ungodly teachers, the belly servants who teach ungodly things that bring profit. That's what it says here. The papists had abundance, the evangelical ones

Preachers today suffer from lack. One cannot feed them a wife; those were fed so many harlots. This is how it was with the Jews in the past, and with the wicked in the past: What is the law and the teaching of the law for me? Other things must give us bread 2c. So also all the people and the princes say to Jeremiah, "We will offer Melecheth of heaven drink offerings," Jer. 44, 17. See also after in the history of the Maccabees [1 Macc. 1, 12.]. The belly cannot rely on GOD; if you hear that, you will fall into adultery. "The pretenders" were the Gentiles, Assyrians, Moabites 2c. Whose friendship they could not have unless they turned to their gods. The godless doctrine finds rich pasture, the godly must suffer want. Virtue is praised, but brings in nothing. 3)

### **V. 6. I will bequeath your way.**

She did say: "I want to -run after my courtesans", but she did not obtain what she wanted. She wanted to be safe from the Assyrians, Ammonites 2c. by joining their gods, 4) but thereby she came to fall, as that king [Ahaz] said [2 Chron. 28, 23. Vulg.): "I will reconcile the gods of Syria with sacrifices" 2c.

Here the Lord resisted them until they said, as it is read in the book of Judges [Cap. 3, 10. 6, 6: Lord, help me!

### **V. 7. Since I was better.**

For at that time I alone had tribulation in the flesh; but here the flesh and the Spirit are rejected.

### **V. 8. She does not want to know.**

She did not recognize the hand of the giver. The wicked say and confess that they serve the true God, and of the goods (bona) that they have, they say that they have them from the God whom they serve and worship. I am a monk and serve God with vows and ceremonies, and He will give me eternal life for His sake. But who

3) Probably according to duvEnat. I, 73: kroditas taudutur st (Wenn. Ausg.).

4) Erlanger: satiata instead of: koeiatu.

1) Erlanger: mortuu instead of: rauterna.

2) Inserted by us according to the following scripture.

makes you certain that you are worshipping the true God, since he has not commanded this? You have therefore invented a God for yourself who wants this, since there is no true God who requires this or who wants to give eternal life for the sake of these things. What, then, do you worship but an idol of your heart, to whom, you think, the righteousness of your works pleases. Therefore they know not the hand of him that giveth, especially they who most boast that they know it. All Scripture urges that the true God be rightly known. Where this knowledge is not there, there must be this fornication and false thoughts of God. Outward idolatry has also arisen from this. Those pagans or the godless Jews did not say that they worshipped the devils, but God. This Baal is the God who brought us out of Egypt; these golden calves are gods 2c. The wicked do not hear this: Trust in GOD and you will be saved, but: Go to a monastery and do this and that. The people also want to be deceived and attribute everything they receive to the ungodly service of God. - "Baal" is actually called a husband, and the lord of the wife and the house. Those who dream that it is an imperfect life to serve God in faith and love, and a perfect one to keep virginity, poverty and obedience, serve Baal.

#### V. 9. Therefore I will take my grain and must again.

I will take away the grain and other things, I will spoil them with harmful air and weather and force them to return to me. They boast of works and ceremonies. Therefore the priests have abundance and cherish the ungodly being, as if they were next to God, with whose gifts they fatten themselves; I will take them away. If today the belly of the pope were in want, there would not be so many papists.

#### V. 10. In the sight of their woovers.

They will be put to shame, beaten by their enemies to whom they had fallen away, seduced by deceivers.

#### V. 12. This is my reward.

Even hostilely (odiose) the scripture repeats this. - Instead of *eam* [in the Vulgate], rather *eas* should be read. - "The beasts" are the hostile heathen.

#### V. 13. with clasps (inaure).

"With her earrings" [in the Vulgate] is an image taken from virgins or women. *Inauris* is the word that is ungodly with the ungodly, godly with the godly, and the word of GOD. - "To whom she offered incense" (*addebat*). That is, she prayed, for incense in Scripture means prayer.

#### V. 14. Therefore.

These are all, as I have said, words put into the mouths of the apostles, and the verba which preceded in the future tense should rather be conjunctive. - "I will entice them" (*lactabo* - I will nourish them). I will teach you through my apostles a lovely doctrine, one other than the law is. - "Into a wilderness." Not into a land which is temporally in bloom, that is, not where carnal things are in view. - "And speak kindly to it" (*loqui ad cor*). "Speak to the heart" is a Hebrew idiom for speak kindly to. Isa. 40, 2, 1)

#### V. 15. their vineyards (vinitores).

[In the Vulgate: "vinedressers" or "vineyards". Here 2) faith will be necessary, and that the Father draws with the kind words of the Gospel, for who could otherwise suppose "vineyards" or vinedressers, that is abundance, in the desert? - "From the same place," that is, in the wilderness-"the valley of Achor." Jos. 7, 24. ff: "Achor," that is, of affliction. It seems that among the Hebrews "the valley of Achor" had become a proverb, so that the valley of Achor is called when someone is oppressed by troubles, as we say: a valley of lamentation or a valley of tears. I," he says, "will talk to her and turn her misery into good hope.

1) In both editions, this note comes after the following one, and is labeled "V. 15."

2) Weimarsche: Noe. Here we have adopted with the Erlanger liic.

ren. - Instead of "hope", however, one would rather like to read waiting or patience. But this seems to be rather the opinion: I will give her the Valley of Achor, that is, the cross and visitation with misfortune, so that she will be prepared for me as a wife through patience. The Valley of Achor will be better for her than the riches of Baal. - "And she shall sing." This is the praise of God in the New Testament, that we are delivered from death and all misery.

#### V. 16. Then.

This is said of the new testament and the preaching of the gospel. This is not understood by those who do not know what the gospel is. - "Then," namely, when I shall have enticed her and led her into the wilderness [v. 16.], when I shall have changed the carnal kingdom into a spiritual one 2c. - "My Baal." That is, my spouse [will no longer call me my Baal] . 1) This worship and confidence I will take away, on which she has relied, that I am a husband especially to her for works' sake 2c. All other confidence and wrong opinion I will take away and reveal myself in truth. Here note that the outward worship was not done to the wood, stone 2c. but to GOtte. For GOtte clearly says here that he is called "Baal" by them. - "Baal" and "Baalim." Jointly for both sexes (promiscue) they used these words "spouse" or "spouses". Ahab together with Jezebel were exceedingly clever people according to the flesh, in comparison to which our princes are lumps. These set up an outward service before other kings by accepting priests who were to confirm this service from the law of Moses. Therefore, Jehu must have had a very excellent enlightenment from God, who had these things.

#### V. 17: I will put away the names of Baalim from their mouths.

That is, I will show them this grace, that one shall no longer teach fictitious things, but my truth. This is certainly a great promise 2c.

1) Inserted by us according to the following scripture.

#### V. 18. And I will make them a covenant.

That is, I will take care that nothing can harm him [the Christian]. For even the wild beasts will be with us, and everything will be under our feet. This is not an outward covenant; the believer has everything. If I speak to this mountain 2c. [Matth. 17, 20.], if I said to a wild beast, Come, it will come 2c. Everything is ours, everything is for salvation. See Isa. 2, 4. [11, 6. ff.] Ps. 46, 10.: "He who controls the wars" 2c. This is to be understood of the kingdom of Christians and their behavior toward one another. Rom. 5, 1: "Now then we have been justified" 2c. If we have peace with GOD, we have [everything,] 2) even against the will of the devil and the whole kingdom of sin and hell. - Instead of fiducialiter [in the Vulgate], rather, "surely" should be placed, as follows.

#### V. 19. I will betroth myself to you.

These are glorious words. He does not say, I will make a covenant, as to the fathers [Gen. 9:9, 11.], but, "I will betroth myself to thee." There is no more ardent love on earth than between bridegroom and bride. The bridegroom does not give a gift, but gives himself to the bride, and the most intimate affection of the heart, and all that he has; he comes before the bride and claims her 2c. - "Righteousness" is the righteousness by which we are made righteous; by "judgment" we condemn what is ours and error, and are lords over all, so that even sin cannot accuse us after we have overcome that righteousness. - In misericordia, that is, "in grace" or through goodness (beneficio), Greek:

*χάρις*, Hence, "in grace" (gratiosus), that is, who has obtained grace (misericordiam). Also among the Greeks 3) *Ελεημοσύνη* is a.

The act of kindness done to one's neighbor. - And mercy. Imperfection will cling to you, but I will not impute it to you. I will bear your way (mores), I will help you, I will have compassion on you.

2) Added by us.

3) Instead of et, "st" should be read. After that we have translated.



### V. 20. In faith.

The Hebrew language is very rich; it often repeats the same thing. Now here he interprets himself: Can we, for instance, grasp this engagement with our hands? Will it be a carnal righteousness? No, but it will be a marriage and a kingdom of faith. In the Gospel it is said [Matt. 22:2], "The king made marriage to his son." In the Hebrew it says [instead of: "in faith"]: in truth, but it is the same, only that the Jews nowadays, as well as some of ours, like to quarrel about words, which also happened in the time of the apostles. Set all this against works; she becomes a bride by righteousness, judgment, grace, mercy, faith, that is, not by works. - "And thou shalt know." Here is the increase in faith from day to day that Paul everywhere wishes us to have.

### V. 21. At the same time.

Paul also says [2 Cor. 6, 2.] from Isaiah [Cap. 49, 8.], "I have heard thee in the pleasant time." Likewise [Isa. 65, 24.], "And it shall come to pass, before they call, that I will answer." The glory of the Christian is that we are heard when we call in trouble, and the Spirit pleads for us. [John 16. 24...]"Ask, and ye shall receive" 2c. Let us pray for the word against the heretics, against Satan for the need of this life 2c. - "I will hear." You shall not pray in vain. This must be understood par excellence, lest we deal ill with the Scriptures. Jezreel will desire grain, oil 2c. The grain will desire to be there, the earth will hear the desire of the grain; the earth will desire rain from heaven, heaven will desire it from me. All creatures will serve all believers, and I will serve them in all creatures. But if it is the will of God

1 Petr. 1, 6. that we suffer hardship, God will not leave us so that His creatures are not present 2c.

### V. 22. Jezreel.

This is added to darken the prophecy, as said above [Cap. 1, 11.]. As the churches of Jerusalem are named, so these of Jezreel the capital, as above. - It would have been clearer if instead of exaudiam [in the Vulgate] it had been said: respondebo, respondebunt 2c.

### V. 23. and I will keep them on earth for seed. 1)

You see that the Lord alludes to the name Jezreel, as if he wanted to say: She will be Jezreel to me in truth, that is, the seed or sowing of God, that is, in her shall be the right word of God. Therefore, one can quite certainly follow this spiritual interpretation of the name of the church, since the LORD also interprets it in this way. And besides, he said above [Cap. 1, 6. f.]: "I will not have mercy on Israel, 2) but on the house of Judah", so Jezreel is spiritual, as also at the end of the previous chapter. From both kinds of people the church is gathered [, from the spiritual and the bodily Jezreel], 3) which before had not yet obtained mercy. Since Christ says: "Whoever believes and is baptized will be saved," what is this but saying to the believers: "You are my people"?

1) In Latin: semlnapo kam, ut sit nritii terra. But the interpretation fits just as well to the text of our Bible.

2) "Israel" put by us (according to the Vulgate) instead of: ^esrael in our template.

3) This addition is made by us; without it, the false doctrine would come out as if at some time the Church had not yet attained mercy.

## The third chapter.

We have heard the prophecy of Christ. Throughout the rest of the book, he speaks against the hypocrites of his time and against the wicked, except for the prophecy in the fourth chapter, where he deals with prophecies of things to come.

### V. 1. And the Lord spoke to me 2c.

He interprets what precedes. It is a figurative speech up to the words [v. 4.), "For the children of Israel shall be a long time," 2c. where he interprets himself. Some understand it of the Babylonian, others of the Roman captivity. It is evident that it is not to be understood of that, because he does not speak of the children of Judah, who were in that captivity. I have taught that it must be understood of the captivity of which he had previously said that the children of Israel (Israelitae) were taken away and never brought back except spiritually. The Jews will return to Christ, as Paul indicates [Rom. 11, 25.] that it was through the gospel, and it seems to me that this refers to this opinion. And let it not grieve thee that the same thing is signified with divers images, for this is peculiar to the prophets, as Jeremiah signified the same by the yoke [Jer. 27:2.) and the cup [Jer. 25:15.). Here it seems to belong that he says: "One more", that is, again he puts on him the one who is now a real adulteress, but he does not have conjugal relations with her. - Dilige, "woo with her". The LORD interprets this: "As the LORD boos for the children of Israel," and yet she is an adulteress and trusts in other gods. - Vinacia I do not know what it means, but it has reference to wine. I think that it means what is left over after the grapes are squeezed and thrown to the pigs. From the truth they fall away to human statutes and belly doctrines. It has the appearance of grapes, but the juice is squeezed, that is, they are husks for the

Pigs. Others take it for wine containers (vasa vini), so that also the picture remains: Empty vessels and the appearance they love, the right wine they despise 2c.

### V. 2. And I became one with her.

Instead of: Et fodi would be more correctly said: Pepigi cam, that is, I made a contract with her, I agreed with her on the price, that she should keep to me and abstain from adultery and from another marriage.-I hold that the Hebrew word "homer" (chorus) denotes only a bushel. This word also occurs in the Gospel.

### V. 4. And the children of Israel will be a long time 2c.

Here he interprets the picture. - Instead of sedebunt, it should rather read, "They will remain." - "The children of Israel." So he is not talking about Judah's captivity, and furthermore, "without a king" does not fit Judah. And he is not talking about the "ephod" that GOD appointed that was at Jerusalem, but about the kings, sacrifices, ephods that were now and then in Israel, not according to GOD's ordinance. Here it belongs that he says: "Sanctuary" (Teraphim), which actually means images, nne one reads of the idols of Rachel, which does not fit Judah, but he means by it the images of Israel, 1ne golden calves or other things, of which one does not read that GOD had appointed them. Therefore he says: All yours will come to ruin, which you have now erected in worship.

### V. After.

This must necessarily be understood to have happened after the Assyrian captivity, but we do not read of any other return of Israel than that which happened through Christ. - "And seek David their king." It is clear that this is understood of the return through the gospel to Christ, David's son 2c. He does not say: To their king of Israel.

they will return to their sacrifices 2c., but they will return to the king of Judah, to David. - Instead of sa, it should rather read apud. "In the latter times," that is, in later times. Those are mistaken who do not know this way of speaking of Scripture, and understand such things of the last time of the world. - "And honor his grace" (Et ad bonum ejus [pavebunt])). These are very clear words, namely, that this belongs to spiritual things. Paul says [Rom. 14, 16.): "That your treasure (bonum) be not blasphemed

become" 2c. This treasure is the gospel. With joy they will be afraid of this treasure. Under the law they feared evil, here they will fear good. By the word "fear" the security of the flesh is excluded 2c. Notice that he says he gave temporal goods to the adulteress, just as GOD gives to hypocrites; but the measure is described. In the spiritual goods there is no measure, but it is only called "the grace" (bonum). So much of the third chapter.

## The fourth chapter.

In the same, the prophet begins to punish the public vices, the fruit of unbelief, after he has acted on faith. The prophet is sure to preach the word of the Lord 2c. - Instead of judicium, it would have been clearer: The Lord has something against those who dwell in the land.- Misericordia ["love"] is "a benefit", whether it be shown by God to men, or by men to other men. - Veritas Paul often translates by faith. Emetz [XXX] is truth (according to which 1) GOD is true) active, amuna [XXXXX] passive, when he infuses truth into our hearts. "The just shall live by faith," that is, in the truth which he has received, by which he himself is made true, that is, by which he adheres to divine truth. Non est veritas [that is], "there is no faithfulness on earth." Faithfulness is with few, unfaithfulness with many. 2) - Misericordia, "friendship"; no one does good to another.- Scientia, better notitia, passive cognitio. Thus it is written in Isa. 11, 9: "The land is full of knowledge (scientia) of the Lord." So Cap. 53, 11. s: "Through his er-

knowledge" (scientia) 2c.]. To know God as God, that we receive from Him all good 2c., that is the knowledge of God.

### V. 2. has overflowed [inundaverunt].

That is, it is going on in momentum, or it has taken over everywhere - Sanguis sanguinem tetigit, "one shedding of blood upon another," that is, bloodguilt, or the clamor because of shed blood, or for vengeance 2c.

### V. 3. Therefore.

This is the punishment. - Lugebit (it will mourn) is a figurative speech, that is: it will be devastated, it will get into great shortage, "the country will gain a miserable reputation, will go badly". - Infirmitur ("it will go evil"). He speaks of vengeance on the land; that is, it will become poor, it will decline, "the cattle will perish," whether the animals do not give birth or they perish through pestilence. The dominion of man will diminish. - Congregabuntur ("they will be snatched away"), they will be annulled, better: "snatch up", so that neither fish nor animals nor birds are in the land. The Hebrew says: to make an end [XXXXX]. In the Psalm (26:9.) it says, "Take me not away (ne congreges) with sinners."

1) We have assumed hua instead of haarn with the Hallic handwriting.

2) Instead of üäes we have assumed M"/" üäes. For as the sentence is written in the manuscript and in the prints: Vsritas paeornm est, üä68 mrUtormm, it seems to us to be untrue, and not at all according to Luther's meaning.

#### V. 4. But 2c.

"But let no one scold." ,[Non] arguatur quisquam," better, "Let no man tell them." Thus it is said in Isaiah [Cap. 30, 10.), "Preach 1) us gently." - "For," answers the prophet, "there is such a people" who punish again him who says it to him and punishes it, and thrusts your word into your mouth again.

#### V. 5. by day and by night.

That is, in short, "today or tomorrow you will fall and will not be helped". - "The prophet", by this he understands the son who will fall 2c., and he will also not grieve so much (tantum) about it. "He who cannot be told cannot be helped" 2c. - "I will execute thy mother" (tacere feci), or I will silence her. [The Hebrew reads) silere, "to be silent." Virgil 2) speaks of the silent shadows, the silent places. To make nothing; "that is silent, never lets itself be stirred". By the "mother" he understands the synagogue.

#### V. 6. because it does not want to learn (scientiam).

That is, because of its ignorance, because it does not want to be punished, does not want to be confronted, it should be silenced before men (quiescet). Instead of: quia ut etc. it should read: "Because you have rejected the word of GOD (notitiam)" 2c., as if he wanted to say: You refuse to be instructed by God, and yet you boast of your priesthood 2c., therefore I will take away from you both teacher and pupil, and make you not know me. I will deliver you to justice. The priesthood of God is where the right knowledge of God is. Here is a threat of present and future punishment.

#### V. 7. The more of them will 2c.

Secundum multitudinem eorum is a Hebrew way of saying, that is, as many as they are, so many sins have they committed. Thus says

- 1) Instead of loqueremini, the Vulgate reads loquimini.
- 2) Vir.] lid. VI, v. 432.

Jeremiah, Cap. 2, 28.: They have as many mobs as they have villages and cities [secundum numerum etc. in the Vulgate], so do we 2c.- "Their honor" he calls their idols and their worship, which they had set up under the pretense of the true God (de deo vero) 2c. So it says in the Psalm [Ps. 106, 20.]: "And transformed their honor" 2c. sOur honor is that,] of which we boast and trust. This glorious splendor of the sects I will turn into nothing. This is what happens to the papacy, whose honor has been turned into shame. As if he wanted to say: "They make it too much for me" 2c.

#### V. 8. They eat the sin offerings of my people (peccata etc. ).

That is, they are puffed up in their glory, they fatten themselves and feed themselves gloriously on the sins of the people. They become rich, they live deliciously, because the people are in the godless being. Note the shameful (malam) interpretation of the papists: the more the people have given, the more we have devoured. - Sublevare animam (the Psalm [Ps. 25, 1.] says: Ad te levabo [animam] etc.)<sup>4</sup>) ift suspendere, "gape up, keep big" 2c. Paul says [Tit. 1, 14.]: "Pay no attention to the Jewish fables", that is, they shut the people's mouths (suspendunt) and make them pay attention to their ungodliness and unrighteousness, so that they think it is done and acted in a godly way. This is the service of the priests.

#### V. 9. therefore it shall be to the people 2c. (Et erit).

Now the retribution follows. It was used as a proverb and it is still now: "One is as important to me as the other", I will take away the people and the priesthood "I will wash up after them".

3) In the text: , 6t alnnt 86 6Ar6Ki6 psaeati" popuü ste. sie mehren sich von den funden xopnti". The German is obviously the translation of the preceding, therefore it is out of question that instead of "mehren" "nähen" is to be read. (Weim. in the margin: "nehren?").

4) These brackets are set by us. The Weimar edition has in the margin "Ps. 123, 1.", but, as we think, erroneously, because it depends on a voucher for levars. - In what follows we have resolved "kaffen" by gaffen.

**V. 10: That they may eat, and not be satisfied; that they may commit fornication, and not prosper.**

Ut manducant vel comedant, et non saturantur, ut fornicentur et non abundent vel non succedat eis, "to go away," it is better instead of: 1) Et comedent etc., that is, I will bring you into want, poverty and famine, that is, I will bring you into want, as if he wanted to say: Now ye eat the sins of the people, ye shall fatten yourselves 2c. on these things; I will make that ye shall not even have crumbs "and barks" 2c. They cannot whore as much as they would like 2c. He will leave the doing of ungodliness, and yet they cannot do it 2c.

**V. 11. Fornication, wine and must make mad.**

I think that this was a proverbial speech in the whole people through the whole country, as if he wanted to say: One says quite rightly that "fornication, wine and drunkenness make fools" 2c. Behold our "priests and monks," what is there that is more dull-witted and unlearned than they? They are only concerned about their bellies, and that they are real boozers. 2) In Hebrew this is expressed by "wine and must.

**V. 12. My people shall ask his wood, and his staff shall preach unto him. 3)**

This is a better reading [than in the Vulgate]. Thus it is said in the law [Deut. 18:11] that one shall not ask the dead 2c. As if to say, "Are they not great fools?" They go to ask a wooden god for counsel, and a staff gives them counsel 2c. They desire an answer. In diminutive speech and contemptuously he says, "His wood." Notice the passage Isa. 44, 9. Notice that he speaks of clothing and food, on which we

1) The preceding is in the manuscript and in the prints still drawn with to verse 9.

2) Instead of ut 8urZulioll68 we have assumed according to the following scripture: st ut AurSulionss siut.

3) Vulgate: kopulus rucus in lizno suo interroMvit 6t vacutus 6ZU8 aunueiuvit 61. - We could have put these Latin words as a keyword, but preferred to make Luther's improvement the keyword.

trust; nothing has made us dull but this whoredom of the spirit, riches, wine and must 2c., abundance of goods 2c. These statutes, in which we trust, we have made ourselves. Now say whether we are "wiser" than those 2c. I do not think that the prophet is speaking here "of divining rods", divining by the rods, but simply of the idols made of the wood that grew in their gardens, and from which they could have made staves. 4) - "For the spirit of harlotry seduces them." So you have to read. That is, this wind causes them to err 2c. This is how Paul speaks in the letter to the Ephesians [Cap. 4, 14.]. Instead of "spirit" it would be better to say "wind", because there is no constancy here. This image is taken from carnal fornication and transferred to spiritual fornication.

**V. 13. Up on the mountains 2c.**

(Instead of accendebant he read [, Luther: accendunt]). 5) That is, they run to idols, namely, on the mountains and hills. So they are also punished by Jeremiah [Cap. 2, 24.] 2c. He punishes the noble and the good works which they themselves have chosen. Therefore he says afterwards [Cap. 6, 6.], "I delight in love, and not in sacrifice" 2c. Instead of: Accendunt thymiana it should rather be: "they.

incense" (incensant = incensa adolent) or burn incense. These names of the trees except the first are uncertain 6) 2c.- "For they have fine (bona) shade." Dona, that is, jucunda. They sought delightful and green places to tickle the senses also 2c. Instead of "your brides," [the Hebrew] says daughters-in-law. This is the punishment: under fornication with idols they served the belly, from which follows voluptuousness and carnal fornication 2c. as is now seen in the clergy. - "Therefore your daughters also become harlots" 2c. because I will allow it 2c. 7)

4) The Weimar edition has added the preceding from v. 12 to v. 11 without indicating by a paragraph or by a new verse number that something new is beginning. The Erlanger has V. 12. in the margin.

5) We consider these words, which we have placed in brackets, to be an interjection by the postscript, which could be supplemented in the manner indicated.

6) Erlanger: iuneta instead of: incerta.

7) The Weimar edition has drawn this last sentence to v. 14.

**V. 14. Nor will I resist 2c.**

I will make them do all this with impunity, as is happening now. What is the cause? It is a punishment of God 2c., because we do not have understanding princes 2c. ["Because you perform another service with the whores."] Instead of: conversabantur it should better read: dispergebantur. They divided themselves into different parts, "here a whore host, there a whore host". Because you are scattered among many whores 2c. "With the BÜbinnen" or whores is better than cum effeminatis [in the Vulgate]. Jerome understands by this the cut-ups, but I do not believe Jerome here. As if he wanted to say: As ye commit fornication with the concubines or harlots, so shall your daughters become harlots 2c. - "For the foolish people will be smitten." This will be the punishment, I will strike the people with blindness.

**V. 15. Will you, O Israel, fornicate, that only Judah 2c.**

He addresses the tribe of Judah: "You who have the right kingdom, the right priesthood and the right temple, see that you do not hurry. And this will happen if you do what follows. As if he wanted to say: Stay with your temple. Instead of "BethAven" Jerome rightly reads BethEl, since one does not read anything about a service being held in BethAven. The ordinary services were in the places where GOD had performed something special (insigne) with the fathers. BethAven means a house of iniquity. - "And swear not, As the LORD liveth." That is, do not take the name of the Lord in vain, because in these places there is not God, but the devil. 1) Although God is everywhere, He does not want to be worshipped as you intend, therefore "do not swear" 2c.

**[v. 16. For Israel runs like a great heifer].**

Israel discedit, "steps out" like a recalcitrant cow, "a young farr," 2) which is un-

1) We have added this sentence according to the Haitian manuscript; the Zwickau one offers only: hui in Uis loois non

2) "Farr" put by us instead of "bar" in the prints. In Hebrew- like a heifer.

bändig does not go along the right and middle road. It is better to put "toll" instead of lasciviens; which does not stay on the road, but deviates in its ways. 3) - "So also the LORD will make them pasture" 2c. "Rhyme!" 4) "To make a lamb feed" has no evil meaning, as Jerome even forcibly twists it 2c. It cannot be understood of the Assyrian captivity. As if to say: If you [Judah] continue in your ways, the LORD will make you feed in happy pastures like sheep.

**V. 17 For Ephraim has joined himself to the idols.**

That is, look not on Ephraim, let him go, because he is the journeyman of idols, "is entered into covenant" with Israel.

**V. 18. [They have given themselves over to indulgence and fornication.] 5)**

Instead of separatum est it should better read: separatum sit. As if he wanted to say: hold back and let it be far from you his indulgence in the service of idols. "Let them eat and drink, stay thou from it." - Fornicatione for-

nicati sunt, better: fornicatione fornicentur et diligent afferre ignominiam etc. Let them, they may commit fornication as they wish. 6) "Shields" [what in Hebrew is called the "great Hansen" among the people. GOD is also called a protector (scutum) or shield. - Diligent, that is, it may be their protectors (vel protectorum sui vel protecores sui), "strive to bring much shame upon themselves".

**V. 19. [The wind with its wings will drive them bound] 7)**

Ligavit etc. Here "Jerome has fehlet." [Instead of confundentur a sacrificiis suis the Septuagint has] better thus: And their altars shall be

3) In the Weimar edition, the preceding, from "B. 16." onward, is added to B. 15. without any verse number. The Erlanger has the verse number in the margin.

4) In the prints: "reum you."

5) Vulgate: Ls^aratum [st eonviviium voruw, cornioations koriaieati suot.

6) We have rearranged this sentence. In the original, it comes before "better".

7) Vulgate: ILxavit surr^ ventus in alis suis "t eontuncksotur u kaorüieeis kuis.

become disgraceful. Instead of spirit, it would have been better to say "wind". - ["With its wings", that is what it means in the wings of Israel. The wind has seized it with its wings, 1) that is, they are carried away by the wind like a bird that is carried away by force, "going away" in the impetuosity of their wings.

Fornication 2c. It is a figurative speech. The wings of Israel were the prophets and kings, which he called shields 2c. It indicates that alliance of the prophets, the kings and the people. But still "their altars will become sin and shame". You see now also this alliance of the clergy and the people; "is hung in one another" 2c.

1) Erlanger: malis instead of: inaHs.

## The fifth chapter.

In the fifth chapter, he will deal with a special service. The prophet did not write this at once and at the same time, nor did he preach it in one and the same year. The Assyrian captivity happened while Hosea was still alive. He prophesied for a long time, almost forty years and more. If this is taken into account, the understanding of the prophecy is all the easier 2c.

### V. 1. Hear now this 2c.

Like ses] "shall not be there". 2) This is a magnificent speech, it demands attentive listeners. In no book of the kings the history is described 2c. One sees that they made a council to set up a new idolatry to propitiate God against the king of Assyria, who was already in the country 2c., "wanted to pretend to be pious", while they should have kept the law of God and his word, and not set up a new worship 2c. Seeing this, the prophet is prompted [to cry out against them] 3) 2c. Full of spirit and boldness, this speech of the prophet chastises. - "Who have become a snare to Mizpah." That this [Mizpah] must be the proper name of a place, none of the interpreters saw. "Is this not a temptation?" Mizpah is a well-known place and a very famous city 2c.

So you must read: "For you became a rope at Mizpah and a net stretched out at Thabor." One must guess this history, because it is not written 2c. Where something special (res egregia) happens, we set up an idol; so also the Jews or the Israelites 2c. Because Samuel anointed Saul at Mizpah, therefore we will set up a new worship here. Of Thabor, a famous mountain, see the fifth chapter of the book of Judges [Judges 4:6]. 4) That they have established a service there, the prophet says. You have become a snare and a vexation to all the people because you have established a new worship service. As if he wanted to say: It was not enough that you have established worship on the mountains and high places, now you are establishing a new one 2c.

### V. 2. with battles.

The prophet speaks with very hateful words. Out of displeasure he calls it a slaughter or a meat market, he does not deign to call it sacrifice 2c. The Hebrew text has: Aversi profundastis [XXXXXXX XXXX == the Transgressions have made them deep^]. He means the pretense and the larva with which they deceived or wanted to deceive the people and the right prophets 2c. Note: if the popes were intent on reformation, they would "deepen" (profundarent) thus 2c. "Woe,

2) In the original: "kient sal nicht do sein. The meaning will be: Hear now this, how it shall not be with you.

3) Added by us after the next scripture.

4) Here the Weimar edition has a comma, the Erlangen one no punctuation mark.

who want to be hidden" (qui estis profundi corde), says Isaiah [Cap. 29, 15.]. - Et aversi victimas fecistis profundas [and in your turning away you have made the sacrifices profound], that is, under the very beautiful semblance of your reformation you hide the sacrifices 2c. and think that we will be deceived; this will not happen, nor will you deceive GOD 2c. Therefore, God says, "Therefore, I must punish them all," as if to say: To the people you will throw a rope, but I will be an avenger, before me you will not hide.

### V. 3. That Ephraim is now a harlot.

"Nor do they do it more."

### V. 4. [They do not think about it.]

Instead of cogitationes it would be better: studia. They stay with their idols and do not think about turning to their God.

### V. 5. Therefore the court of Israel shall be humbled.

He prophesies of the future calamity. That is, finally the conscience will come and put it to shame. "Challenge teaches to remember the word" [Is. 28, 9], "it is right for me", I have well deserved it. "Ephraim" is the tribe, the land. - "Judah also shall fall." This is to be understood according to the figure of synecdoche: not the whole of Judah, but a large part shall fall. Above Cap. 1, 7. he said it will not fall 2c.

### V. 6. But do not find.

It must be read [cum gregibus instead of] 1) in gregibus [in the Vulgate]. He says [: "With sheep,"] not: with sacrifices; it is only sheep and cattle 2c. - s "He turned from them."] From the false prophets he is taken away by false and ungodly doctrines.

### V. 7. foreign children.

Idolaters, which is most displeasing to the Lord, that they do not raise their children in the fear of God, but in idolatry.

and ignorance of God 2c. - Cum partibus, better: with their corners. - "New moon" (mensis), a definite time for an indefinite one, as if he wanted to say: "It is about a moon", then he will devour them 2c. Partes are actually called the allotted inheritances, as if he wanted to say: The king of Assyria will take away both the citizens and the possessions in one month 2c.

### V. 8. blow trumpets 2c.

The prophet is dark. From the location of the holy land you know that Benjamin is in the middle between the tribes of Israel and Judah. Among the cities of Benjamin these two cities "Gibeah" and "Nama" are counted. See the book of Joshua [Cap. 7, 2.] after about "BethAven" 2c. I do not know if the prophet wants to be understood here 2) 2c. He seems to me to be speaking here of the utter and general ruin of the people, both of Israel and Judah 2c. This should be the beginning of a new chapter. 3) The prophet has in mind that the people of Israel shall be destroyed both by the Assyrians and the Babylonians, and shall finally be afflicted in captivity until they go into themselves through the plague and seek the face of God 2c. Thus he passes from the carnal kingdom of Israel to the spiritual kingdom of Christ. - BethAven, which is behind your back, O Benjamin, that is, behind you in the borders of Judah, 4) "calls you to (zcu) battle, you may well be." He begins with a glorious summoning of the people, as if he is going to say something great, namely [it is

2) namely "this or that", which is not indicated here. The next following scripture offers: I do not know what the prophet wants to be understood.

3) Here still follow in the original (without preceding punctuation mark) the words: us^ue aousounre vellet. which we have left untranslated because we could not get any sense from them. Possibly with these words the new sentence could begin. The subject of this sentence would be totus populus.

4) Here in the manuscript and the printings is still q. 6. - "as if he wanted to say", which seems to us too much, or there is a gap in the manuscript here. According to the Hallic manuscript and the next following manuscript, instead of "ruft" it is "Rüset euch". The former offers: Kentoutia: prneprnratz vos nd bell um; the latter: ut sit sentznria: Rüstend üch an stryt.

1) Inserted by us. This is what Luther wrote in his Latin translation.



1) your death or destruction and the establishment of the kingdom of Christ. With the trumpet or with trumpets the people were called together for the battle.

### V. 9. Ephraim.

This is the resolution: "It is over, may cry, whistle" 2c. "It will soon be over, will not return, over, over!". - Among the tribes of Israel I will make known (my reliability) (should read] 2) instead of: ostendi fidem. Fidem, that is, certainty. "I will prove that my words will be true," I will show that my prophets have spoken the truth, they will feel it by experience that I am true in my words: "I will have once true."

### V. 10. The princes of Judah 2c.

Now it deals with Judah. - "Like water," that is, exceedingly abundant.-Assumentes, that is, "those who move." See the passage in the fifth book of Moses (Cap. 19, 14.) that one should not move the boundaries of the widows, "the fence wider, the neighbor's closer" 2c. Judah and Israel had a deadly hatred for each other; they fought on and on, Judah wanting Israel to be utterly destroyed. The cause of this was the borders, which soon took these and soon those 2c., as now our princes fight for land and people 2c. - "I will pour out." "They shall also go away." It is one and the same final judgment on Judah and on Israel 2c.

### V. 11. Ephraim suffers violence 2c. (Calumniam etc.)

This seems to be understood by the people who were in captivity, what they had suffered there. Now he summarizes both kinds of people. It is certain that they were treated badly as strangers. "One must suffer violence," Ephraim is exposed to the violence of all. - ("It serves him right." (Vulg. Fractus iudicio.)) Fractus, that is, crushed, that is, whose

1) Inserted by us.

2) Inserted by us.

Right no one judges, if he also has just cause. "Must rather be crushed" as is now done with the poor even in righteous causes. - "For he hath given himself" 2c. Quia coepit abire post praeceptum, so the Jews take it, but I stay for the time being with Jerome, who reads (instead of praeceptum] sordes. And it is the opinion: He suffers violence and has no continuation of his cause and his right, because they follow their impurity and pure filth. It reads harshly: "According to the commandment of men", but better is: sordes, "becomes a pagan".

### V. 12. I am a moth to Ephraim.

That is, I consume them daily, like a moth, as they become heathens every day.

### V. 13. And when Ephraim felt his sickness.

The punishments we feel, the guilt rarely. Ephraim sees its sickness, but it does not feel its blight; it does not know how to remedy its pain. Instead of vinculum (in the Vulgate) would be better, "wounds" (dolorem).-"Went Ephraim to Asshur." Ephraim sees his misery and joins with the king of Assyria, "that is, Gracious Junker," I will do what you will. Here one must counsel (divinandum). The king of Assyria is called "the king of Jareb", either of a city or of a castle 2c. He (Ephraim) sent envoys for help (to the king,) (where we have (instead of: "Jareb", in the Vulgate) ultorem). 3) As if to say, "But he could not help you" 2c. I will gnaw you and consume you and you shall feel no help 2c.

### V. 14. For I am as a lion to Ephraim.

As if he wanted to say: Mine is the punishment. I, who am otherwise a gentle savior and merciful, am a lioness and a young lion to you; with impetuosity I will execute the punishment on you. - "I, I tear them" is how the word "I" is repeated in Hebrew.

### V. 15. Again I will go to my place.

That is, I have been with you, you have had my prophets, the law and all 2c.

3) These brackets are set by us.

Now I will depart from you, you shall have no prophets until Christ, neither in captivity nor after, and I will leave you. Then the traditions began to reign. - "Until they realize their guilt." Until you condemn yourselves

or judge, that is, until you feel your iniquities and your guilt, and so, since your iniquities oppress you, seek my face. What follows is about the kingdom of Christ; now is the transition from captivity to the kingdom of Christ 2c.

## The sixth chapter.

### [V. 1. If they are in trouble, they will have to look for me early] 1)

They will make up early, they will seek me early. "Early do" [in Hebrew] (manicabat), 2) is a unique (unica) expression. Not otherwise than in affliction will this people come to me. "Early," that is, quickly and with haste. "He who looks early is eager to go up." - Instead of: Quia ipse cepit<sup>3</sup>) it should read, "For he hath rent us, and will also heal us," 2c. "The kingdom of Christ begins" is not taught by the law (lex), but by the knowledge of the new doctrine. The law does not teach that one should turn to God who smites, but that one should flee from the wrathful God 2c.

### V. 2. 4) He makes us alive.

He talks about the resurrection of Christ. This is how we allow it to be, we want to accept it. Paul boasts of this passage, as he says [1 Cor. 15, 4.] that Christ should rise again on the third day. It is exceedingly glorious, therefore it cannot be understood by the carnal kingdom of Judah. He does not say, He shall rise again after 2c., but, "He maketh alive." This will bring about his resurrection 2c. - "That we may live before him." Life, but in a right life.

### V. 3. Then we will take heed (sciemus).

Here will be knowledge. - "And be diligent." Peraequemur, "to pursue"; this is not the pursuit of the Law and the synagogue, but of the new people. "Pursue after him," says the Psalm [Ps. 34:15.] We shall stop that we may know [the Lord] more and more.- Quasi diluculum. Best "the dawn" or "like the dawn" that is about to break forth. 2 Sam. [23, 4. Vulg.]: "As the dawn shines forth" 2c. So it is said in the Psalm [Ps. 19, 6.]: "She rejoices 5) like a hero." He wants to say: Thus his (ejus) knowledge will rise through the gospel, like the dawn, which is not hindered. His, namely Christ's, coming forth is like the dawn, "which cometh to pass," 6) His going forth is fixed and ordered, "which is sure and cometh to pass." 6)-"And will come to us" 2c. "This is also all too high"; this happens through the tradition of the Gospel, through which we know God. - Instead of temporaneus [in the Vulgate] is better matutinus [early rain]. This cannot be understood otherwise than from the preaching of the Gospel. The word of the Evangelii is a late rain, because it is a word of the cross; an early rain, because it is a word of comfort and refreshment. This would be the secret interpretation of the latter rain and the former rain.

### V. 4. How will I do you so well 2c.

Nor does he connect these two tribes, as if to say: I preach to you the evan-

5) Erlanger: RxultarU instead of: sxultavit.

6) In the original and in the prints: "go".

1) This part of the 15th verse of the fifth chapter forms the beginning of the sixth chapter in the Vulgate.

2) naanieabat is a word formed (from mans) by Luther, in the way as elsewhere: ZoiäseNirüsälkti ms.

3) In the Weimar edition: oosxit instead of: ospit in the Vulgate and in the Erlanger.

4) This is the beginning of the third verse in the Vulgate. The last part of the first verse in our Bible is the second verse there.

gelium, [otherwise] 1) "you will not become pious". If I do not preach, you remain the same 2c. - "Grace," which is the benefit promised to you and now shown. - "A thau cloud of the morning," which drives away the sun. "A dew," namely, which the sun "licks up." As if to say: You let grace be preached to you in vain; it is yours, but you do not pay attention to it.

#### **V. 5. Therefore I court them through the prophets (Dolavi).**

"Planed" by the prophets, as if he wanted to say: That which I have done by the prophets is for the purpose of judging that ye are dead and must be planed, that I may bring you into a figure, that I may teach you that ye are sinners, and bring you to repentance; but nothing has been directed. - Judicia, "right," or teaching, as if to say: I have willed to teach this 2) by the prophets, that your right, which you should have received by the prophets, should "burst forth" like the sun 2c. So it is said in Isaiah [Cap. 26, 9. 51, 4.] that the right should finally come to light on the whole earth.

#### **V. 6. For I delight in love and not in sacrifice.**

With one word he does all ceremonies, just like Isaiah [Cap. 1, 11]. It can be taken for the love that has been shown [to us by God] and for the love that is to be shown [by us to the next]. - Instead of scientiam it would be better: "knowledge". 4)

#### **V. 7. But they transgress the covenant 2c.**

"They let pass", they do as their father did, who transgressed the covenant he had accepted. So they have transgressed my covenant, that is, because they do not believe.

They have acted unfaithfully, namely by committing adultery with idols.

#### **V. 8. for Gilead is a city 2c.**

"This is a heavy text." It is also corrupted, and that translation [in the Vulgate] is worth nothing: Supplantata [sanguine], rather: She sought blood. And [v. 9. instead of particeps sacerdotum it should read:] 5) the society or covenant of the priests is like the maw of robbers. Pergentes de [v. 9.] is too much. "Gilead," is not a city, but the name of a whole tract of country. The prophet names the whole synagogue by this word; he speaks of the kingdom and the priesthood. See Jer. 21 or 22 [v. 6]. The more distinguished part of the people, the kings and the priests, the prophets call "Gilead," where those are gathered with whom the testimony is, namely, with ruling and teaching; the heap 6) of the testimony which is to teach others. By priests he understands 2c. - Instead of idolum is to be read misethat. He ascribes to the great ones that they shed blood, and so he ascribes to them the work. Therefore it is better to read: who sought blood, as now follows.

#### **V. 9: And the priests with their multitude are like the roosters.**

See what Jerome says here. The same is in Jeremiah [Cap. 23, 9. ff.]. Therefore, Sichem is 2c. Between Shechem and Jerusalem, I believe, was a grove and a forest in which robbers hid. The gospel of Christ confirms this in Lucas [Cap. 10, 30.] to thine that lay half dead 2c. The meaning is taken from the likeness of robbers, as they are wont to do 2c. Such people are my priests, who deal in wicked doings 2c. We have drawn this text to the time after the resurrection of Christ, when the apostles suffered many things from the persecutors for the sake of Christ. It is only a likeness; the Christians were killed because they wanted to go to the true God. - Instead of

1) Inserted by us.

2) Instead of voluit we have accepted volui...

3) Added by us according to the 'Relation in the following scripture.

4) This last sentence is in the editions only after v. 7; in the Hall manuscript in the correct place.

5) Added by us.

6) Instead of 6urnulu8 (as the Weimar edition suggests) turnnlus is to be read according to Gen. 31, 48.

latronum ["ströter"] is men of war [in Hebrew]. The Hebrew word actually means the one who is prepared for war. Elsewhere it means the robbers (latrunculi) of Syria [2 Kings 6:23. in the Vulg. latrones], that is, men of war on foot, "footmen," "footfolk." Fauces [maw] is the name, because they want to devour and ruin the Christians by force 2c.

### V. 11. But Judah will still 2c.

This is a very dark passage if we follow Jerome's interpretation. It must be understood from the bringing back from the new and spiritual captivity 2c. "But Judah will yet", that is, you will have the glory of the gospel and will turn many to you 2c.

## The seventh chapter.

"This is also a dark chapter." The opinion is briefly this: He seems to be dealing with the fact that, since he had punished until now and might have brought both the king and the people to repentance, he is confronted by the false prophets who stir up the people against the good prophet and make the word vain, as is also happening now. Hereupon he comes "on baking", he becomes a baker or bread kneader (pinsor), as if he wanted to say: With your teachings you will bring it to the point that the people will provoke God to anger, and Ephraim will become what the Assyrian can eat from 2c.

### V. 1. If I will heal Israel.

Namely, from the idolatry through my prophets, "the people had almost been brought to justice", but the princes of Samaria "cause a new calamity", a new lie, instruct the people how they should behave against the Lord and how they should seek peace with the Assyrian. No one instructs the people to trust 2c. - "For though they be troubled among themselves with thieves" 2c. This seems to me the prophet is referring to the godless teachers. They disguise themselves into an angel of light 2c., "thieves go in and murderers go out." He also accuses them of theft and robbery. So I can say of our priests: as thieves they go in, as murderers they go out; one should give against the Turk 2c. And he does not speak of the adversaries who enter in any way 2c. The ungodly doctrines judge corrupters

They are in the conscience as well as in the goods. And they do not even think that I have all their evil before my eyes, they act securely and present their lies 2c. "just [as] if the Lord were dead" and not even watching 2c.

### V. 2. Yet they will not notice 2c.

Forte [in the Vulgate] is to be erased. That is, they do not even consider that I remember all their wickedness. - "Which they do everywhere" [Nunc circumdederunt etc.]. "Through and through again, around and around," that is, everywhere there is such activity among them, and I have them before my eyes. With these beautiful lies they smear the mouths of the kings and the people, as in the day is with the indulgence 2c. They have all the right names, pretenses and appearances, that the Turks must be subdued and the brethren liberated. This is a lie.

### V. 3. They put off the king by their wickedness 2c.

This is so that the king will not grieve over his sins and turn to repentance; the evil prophets turn him away 2c. They comfort them, they make them obdurate, so that the kings do not recognize their sins. The princes also serve them for a mockery. These make the princes confident, and they hear these people gladly 2c.; and this is done so that it may come to light that the word is protected by the power of GOD and stands by its own power, lest they boast that they receive it by their power.

**V. 4. and are all adulterers 2c.**

"A heavy text." - A coquente, better: that the Becker heats. We want to see if we can "hit". That is, all, the princes and the people, are turned away, they commit adultery, namely spiritual. "Like" indicates a like. Clibanus, a baked rose, heated by the becker, is the likeness of their adultery 2c. The ungodly teachers are heating this oven, that is, they are setting the heart of this people on fire to cling to the foolish lie that these people brought up against the prophet Hosea. - Instead of quievit it should read: He has stopped working the kneaded dough until it is leavened. 1)-Note the manner and form of preparation for baking 2c. The whole likeness is taken from the baker. He speaks of bread for food (cibario), not of delicious bread (regio) 2c.; he speaks of common bread, "Freßbrod", not for pleasure 2c. The godless teachers are the baker. - The heart is the oven. It is kindled that marriage may be broken with you, "kneading" is as living as the heart is kindled by false teaching. "Standing the dough and running out" is to expect the king of Assyria until through lies and false persuasions the whole nation is caught, that is, the nation believes you and lives so until it is all leavened. Paululum is not in the Hebrew. That inflaming makes you puffed up and confident 2c.

**V. 5. Today is the feast of our king 2c.**

As if he wanted to say: You do this baking on the feast day of the king, that is, on the day of our king you did all this, when the princes began to become mad from the wine, the princes, namely, inflamed by you. - This is how he (the king) draws the scoffers to him," that is, the false prophets who deceive the people.

1) Here already, at least erroneously, in the manuscript and in the prints the first half of the fifth verse is given as keyword. The remark made about xuululum is in particular proving; this stands in the fourth verse. - "The heart" is highlighted as a keyword in the prints and is labeled "v. 6." by the Erlanger in the margin. This is inverted. "The oven" is Subject; the heart, the spiritual interpretation of the same, is Predicate. All this belongs to the fourth verse.

**V. 6. But their becker sleeps all night.**

That is, meive (namely the false) prophets are now safe, like a Becker, "who has preserved". - "Of the morning," that is, in the following time, when all are persuaded. The meaning is clear 2c. The king of Assyria "shall eat the cake and the bread".

**V. 7. They are still so hot with devotion 2c.**

Hosea, "the liar there," said that we will perish; that is nothing. - "The judges," who judge rightly, "must perish." - "All their kings," as if to say, "Is it not a pity" that all kings fall? "they all fall." They cry out under my name, but not to me 2c.

**V. 8. Ephraim.**

This is the application of the parable: Ephraim is mixed among the nations, "everyone eats him", and he is scattered everywhere. Instead of subcinericius, it is better to put common bread (cibarius); that is, Ephraim has become the food of all nations, especially of the king of Assyria. - "Which no one turns over", that is, with which no change takes place 2c., always it is eaten.

**V. 9. but strangers devour his strength 2c.**

That is, everything that was in his forces 2c. of wine, of land, of grain, "eat other people". - Instead of nescit is to read: "he does not recognize it", that is, he is close to his downfall, "it is over, has lived its best time".

**V. 10: And the hope of Israel is humbled before their eyes (Et humiliabitur etc.).**

Thus it says above [Cap. 5, 5. Vulg.]: Et respondebit superbia in facie ejus. Both [both humiliabitur and humiliabitur can stand. Respondebit I like better: "to say one thing after another," to say alternately; that is what the Hebrew word means. One humiliation after another will follow 2c. - "They are not yet converted" 2c. The prophets did everything for the sake of the first commandment and faith 2c. As the highest sin the prophets punish unbelief, as now 2c. - "In all this." Although Israel was torn apart, and its wickedness was brought before its an-

it has not returned to the Lord 2c. Note how it went with the godless king Ahaz: the more he was beaten, the more altars he erected 2c. So do ours 2c. We have heaped sin upon sin when we would avert and forbid the plagues.

### V. 11. For Ephraim is we a tempted dove 2c.

That is, easily seduced and persuaded, or simple-minded, that is, seduced by its false prophets and not judging their teachings. Behold, the cause of all error. We are yet a dove that believeth easily; we believe men, GOtte not likewise 2c. He adds: "who does not want to notice anything" (sine corde), otherwise it would be a praiseworthy tractability (persuasio). Thus our popes have taken away from us the paying attention (cor), they have taken away from us the judging and reserved the same for themselves. "Now they call Egypt", namely after the advice of the godless prophets and guided by their own unbelief and godlessness. 1) But why not the Lord? 2) Because they are persuaded by the false prophets 2c., that is, they trust in human advice, which is against the first commandment 2c.

### V. 12. But as they run to and fro 2c.

Everything is figuratively spoken. "Let them go." When they will sit in safety and seem to reign, I will pull them down 2c. Unawares a bird is caught 2c. Suddenly I will bring the king of Assyria upon them, and bring them where they cannot escape. - "I will punish them" 2c. This is a grand making of the same prophecy and a repetition. In the whole fourth chapter he prophesies against the return of the people. 3) This is a dark passage? This

Preaching (auditus) can be taken in an active and in a suffering way. I do not dislike Jerome's opinion, namely: "I will punish them as one preaches (secundum auditionem) in their gathering", that is, I will chastise them, 4) because they rather hear each other than me, and have made idols after the manner of their gatherings and communities. It can also stand in a suffering way, namely like this: 5) I will chastise them, as has been heard in their gathering, that is, according to my word, which I have threatened them 2c. So [stands auditus also] Isa. 53, 1. and Habakkuk [Cap. 3, 1.] 2c., according to the rumor, or according to that which has been said in their bands. But it has been preached that they will be taken captive to Assyria 2c.

### V. 13. woe to them that they depart from me]. 6)

"To depart from God is to worship God with a worship other than the right worship. As long as this sin of idolatry remains, I will destroy it. I am the redemption of Israel, who redeem and have often redeemed this people; from me it should also proceed; they deceive and deceive me 2c. So also the Holy Spirit is charged (cogitur) that he has done many things on the concilia 2c.

### V. 14. Neither do they call upon me from the heart.

"I should be the GOD" who led them back, and whom they should call 2c., but they take refuge elsewhere 2c. You listen well to me, but you do not call, namely "from the heart" 2c. There is no faith; with your works and your doings you cry out, which is only a mere howling and a "tumult" (tumultus), since the holy word of God is sung without the heart being present. This alone is seen by the prophetic spirit 2c. - "They gather for the sake of grain and Moses" 2c. Note that this passage also often

4) In the manuscript: knZmirm (which is also offensive to the Weimar), for which we have assumed eaMZabo sos after the next writing.

5>. The colon, which stands in front of it in our template, we have put after it. - Immediately following we have assumed suru instead of eos.

6) This piece has drawn "di" Weimarsche still with to V. 12.

1) Instead of impE we have assumed imxiotatis.

2) Erlanger: äsna instead; äomsinuir^.

3) The following to: "that they will be brought captive to Assyria" is added in the manuscript under the same keyword in Cap. 8, 4. with the remark: okmissuin [st in xra666<l6nti capits. - Both the Erlangen and Weimar editions (p. 38s) erroneously refer to it as an addendum to "oav. 7 v. II", but the latter has it here in the correct place as a note.

[perverted] is drawn to the sacrament of the altar. But see their righteousness 2c. - Ruminabant [in the Vulgate] I want to be taken as a word which means "to gather." "For grain 2c. sake," that is, their striving is that they seek only temporal things; their ungodly and unbelieving clamor seeks not my glory, but their belly, that they may have abundance on the earth. Ps. 4, 8.: They have plenty of grain and wine, they become great 2c., [they are glad] "if they have to eat and drink", but I rejoice from the heart 1) 2c. They worship the belly as a god and leave me. - Instead of recesserunt, they depart from 2) me, is better: they flee me.

#### V. 15. I teach them.

This is a grandstanding of the same unbelief: I do it and should do it, but they teach themselves with new doctrines and laws. They seek Pharaoh and other kings, human help. - "But they think evil of me." What they think against the prophet, they also think against God. They do nothing but condemn the teaching of the prophet and establish their own 2c. I am ready to teach them, to save them, to protect them, but they are ready to teach themselves 2c., "rejecting me".

#### V. 16. they are converted. 3)

Instead of reversi sunt, it should read revertuntur. - Absque jugo or "free," that is, they turn away of their own free will, so as not to be under me, so as not to suffer my word. Hence comes children Belial, "unruly kin-.

that is, they do not want to submit in faith to my counsel and be subject to me. - "A false bow." This is a figure of speech in Scripture. It is more common in the prophets for the Lord to call his people 4) a bow, a preacher an arrow, as in the Psalm. We are a bow of the Lord, when we walk in his word as it were in weapons, when he fights through us against the unbelievers and the godless. Then we are called his bow, he fights through his word. Therefore we are both bow and arrow. They become a false bow against me. Those through whom I should have dealt with ungodliness, they turn their pretensions against godliness. "A deceitful bow," because the appearance is there as if they were fighting for godliness, but under this appearance they are fighting against godliness 2c., that is, a deceitful instrument, of which I should have made use against ungodliness, they turn that under a good appearance against godliness. - "They shall fall," 2c., namely, because they let me call in vain, and fight against godliness, not only the people shall fall, but also the elect, kings 2c. -

A furore, from the wrath of their tongue. This may be referred either to God, from the evil which he inflicts on them by their tongue 2c., that is, their ungodly tongue is a wrath of God 2c., or to the fact that the wrath of princes is against his people 2c. - Ista subsannatio, "there will be a mockery of it," as it is said in the Psalm [Ps. 79, 4.] Those who did not put their hope in God are the "Junkers" who relied on Egypt 2c. Everywhere "they will be mocked". I do not like Jerome's opinion here 2c. He has to do with the fact that he would like to raise up the people to faith and to draw them away from the apparent service of God 2c. The "unholy appearance" makes hypocrites.

1) These words: Keã laetor in eorcis etc. are erroneously highlighted as a new keyword in the Erlangen and Weimar editions, but they refer to the Psalm passage just mentioned (Vulg. Ps. 4, 7.).

2) In deellinint ras, as the Erlanger has done, an a will never have to be put in front of it.

3) In the Vulgate, to which the interpretation refers, this verse reads thus: Reversi [nnb, ut essut ubSMAO, iueti 8UQt HunsI nrons äolosus, eääent in Siuäio xriñoiptzs sorum, u knrros linAULS 8NÄ6. I8tu sudsumiubio sorum in tsra

4) In the original: in xopnluin 8nm. We consider that in is too much. In the following writing it is not.

# The eighth chapter.

Here again the Spirit admonishes the prophet to stop and continue because the people are in godlessness and all too much outward appearance of worship.

## V. 1. shout loudly like a trumpet 2c. (In gutture). 1)

In Isaiah [Cap. 58, 1.] this figure of speech is, "Lift up thy voice like a trumpet" 2c. "Run to, it burns," shout, shout, and the more you are hindered, the more you shout 2c. - "Like an eagle." I do not know what this is. What Jerome says is cold and twisted and violent. I [understand it] thus (whether there might be a connection): 2) that thou be a trumpet, and shout over the people, as an eagle over the house of the LORD 2c. "I know not what it is, will let it go." 3) The words of a threat are used to be emitted in such a way that something is left out in the speech (per apocope). It is all elliptical. As if to say, "Beware," there is such a great persecution coming that even this holy place will not be spared 2c. There will be a king who will be inflamed with such great wrath that he will not spare the house of GOD in Jerusalem. Of such great wrath is GOD aroused. -Pro eo or: "therefore." They do not want the good, so they may have the evil, as if he wanted to say: Ephraim "wants to have misfortune", we say: "rings after misfortune". - "And turn aside from my law," namely, by serving idols.

## V. 2. [Will they then cry out to me.]

[Instead of invocabunt in the Vulgate] he read: invocant.<sup>4</sup> 4) - "We know you, Israel." The

means we are your people 2c. The Lord leads their words 5) 2c.

## V. 3. Israel rejects the good.

What is it that they call so only with words? 2c. But what do they do? They reject the good, they reject what I teach, "reject it", so much is missing that they should hear. They are lies, therefore cry out mightily against this [false] appearance 2c.

## V. 4. [They set princes, and I must not know

[Instead of: Principes exstiterunt in the Vulgate] better: Principes facti sunt, "have become princes, and I know nothing about it, one king always strangles the other". See in the second book of Kings [Cap. 15, 10. 14. 23. 30.] 6), among five kings none died a bloodless (sicca) death. This refers to the five last kings who inflicted death among themselves. I, GOD, am the King of this people, and they set kings and princes for themselves; "shall I not also know something about it?" 7) - ["They make kings."] Ipsi regnaverunt; better: they have, become kings without me, they have become princes 2c. GOD wanted this people to be ruled by his word, that's why the prophets were given, but this wanted to "set up" a new way, and they anoint themselves and make themselves kings rc. 8) - "Out of their silver and gold.

while the Erlangen edition already has the second verse begin with the last remark of the previous verse. The Weimar edition, on the other hand, has labeled the next remark, which still belongs to the second verse, with "3.

6) Instead of alloZorat (there is no such word) we have assumed attoZat. ^.HsZorisat would not make sense.

6) The Weimar edition erroneously has "so. 10

7) Here follows in the original the addendum to Cap. 7, 12 that we inserted above. Likewise, the addendum to V. 1 of this chapter that we included at the appropriate place. The Weimar edition has relegated both additions to notes, but the Erlangen edition has left them here.

8) This note, which in any case belongs to the text here, has been relegated to the notes by the Weimar edition, as if it were also a supplement to Cap. 7, 12.

1) Vulgate: In Zutturo tun sit tudn quasi aquila super ftomum Domini, pro so etc..

2) These brackets are set by us.

3) The following to "ringet nach Unglück" is inserted in the manuscript as an addendum in verse 4. with the remark: 3am [squiter oa. 8 etc., under the same keyword: Huasi Aquila.

4) This is to be regarded as a remark of the postscript. The Weimar edition has drawn this to v. 1,



they make idols" 2c. [Ut interirent] that is, they seek "that they may perish." 1)

### V. 5. Your calf, Samaria, he rejected.

I believe he calls "the calf of Samaria" the calf at BethAven. Note what is said above about Jezreel, the city of Israel. Samaria was the head of the kingdom, where both estates ^the spiritual and the secular were. I do not believe they raised up a new calf. - "He cast out." He prophesies that the kingdom shall be destroyed: That worship and all Samaria, both the kings and the people, "shall all go to the gallows." It is a diminishing speech (tapinosis) in the word "calf". He does not consider it worthy of the name of God, as if he wanted to say: "It will go to the God like you. The God shall recompense them." - "They must be punished." 2) Emundari, that is, to become innocent, blameless, that is, when will it be that they will be without guilt and offense (Ps. 19, 14.: "And remain innocent [emundabor] of great iniquity"), that they will have a good and undefiled reputation 2c.? I must be angry' and destroy them, because the iniquity will have no end.

### V. 6. the calf (Ipse). 3)

Namely, their God, whom they invented. This God did not make Israel, but Israel made him. He is a creature, not a creator, therefore the creature must perish with the creator. The work of our hands is called an idol [Ps. 115:4]. Everything that we do in that invented and imagined service of God is the work of our hands 2c. Free will makes nothing but idols because it wants to act in divine things. GOD wants to form, not be formed; that is [when GOD forms,] to be born of GOD, but here he says: Israel made this God. - "A workmaster." He interprets himself. With contemptuous words

1) It seems to us that instead of:                      srmrn etc. better: ut intricut would be set as a keyword. - The next following note is in Weimar's still drawn to v. 4.

2) Vulgate: Usaucmmo non potucmrnt crunckari?

3) Neither the Erlangen nor the Weimar editions have recognized this "Ipsc" as a new keyword; therefore, both have added the following interpretation consecutively to the fifth verse.

He calls this presumption 2c. Their actions and their heart he reproves and punishes, namely the trust in that service of God, which they perform. Where the trust is, there is God, where the treasure is, there is the heart 2c. So it is with the cap of the monks, with the fasts 2c. The service of God he calls their God. The gold was their worship, so it is their god. - ["Therefore the calf of Samaria shall be pulverized."] 4) [Instead of:] Quoniam etc: he [Luther] read differently: Quum in araneorum. Hebrew it is called shabab [XXXX]. Schabab "become" 5) like the chips and cuttings of wood, which is refuse, that is, the god of Samaria is Shabab, will become refuse, that is, he will be made into nothing.

### V. 7. for they sow wind 2c. (Quia ventum etc.)

He [Luther] read differently: Quoniam etc. 6) It is a figurative speech. "Still weather" require both sowing and reaping. "They sow wind," "will also reap storm or tempest." It was perhaps a very general saying among the people. So it can be said of our monks proverbially: they sow wind, they will reap thunderstorms; the fruit of their labor is trembling and trembling of conscience. A foolish work, a ruinous reward or fruit: evil they worship, evil they serve GOD, therefore they will receive bad reward, that is, your hope will come to shame, according to which you hope to serve GOD and receive good from GOD 2c., but you will be destroyed. - ["Your seed shall not come up."] Culmus stans, *chama* [XXX], better: The seed. on your stalks (eulmi 8taut68), that is, all you fruit will perish.

4) Vulgate: Huoninra in arÄNSurnm keins crit vitu1ns Lainnrine (for to cobwebs shall the calf of Samaria become). In Luther's Latin translation: läso in krustra ooinmnnstnr vitnlns Lnrrmrine.

5) In the original: better.

6) Here Luther's Latin translation: ^nonium instead of yniu in the Vulgate. It seems to us conspicuous that both in the previous note and here the same words are repeated after the keyword, namely: Huoninin etc. niitor lcZit. We assume that the copyist who prepared the Zwickau manuscript inserted these words in the former place by mistake, and therefore they should be deleted there.

expected. And this can be understood figuratively and without image, and best of all in such a way that the Assyrian king will come and take away all the seeds 2c. This beautiful picture serves for us 2c.

### V. 8. Israel will be eaten up.

That is, the king of Assyria will come and devastate and consume everything 2c. This is a prophetic word, namely, that it will happen. - "As with an unworthy vessel." An unclean vessel, "as with a Bruuzschirb," 1) a vessel which we hold of no honor. According to the Hebrew it is better given by "a vessel of dishonor"; so Paul calls it sim second letter to Timothy [Cap. 2, 20].

### V. 9. Therefore they run up to Assyria.

That is, they have been guided and forced to go out. - "A wild" onager, "wild ass." Among other characteristics, this one is also very well known, that he lives solitary, as Job says, and loves solitude, far from the servitude of men 2c. The wild donkeys are also known for their thirst. He describes the customs of the people 2c. And he says another thing: "The Junker" Ephraim is not "my hereditary donkey", but he wants to be free, he does not want to be oppressed by my law 2c., but since I am rejected and not taken for GOD, so they go lonely, and I leave them without pasture 2c. - ["Ephraim gives to the wooers."] Munera etc., that is, pay, that is, they leave me, they are gods to themselves, they ally themselves with the heathen, "give money enough," and think that they will stand firm and remain 2c. They want to arm themselves with their money. - Sed et cum mercede 2) is not in the text, but so: Even among the heathen 2c. - "Booers," he calls the allies with whom they worshipped the idol. 3)

### V. 10. Now I will gather these same nations over them.

"Will bring them together finely." As many of them join together, I will make "a cake" out of it, "which the Assyrian will eat." - ["They shall grow weary of the burden."] (Quiescent.) The verbum here means to be in need of birth. So it is often in the Psalms [Ps. 29, 9.]: "He arouses the hinds" (conturbat cervas). 4) Likewise Paul, Rom. 8, 22. And they shall be afflicted with the interest and drudgery of princes for a little while longer, namely, until the king of Assyria comes, they shall be afflicted. First they shall drain you with interest, "toiling and estimating, after that" I will also take them away 2c., "life and limb." So it also happens to us.

### V. 11. For Ephraim has made many altars to sin.

Read like this: He is served by the altars for sinning. The more I preach, the more they set up altars. Not only are you setting up altars for sin, but you are also sinning. And so it comes 2c.

### V. 12. If I write to him equally much of the law.

[What the Vulgate offers: Scribam ei multiplices leges meas] also this is dark. It should read like this: Even if I write my law to him more often, that is, if I give my name 5) in writing, as it were, I still do not judge anything, but [my laws] are respected by him as foreign.

### V. 13. That they now sacrifice much 2c.

See the seventh chapter of Jeremiah. "Let me be undone with your sacrifices." You may

4) For Hiphil from ^n, Luther, as can be seen from the meaning he gives, assumed as root word, which is found in the Psalm passage we give and several times. This has caused us to conjicir oe?uas instead of eerras, which the Erlanger äanslesen from the original, and terrus, which the Weimarsche offers.

5) In our template: si äoseriptuua ovaniuna bunr, which seems to us to be completely meaningless. Instead of oranium 6um we have assumed^noruen U26UM. This Conjectur receives great probability by what the following writing offers here: ulluä 86mx ^6r Nomen iliäunt.

1) In the original: "brunschirb". Compare Tischreden, St. Louis Edition, Vol. XXII, 1700, No. 97: "Brunntzschirbel" (chamber pots).

2) With these words v. 10. begins in the Vulgate. Keck 6t belongs to this keyword. The Erlanger and Weimar editions have it at the end of the preceding note.

3) This note should have preceded the previous one.

bring me sacrifices, they may sacrifice meat and eat it, but that does not please the Lord. The LORD has nothing to do with the sacrifices, but is concerned that they hear his voice 2c. - "But he will remember their iniquity," that they turn to Egypt for help, forsaking their God and trusting in an arm of the flesh.

#### V. 14. Israel forgets its Creator.

Thus I read. - "So does Judah" 2c. Thus must be read, not Judas swchich the Vulgate has<sup>aj</sup>. - Delubra, "royal houses," churches 2c. This is how the Hebrew reads: they build treacherous castles 2c. They rely on their own strength to stand 2c. But I will take away both the temple and them, "one with the other".

## The ninth chapter.

"But there we have another." The prophet still remains with the threat of future captivity, taking away all confidence from them. Notice the five kings, Sallum 1) 2c., who killed each other 2c. The prophet turns his attack against the security in which they stood, since they had made a covenant with the king of Assyria and with the king of Egypt 2c. No [pagan] nation (gens) changes its god; see also the prophet Jeremiah [Cap. 2, III. This is also shown by the histories of the Romans. It is godliness alone that is changed; ungodliness is constant. As if he wanted to say: You alone have fornicated against your God, which other nations do not do.

### V. 1. You must not rejoice, Israel, nor boast as the Gentiles do.

Thus I read. - "whore's wages" (mercedem). See above Cap. 2, 12. 2) You hoped for wages. - Dilexisti etc. The Latin and our way of speaking requires: "have liked" 2c. Loving (diligere, amare) is what the Hebrew language calls it 2c. But your hope "will be lacking" because.

### V. 2. Therefore, the threshing floors 2c. shall be for you.

Elsewhere it is said: The yield of the oil tree will deceive you, it will be less

1) In the original and in the Vulgate: Lellum. Compare Cap. 8, 4.  
2) This passage, which is referred to here, offers almost nothing. In contrast, the next scripture gives a detailed interpretation for our passage.

give than was expected; that is it that he says, The winepress shall deceive thee 2c. God will curse your grain; the yield will not be like the hope.

### V. 3. Ephraim must return to Egypt.

Instead of reversus est it is better to say: But Ephraim will dwell 2c. This shall be thy reward, which thou hast hoped for in thy threshingfloors, and in all thy cellars. - "And in Assyria," as if to say, Thither shall it come to pass, that thou shalt not only have no abundance, but all things shall be unclean unto thee.

### V. 4. They cannot make a drink offering to the Lord.

He describes what will happen in the Assyrian captivity. The "drink offering" is actually wine. They will not pour out wine to the Lord, that is, they will not make a drink offering and sacrifice, that is, we will eat unclean things, and there will be no place for the sacrifice, because they are not in the land of the Lord. In a land that is not the Lord's, everything that is pleasing to God, which He has commanded, ceases. He places captivity under their eyes, which is Summa Summarum. - "Their sacrifice" 2c. See in Deut. 5 [Cap. 26, 11. 14.]: it was not permitted for anyone to sacrifice in mourning, the sacrifice demands cheerfulness and joyful eating 2c. It was an unclean sacrifice if done in mourning or for the dead. - "As of the afflicted" because it is immediately unclean because of the mourning and sorrow. The

The Lord hates the sad sacrifices of such people, namely of the afflicted (lugentium is better than eorum). "They may well eat" of that bread, because it will be food for them, but it will not be a pleasing sacrifice to the Lord 2c.

### V. 5: What then will you do in the seasons?

As if to say: Nothing. Moed [XXXX] are certain times of the year, as Pentecost, Easter, Christmas 2c., which are distinguished from the holidays. The moon is the origin and mother of these times. Paul translates it by tempus in the Epistle to the Galatians [Cap. 4, 10. Vulg.] Likewise Gen. 1, 14. on the feast days of the Lord, as Pentecost, Passover 2c.

### V. 6. Egypt 2c.

There they will be, but they will not dare to do any of these things. - Lappa is the thistle, a thorn. - "Their dear idol silver" (desiderabile), that is, the beautiful or precious things prepared from their silver 2c. So much is lacking in it that you could sacrifice and celebrate feasts there 2c.

### V. 7. The time of visitation has come 2c. 1)

"So it [is] said: it will be paid one day" 2c. - Scitote [stultum prophetam]. The Text is dark, the interpreters "even" darker. I interpret it this way, namely: Then you will know. 2) When this time will have come 2c., "you will realize", that is, then the Israelites will realize "what a foolish prophet I have been". And as a watchman 2c. [you will recognize me], that is, you will recognize "that I am a true prophet". 3) It must be read [instead of speculator in the Vulgate] speculatorem, namely, ye shall know. Ye

condemn my prophets, godly and holy men, "must be your fools" because you hate them. The words are spoken by the people to shame against the prophets, as if he wanted to say: Then I too will scoff, then you will see "what a fool I have been" 2c. I do not like what the Jews say here, that they now have false prophets as punishment, against whom Hosea prophesies. - "This fool", namely me, who must be their fool. - "For your iniquity's sake," belongs to the word "fool," not to the verb "recognize" [namely, thus]: for your sin's sake (which I punish) 4) "I must be a fool." - "Prophet" is also an abusive word, it is an ambiguous word. It is used for honor, rarely also for disgrace, as happens now. Thus [they called him] "a madman" or a raging man of the wind, "a man who handles loose theidings." As Virgil 5) says: a windy tongue, so it can also be said: a windy man. Thus what follows [v. 8.]: "a watchman" has 2c. (all in an active way) has a good meaning in Scripture, as Ezek. [Cap. 3, 17.]; Greek *ἐπίσκοπος*, [Latin] *superintendens*, "watchman, overseer." 6)

### V. 8. ropes (Vulg. laqueus).

Laqueum, that is, whom you out of too great hatred consider a snare, that I have been a snare to you in all your ways 2c. Here it speaks of the punishment, not of the guilt. Likewise it must be prophetam, not propheta. - [Vias], namely of the prophet. - Insaniam, or you is called the prophet. - [In domo Dei] ejus, namely of the

4) This is in the margin.

5) Vir. Aesn., liv. XI, v. 390.

6) The Erlangen and the Weimar editions have brought everything preceding from the place where we have inserted the addendum, as interpretation of the eighth verse, and have regarded the word KpsoMatOrsrn as keyword. But it is easy to see that this word is only anticipated there, and that it is the interpretation of the seventh verse. Because we meet the keywords: 8tMturn, ?roxtsr imrcjuitatsna, kropüsta, lusaurü and the saying: that the words are spoken to the shame of the prophets, which all points to the seventh verse. One could start the interpretation of v. 8 with the last sentence, where we have inserted 8.^^.

1) Vulgate: Vsusrunt äiss visitatorüs, vsnrunr dies rstrivutiuois; [sitots Israel stultum proprietuna, iusauuiu virum sxirituulsm, xroptsr ruultituüiusru iiiiHuitatis tuae, st mnUitnäinsin arnsntias.

2) It seems to us that instead of soMossits should be read: soAnossetis. The next following scripture offers iutlllMtis.

3) This sentence is an addendum inserted in the original at the end of this paragraph with: "8uxxls."

People. This is the summa: At the time of your visitation "you will know" who I have been 2c. 1)

### V. 9. they corrupt too deeply (profunde peccaverunt).

Or: So deeply have they corrupted themselves, as if he wanted to say: You have been so stubborn that you have resisted the godless prophet. He was worthy of love, you hated him, he wanted to set you free, you call him a rope 2c. - Gibeah. Note the story in the book of Judges [Cap. 19, 22. ff.] of the Levite's wife who was defiled 2c. This means "to corrupt it deeply", where there is not weakness or error, but where there is pure wickedness. The prophets cite the histories, like Isaiah [Cap. 13, 19.] the Sodoms. The Gibeonites defended their sin 2c. - "Therefore he will remember their iniquity" 2c. "Now He will also come," as if to say, "Look at the example" 2c. GOD allowed [the children of Benjamin to have a very great victory over Israel [Judges 20:21, 25]. Why did he allow it? So that the Gibeonites would become hardened and arrogant and puffed up 2c.

### V. 10. I found Israel in the desert like grapes 2c.

He compares the sons with the fathers, he repeats the old story, as if to say: "Kind does not leave kind, mother Hur daughter Hur, the goat does not leave the garden." The first fruits are most loved because of their rarity; they are called firstlings. The firstfruits, as the best fruits, are to be offered to GOtte. Jacob says to Reuben [Gen. 49:3], You are my first fruit, you are my strength 2c. - ["But afterward they went"] ipsi, namely the fathers. "This was my first people" 2c. See the history in the fourth book of Moses, cap. 25. - Confusionem [disgrace] calls the Scripture one.

1) Because the explanation of this verse is very obscure, we add here the version of the Hallic manuscript: The prophet has become a snare in all his ways, out of hatred in the house of his God. You, he says, have judged that I, the prophet, am a snare because of the hatred you had against him when you were gathered in the house of your God. - Also in the next scripture the interpretation of this passage is clearer.

Idol; the pagans and idolaters [give glory to their idol 2c. We are disgraced before God by the idol, because we disgrace him 2c. "And turned away to the idol" (confusionem) is how I read 2c. Glory is that of which we boast, shame is that by which we become ashamed before God, because we disgrace God.

### V. 11. Therefore the glory of Ephraim must fly away like a bird 2c.

Here he begins to speak of the punishment of barrenness among men, that they do not multiply as before. The glory of Ephraim, which comes from bearing, from carrying, from being with child, has flown away like a bird; so I construe it. Eorum [in the Vulgate] is too much according to the way of the Hebrews. He saith not that all childbearing should cease, but that there should not be much people in his kingdom, because, being scattered in the captivity, they begat children. See the prophecy of Jacob of Ephraim [Gen. 49:22 ff. Cap. 48:19]. The witnessing of offspring shall become little 2c. It stood with this people well with becoming pregnant, with carrying, with bearing. The threats and the promises are to be understood in such a way that they happen only to one part, so also the punishments. It is to be understood according to the figure of the synecdoche: I will also kill the children who have already been raised, and those who have been educated (enutritos); but not all. He always leaves a part: a large part he kills 2c.

### V. 12. Woe to them also.

This is a passage about which there is great dispute. It has some appearance that the incarnation of Christ is indicated, as Lyra says, but I do not know. It is also followed by Burgensis 2) 2c. This seems to me violent (extortum). This is my opinion: I will kill their offspring, they shall not prosper with their children. But also this [shall cause them woe], 3) that I depart from them altogether. I will scatter them in all the other kingdoms, I will not help them.

2) In the manuscript and in the Erlanger: kulAksnis.

3) Supplemented by us from the next following scripture.

stand. I will let them live most wretchedly in the one [remnant], 1) whom I have not killed, and most wretchedly. We see this in the Jews.

### V. 13. Ephraim, as I look at it.

He explains more expansively about the destruction of the offspring. -["Pretty."] Instead of in pulchritudine would be better: in their houses or apartments. "Tyre" was full of people 2c., and had very fertile women who filled the houses. A fruitful woman with her children is called an ornament of the house. See in the 68th Psalm [v. 13.], "And the honor of the house divideth the spoil." Likewise [Ps. 128:3], "A fruitful vine." -Ut vidi, "in his time when I saw it." - Instead of fundata [st should read, "planted." But this glory is reserved for Ephraim to be led away, and for his children to be brought forth to the death-beater.

### V. 14. Lord, give them!

He makes the resolution with this loss of glory. - "Dry up" 2) is dry. That is, it will not be in the dominion.

### V. 15. All their wickedness 2c.

"All their iniquity is in Galgal" [Gilgal]. This place they chose for Samuel's sake 2c., 1) In so, to this we have added from the following scripture resiauo.

2) The kro before urentia seems too much for us.

as said above. There is all their wickedness for the sake of which he hates them. Therefore he says: "For the sake of their evil nature" 2c. - "And no longer show love" 2c. He will love them no more for eternity. "It is finished with him, is gone," there is no more hope that this kingdom will flourish again. John uses this figure of speech in Lucas, Cap. 3, 9: "The axe is already laid to the root of the trees" 2c.

### V. 16. No fruit.

That is, the kingdom shall no longer come into the same state and rule as before; tyrants shall be the princes 2c. - "The dear fruit" (amantissima,) that is, the children in whom great hope will be placed 2c. If they also once get a good man, on whom they put the hope that he will restore the kingdom, it will not happen, I will kill him 2c.

### V.17. And must go astray among the Gentiles.

In nationibus, "among the Gentiles," that is, the Assyrians, need not have a certain residence, as it now goes 2c.

This whole ninth chapter presents the captivity itself as far as the persons themselves are concerned; they will have less offspring 2c.

## The tenth chapter.

The meaning is dark, not the words; "strange prophet!" He still seems to talk about the captivity 2c. Although there are people who seem to live differently, and pretend some repentance, but in a fictitious way 2c., they do not strive with right zeal to mend their ways 2c., as now the Roman bishop. If a Thor wants to avoid the errors, he runs into the opposite ones.

### V. 1. Israel is a devastated vine.

Instead of frondosa [in the Vulgate], the Hebrew is "a desolate one." But I would like

like that frondosa, [a leafy] would remain, and it must not be understood according to the opposite sense (per antiphrasin) 2c. "Leafy," that is, spread wide, and become numerous in the land, as if to say: The vine is "glorious" but useless, and displeases GOtte. As far as it is spread, so far it has a [ungodly] people 2c. - "As much (secundum multitudinem) fruit he had." Jeremiah [Cap. 2, 28.] says, "As many a city" (secundum numerum civitatum). So it is said above [Cap. 9, 7.], "For thy great iniquity's sake" 2c. (propter multitudinem etc.).

This they did, that by the multiplied service they "wished to counsel the cause." - ["Where the land was best."] Übertatem, that is, goodness [of the land]. "Where the land was good, there they made a Pfaffengrnbe." Well-supplied [idol] pillars is Hebrew for "well-supplied, as now." "Where the best lard pit, there [are^ pens, monasteries."

### V. 2. Now she will find her guilt (interibunt etc. ).

Now they will have a guilt on them, they will be criminal and will be seized in their wickedness. The word means to be guilty. - Instead of ipse, I would read hoc [this], namely, that which is said [that their heart is divided, and now their guilt will find them]. Ipse can also be, "the HErr." Both are good. 1) - Simulacra, that is, altars. This is translated [in the Vulgate]: He will destroy their idols (simulacra).

### V. 3. then they must say (dicent). 2)

Better is: dicunt. "To us is even", as if we had no king. See the beautiful appearance, as if it were the service of the right GOt. In the idols they worshipped the right GOt, as in Jerusalem. In the time of the last king [Hosea] this chapter is written; under the last kings (sub quibus) prophesied [the prophet] Hosea.

### V. 4. They swore in vain (Loquimini verba visionis inutilis).

In Hebrew it says [instead of verba visionis inutilis in the Vulgate]: words of a vain oath, as if he wanted to say: "Go, now you are devout holy people", as if he wanted to say: It is all in vain, they are words of a vain oath, because you still continue in your vain works 2c. You do not take hold of the faith; you rely on

your powers. - f "And made a covenant." [Instead of ferietis in the Vulgate] better: ferite. - Amaritudo is lei, "gall." - Cum mendacio 3) is too much. - It is a mere metaphor by an image: "Nothing will grow for you from this"; you sow a false covenant and a void oath, but "heartache" will grow for you wherever you will be.

### V. 5. The inhabitants of Samaria take care of the calves (vaccas).

He lays himself out. The Lyra opinion pleases me here: For the calves to BethAven fear the inhabitants to Samaria. This is how it should be read. - Instead of: Et aeditui [ejus super eum exsultaverunt in gloria ejus so: "Over whom his camarim [idolatrours apostles] used to rejoice because of his glory." This is the opinion: let us pray to the God in BethAven that only the calves may remain. The people of Samaria feared greatly that the calf (vitulus) [1 Kings 12:29.] might be taken away, because they hear that the calves also are to be taken away from (a) Samaria. It is in every way quite similar to what we said of the Turks when they made "horse stables" out of the churches 2c. But meanwhile 2c. Contemptuously and to disgrace he calls them cows or "young cows" (vitulos). "Ah HErrgott, also we want to be pious," because the king cannot help [v. 3.]. "The Camarim" (aeditui) were clergymen, monks, who led a more devout and austere life before others in the worship of God 2c., "the Ausbund" 2c., "observancers" ordained to conduct the worship of God. He does not consider them worthy of the name of a priest, as we say: "Barefoot, Augustinian, Pauline, Observant".

### V. 6. Yes, the calf is brought into Assyria. (Siquidem et ipse etc.).

Ipse, namely the calf of Samaria. [Instead of: munus regi ultori in the Vulgate] better: "As a gift to the king at Jareb" (Garid), that is, even the calf will be taken away to Assyria as a gift to the king.

3) These words are not found in our Vulgate.

4) Weimarsche: 6xa1tar6 instead of: 6xultar6. A printing error.

1) The Zwickau manuscript offers here only: kro ipse üoa, soll, czuod äietuin 68t. The Weimar edition has added the Hall manuscript and thus supplemented: ?ro ipse 6M/wo , "eil. Huod divisnm 68t cor 6orum, utrun^ue donum. Ip86 86Ü. dominu8. We took the last ip86 again as a cue and put utrun^uS Uonuna last.

2) vionet is missing in the manuscript.

to Jareb. They feared for their cows or calves that they would be taken to Assyria 2c. - "So Ephraim must be put to shame" (confusio). "With his nobility" [should be hotter] instead of: in voluntate sua. It denotes the doctrines and the counsels by which they seduce to their presumption. "It must [Israe] go shamefully," 1) namely, after it has seen that its presumption has availed it nothing.

### V. 7: For the king of Samaria is gone (transire etc.).

That is, everything will be made desolate. For things that are brought to ruin and destroyed, the Hebrews use dum [XXX] or damah [XXX], which the interpreter has translated here: transire fecit. So it is better: their king in Samaria is silent; or: he has ceased; or: he has been made nothing, so that one does not realize that he has been here. - Nothing is easier than the "foam on the water", a water bubble 2c. [It soon happened about Samaria" as about a bubble on the water. 2)

### V. 8. the high places of Aden are destroyed (Et disperdentur etc.).

Instead of: disperdentur it would be better to read: vastabuntur or: they will be destroyed. - "The heights" were like with us the "pens". They put the altars on some hill; these were called "heights". Pens (fundationes). Instead of idoli [n the Vulgate] would be better of iniquity ["aven" in our Bible], that is, of ungodly worship, which does not comfort, but more grieves 2c. - "Sin" add: "which is" (quid est). 3) - "And shall say, Ye mountains" 2c.

1) Instead of oonkunäsatur it is probably better to read oonkunästur with the Vulgate.

2) The words: super kaeieru a^uae are marked as a new keyword both in the Erlangen edition and in the Weimar edition, but they belong to the previous one. Since the same words are also found in the Vulgate, ruslius cannot refer to them. Rather, the keyword vispräsatur, with which the 8th verse begins, is missing before it ruslius. Here, and not only in Lxoslsa, the verse number "8th" should have been placed.

3) In our Bible, "that Israel might sin." In the Vulgate only: pscaaturu Israel. From this it is clear that instead of yuiä it must be read: ^uoä.

Christ mentions this in the gospel [Luc. 23, 30]. This has been a common word among the Jews. It is a common saying applied to any future captivity or desolation. We apply it to the future judgment, Christ to the last Jewish captivity, Hosea to the Assyrian captivity.

### V. 9. Israel, you have sinned since the time of Gibeah.

Here he [Luther] changed the text. 4) - It is another beginning with which the prophet attacks this people to admonish them that they should bring forth better fruit, as if he should say, "What shall it do? it is an old mischievousness" 2c. Of the sin of Gibeah is said above [Cap. 9, 9.]. Here [Judges 17:6] is the first place where it is described that "every man did that which seemed right to him". The city of Dan is where the first idol is made. See about Micah [Judges 17:1 ff] 2c. This sin originated in the mountain of Ephraim, after that it spread to the tribe of Dan, as if the prophet wanted to say here: "It is an old sin, we have practiced it for a long time" 2c. It is an old leprosy, "there it stands, cannot go away" 2c. They stand in thy way of sinners, Ps. 1, 1. [Vulg.] - ["So against (super) the wicked men happened."] Instead of super is propter [to read]. - "It shall not seize them of the strife at Gibeah."

This I take (lego) to mean that it is spoken imitatively, per mimesin, as if to say, "It will not be true that [it] shall go to us" as to Gibeah 2c. "Should GOD punish people like this?" 2c. We have made a covenant; in Isaiah [Cap. 8, 12.] One shall not cry over them, says Micah [Cap. 2, 6.]. But the prophets say, Calamity will come. They say, No, no! Or it can ["it shall not take hold of them"] also be taken as a statement (indicative), as if he wanted to say: Not like the children of Benjamin I will take hold of them, but "I will punish them baß 5)", but.

4) This will again have to be seen as a remark of the scribe. For instead of the third person in the Vulgate (pscoavit), Luther has the second (peooasti) in his Latin translation.

5) In our template: "boß".



**V. 10. According to my desire,**

"Not as they will" 2c. "I will cool my mew on them", I will not punish them, as at that time 2c. -By the "two sins" he understands the two calves and the two idols 2c.

**V. 11. Ephraim is a calf 2c.**

This is a dark place. "My Ephraim is a calf", which likes to be on the threshing floor and to thresh. All their preoccupation is to seek their own, "eating and drinking"; it (Ephraim's is accustomed (docta) to seek its own. The first sin is that they deceive the people by false teaching, the second is that they are intent on the belly 2c. After the belly is well supplied, the rest follows, because the soul is dead and not well nourished (saginata) by the word. The opposite (rursum) is done by godliness; it does not let the soul suffer hunger, however the body may be supplied 2c. In the godless life there is a very arduous work, but still this godless people does it gladly 2c. because they are used to it. As if to say: No calf "can be urged" to love threshing, only that calf, Ephraim, does, namely, so that it may have "to eat and drink" 2c. -"About the beauty of its neck" [Vulg.] or about its good (bonum) neck. A "strong ox" has a hard neck, that is, "I will pass over his fair neck," "will make him weary," I will bring them from this arduousness of the ungodly being into another. - "I will ride Ephraim," as a rider on a horse or chariot, that is, I will bring Assyrian captivity upon him 2c. - "Judah shall plow." After the kingdom of Israel is removed, there will be nothing in the land but Judah 2c.

**V. 12. Therefore sow righteousness to yourselves.**

There follows an exhortation that they should counsel well with righteousness and truth: "Sow righteousness and reap love," that is, you will obtain mercy 2c. So Paul says [2 Cor. 9, 6. Gal. 6, 7.] 2c.: "As one works (inherits), so shall he have reward," as if to say, Do penance. - In ore misericordiae, 1) that is, according to mercy.

1) In the manuscript and in the two prints: In ors via" i. 6. juxt viani. We keep vias and viani

time. I take it thus: therefore sow according to the measure (pro) of righteousness, and reap according to the measure of mercy; "do well, and it shall be well with you again." - "Till he come." This he [Luther] referred to Christ 2c. 2) So Paul says [1 Thess. 5, 23.]: "To the future of our Lord Jesus Christ"; "and wait for the appearing of the great God" 3) [Tit. 2, 13.] 2c. Likewise [Luc. 12, 36.]: "Seidel like unto men that wait for the coming of their Lord." This title is not given to any prophet; no one has publicly taught righteousness but Christ alone 2c.

**V. 13. for you plant evil 2c. 5)**

He who does a good work to receive something from God (and not freely, for nothing) plows evil, reaps iniquity and eats the bread of lies.

**V. 14: Because you trust in your nature 2c. 6)**

See after in the prophet Jeremiah Cap. 2, 33. 35. - "As Salman transgressed" 2c. "[Abersmal] a difficult text." [Instead of: Sicut vastatus est Salmana a domo ejus, qui judicavit Baal in die proelii] I read thus: as a peaceable is disturbed in the house of ambush at the time of war, that is, as it happens to him who dwells in peace in his house, and suddenly the enemy bursts in and kills all, mother and daughters 2c. But I rather believe that he touches here a history which is not written, because Arbeel, Salman are proper names 2c. So the writing Luc. 13 touches at the beginning [V. 1. 4.] with few words histories which are not written 2c. Just as it happened in this history, he says, the Israelites shall be disturbed.

for an oversight on the part of the copyist, and have therefore assumed missricorâias and inissrioôrûiam according to the Vulgate, which may have been abridged in the original.

2) Probably again a remark of the rewriter.

3) Instead of: älsI in our template, Dsi must be read.

4) Instead of 68tis in our template, read either [sts or sitis.

5) This keyword is missing in the Weimar edition, and the interpretation of this verse is drawn without new verse number and other distinction to v. 12.

6) This first part of v. 14 is drawn to v. 13 in the Vulgate.

# The eleventh chapter.

Cap. 10, 15 [That the king of Israel should go down early in the morning] 1)

Instead of in mane or sicut mans., it should rather read [in] aurora.

This is the opinion of this chapter, that the idolatry of this people is an ingrained evil. They are called transgressors from their mother's womb 2) 2c., says Isaiah [Cap. 48, 8]. "It has clung to them from their mother's womb" that they are evil, "never let go of your naughtiness" 2c. So says Stephen in the book of Acts [Cap. 7, 51. ff].

"In the dawn the king of Israel is taken away," or: the king has ceased in the dawn, that is, suddenly 2c. That is, I have made this people glorious, so that all nations marvel at this kingdom. This is an advancement of the benefits received and given in the execution from Egypt, and a reminder; namely, from the beginning:

## V. 1. Since Israel was young,

I have loved them very much, always done them good. My love has preceded them 2c. Wherever they were called, there they went; me they should have followed, but when a new teacher arose, then they followed that 2c. "For forty years he 3) [God] tolerated their ways," says Paul in the Acts of the Apostles [Cap. 13, 18.].

## V. 4. I made them draw a human yoke (In funibus hominum [traham eos] etc. ),

That is, I will catch them with benefits 2c. by which men are caught. - "And walk in cords of love," that is, in a gentle yoke. Thus Christ says [Matth. 11, 30.]: "My yoke is gentle and

my burden is light." 4) Even this yoke did not please them, rather they sought other gods 2c. - "I helped them bear the yoke on their neck," that is, I made light the yoke that weighed down their neck 2c., that is, always I delivered them from the yoke they endured 2c. - Instead of ut vesceretur is better: that I gave them food.

## V. 5: That he should not return to Egypt (Non revertetur).

Again a threat: 5) So I have done to them 2c., therefore they shall not return to Egypt 2c. He [Luther] has read of revertetur. 6) This not returning to Egypt means that the Lord wants to subjugate this people to the king of Assyria, and that the help of Egypt will not help them 2c.

## V. 6. Therefore the sword shall come upon their cities (Cepit). 7)

The king of Assyria took many cities, especially the tribe of Naphtali. - Instead of electos [in the Vulgate], the Hebrew says: "bar". It is the way of the Hebrew language to call the princes bars, mountains, strongholds, walls. - "And devour, for the sake of their nobility." That is, they will fall in their raths, that is, for the sake of their raths 2c. The counsels were very pernicious (pessima) to the counsels.

## V. 7. My people are tired of turning to me. 8)

This is what you must understand about the spiritual return. It began through Christ when the gospel was sent to the whole world.

4) In the original, the predicates are mixed up.

5) Erlanger eominatio; Weimarsche: eovarinutio. The latter is probably a misprint.

6) A remark of the rewriter. - In Luther's Latin translation, ne revkrtersutur is written.

7) Our Vulgate offers: Oeopit.

8) Vulgate: Lt xoxulus rn6U8 pevæedit aã rsütinm rntzum; fuZurri antern inaxonetur eis simul, Huock non auksretur.

1) In the Vulgate, this text is drawn to the first verse of the eleventh chapter, and it is so interwoven with it in the interpretation that we had to leave it there.

2) Instead of korraati, which provides our template, the Vulgate will read voeati.

3) Instead of toleravi, read toleravit. Vulgate: snstinuit.

That is, they will be in abeyance, they will be stalled until I return 2c. - Jugum autem. This is a very dark passage. It speaks of a bodily burden from which the people will never be freed.

### V. 8. What shall I make of you, Ephraim? 2c.

As if to say, I will not protect and liberate you. "What shall I make of you?" "How will I make you?" 2c. In Jeremiah [Cap. 49, 18.] 1) it is said of Sodom [and her neighbors] that not even one hand shall remain, so "that nothing can be carried away," 2) that is, this kingdom shall be destroyed at the same time. - ["But my heart is of another mind."] Conversum, that is, changed. He promises a particularly great mercy. It grieved the Lord according to his great mercy. "When he hath made it too much," it is said: it repenteth him 2c., as if he would say, It repenteth me that the people are thus afflicted.

### V. 9. that I will not do according to my fierce anger 2c.

I don't want to exert all the violence of my anger. - "And not a man." In Hebrew, "a man." As if to say: I strike and heal; a man wants to eradicate everything completely (totum), I do not. A glorious promise of the mercy of GOD: I want the name of mercy to remain inviolate, and to take refuge in me. Satan wants no Christian to remain. In the midst of death He promises mercy. If I press thee, thou shalt take refuge in me, "abide here!" Nature wants to flee when it is pressed by God. "To me, to me!" In tribulation. [Compare above 3] Cap. 6, 1.: "When it is evil to them" 2c. - "And I am the Holy One," for He makes holy and righteous. - Note: To enter among men (ingredi)

1) In the Weimar edition, in the margin: "Jer. 23, 14.", but we think that the passage we have referred to is more appropriate.

2s In the original: "davon kan tragen"; transposed by us for easier understanding.

3) One of the two supra in the original is to be deleted. Here the punctuation in our original is poor. Both the Erlanger and the Weimarsche offer: "In tridulations, suprn in tridultione etc. supra 6."

and to go out means to have one's being there. - "But I will not come into the city" (ingrediar), that is, I will not have my being in cities 2c. He describes the nature and consecration of his future kingdom in a few words: it will not be a fleshly kingdom, but a spiritual one, free in spirit; it will not have cities 2c. "The kingdom of God does not stand in outward appearances" [Luc. 17, 20. f.].

### V. 10. And he will roar like a lion.

That is, they will follow the Lord who will make his voice sound like the roar of a lion. Thus it is said in Amos [Cap. 1, 2.]: "The Lord will roar out of Zion" 2c., that is, the gospel will be preached as with the great roar of a lion and with a great voice 2c. This is the lion of the tribe of Judah, which shall roar for his young and elect against the enemies and ungodly 2c. - "And when he shall roar, they that are toward the west shall be afraid." That is, they will flee. This is such a flight as happens in the camps when there is a tumult, "army flight." The word means both fright and flight. Filii maris [the children of the sea --- "so are toward evening"]; so: fortitudo maris, that is, a very strong wind that is always at the sea. It means the sea which the Jews call the evening [west], that is, the peoples who dwell on the midland sea will not resist but will obey it.

### V. 11. [And those in Egypt will also be terrified (avolabunt), like a bird.]

Avolabunt and "they will be terrified" is the same verb [in Hebrew] they will flee to the LORD who strikes them. Not only the Jews, but those who are toward evening (filii maris), the Assyrians, the Egyptians will follow the LORD at his roar 2c. "This is of the sayings of one," which Paul adduced in the first chapter of the Epistle to the Romans [v. 16. - "And I will set them in their houses," that is, I will gather them into the church, into the many mansions that are in my Father's house. And he promises them gifts 2c. This is the summa of the preached gospel 2c.

# The twelfth chapter.

Here is a new sermon: 1)

## V. 1. In Ephraim lies are everywhere against me.

2)

Hosea prophesied not only in one year. Here he challenges Ephraim to zeal by comparing it to the tribe of Judah 2c. "Fie, be ashamed of yourselves! Look at them, they are pious people." It is a Hebrew idiom [in the Vulgate], "It has surrounded me in lies," that is, in a lying way 2c. [In dolo] 3) that is, in a treacherous way. Thus in sapientia, that is, wisely; in intellectu, that is, wisely; in fortitudine, that is, vigorously. Circumdare means "you go about in the city," not around the walls, but everywhere, "now and then in the city." The wicked go about everywhere 2c. "When wicked boys," who are without spirit, "come into the spiritual regiment, they go about desolately in it." - *Juda autem adhuc dominatur cum Deo et cum sanctis fidelibus*, that is, with holy things. That's how I read it. That is, it rules by GOD, that is, Judah rules by the word of GOD and leads the people. He looks to the times of Hezekiah; above he charged [Cap. 5, 5. 10.] --- *Cum sanctis*, that is, the Levitical estate and all things stand well in Judah. But I like what Lyra says, *Cum sanctis*, that is, GOTte. The Godhead in Hebrew is often denoted by a word in the plural. Thus in Joshua [Cap. 24, 19. in Hebrew] it is said: *cum Deo sancti*, so in the prophets [Jer. 10, 10. Dan. 6, 26.] *viventium* 2c. *Cum sanctis fideli* [with the faithful of God, that is, whom they believed.

## V. 2. But Ephraim feeds on the wind and runs after the east wind.

[Instead of *aestum* in the Vulgate it should read:] 4) *eurum*, that is, *vulturnum*, *subsolanum* ["east wind"]; a special name instead of a general one. By "wind" he understands void pretensions. The apostle says [1 Cor. 9:26.], "sweep into the air," 2c., as if to say, Ephraim undertakes many things, but it is all void. "Grazing himself from the wind" is: mowing himself down with useless things (*inaniter*), so that the harm falls on him who labors 2c. - "Runs after" is: lays on with too much zeal. - "And makes daily" 2c. He lays himself out. - ["They make a covenant with Assyria" 2c.] 5) That is, they seek to fortify the kingdom 6) by a covenant with the Egyptians. Me they leave and deal in deceitful things; all is void. - *Mendacium* is not to be referred to worship, but to the void being. - "Balsam" (*oleum*), that is, gifts. As the main gift he mentions wine and oil; these are the most distinguished products of that land.

## V. 3. [Therefore the Lord will lead the cause of Judah.

Judah rules with the holy, faithful God (*cum Deo sanctis fideli*), therefore the Lord establishes justice for Judah, "leads Judah out in his cause". This he did against king Sanherib. 7) - "And afflict Jacob according to his nature." "These he will punish with punishment." - "According to his nature" 2c. That is, ungodly they have been, and ungodly they will destroy.

1) In the Zwickau manuscript there is a gap here, which was added from the Hall manuscript. - The first verse of the 12th chapter is in the Vulgate and therefore also in our original the last verse of the 11th chapter. But we have followed the counting of our Bible. - In v. 1. and v. 2. [Cap. 11, 12. and Cap. 12,1,] no verse numbers are set in the Weimar.

2) Vulg.: *Oircurnckeckit ras in neZation* "DpUrain tzt in dolo "Zornns Israel: *ʾnāas andern testis aeseenckit euin Oeo et enrn sanetis tidelis.*

3) Added by us.

4) Supplemented by us according to the Hall manuscript.

5) Inserted by us.

6) Instead of *stutuunt* Maurers, which seems to us to be a scribal error, we have assumed *statuers quaerunt*.

7) This section is drawn to the preceding verse in the Weimar. The Erlanger has the verse number here in the correct place.

**V. 4. Yes (, they say), he has undercut his brother in the mother's life and fought with God with all his strength (In utero - directus est).**

He fought with God. Here the text sin the Vulgate] is corrupted: Et in fortitudine sua directus est cum angelo. 1)

**V. 5. He fought with the angel and won.**

The history is known from the first book of Moses [Cap. 32, 24. ff.]. In fact, Jacob fought this hard and sublime battle against God. 2) The conscience feels the power of sin and at the same time the power of divine wrath, which is unbearable. Jacob was then in agony (agonia) because the Lord wanted to kill him 2c. There one sees that not Satan or a creature fights, but God 2c. From the sword the conscience passes over to the divine wrath, when he "holds the spear before the mouth". Before Jacob was born, he was a victor, but one who had defeated a man; since he lived and was born, he defeated GOD and the angel 2c. - "For he wept and besought him" 2c., saying [Gen. 32:26.], "I will not leave thee, thou bleesest me." Twice he found him at Bethel, as is evident from the first book of Moses.

**V. 6. Lord is his name (Memoriale).**

Memorials is called what we call "names" or honor. This is the history, but what is the opinion and context of the text? The prophets, when preaching, are in the habit of inculcating what has happened in the past, from which they derive consolations or punishments for the present. As if to say, Ephraim is now all around me with his lies, and the LORD will repay him as he deserves, whereas they should look to this one and worship the GOD whom their fathers worshipped 2c., or whom the father [Jacob] worshipped 2c. If you are in

1) We have inserted these Latin words from the keyword here. Because we think that the words: Lt luotudutur cmm anMlo et invaluut belong to the following verse, and form the next keyword, but are not (according to Luther's opinion) a corrupted text, to which the Weimar edition stamps it by the superior colon.

2) Compare Luther's great interpretation of the first book of Moses. St. Louis edition, vol. II, 775, tz 128 ff.

Bethel, if you want to worship God properly, do what your father did. What has he done? [V. 4. "He did in the womb" 2c. This was God's choice (electio), God worked in him. It is nothing for you to boast in your own chosen worship. If you want to be true children of Jacob (Jacobitae), do what Jacob did 2c. You do not go under, but you will go under. Likewise, he struggled with GOD, which is an example of a very great faith, but you do not cling to the promises of GOD as he did. "Of all your strength" [v. 4.]. The context of the text shows that it was not his strength but divine strength that was given to him by GOD. With this strength [which is given to us by GOD] we overcome GOD when He is angry, since it is our strength. Our own strength 3) is as it were a straw, God's anger is unbearable: how much less can anyone fight against God? 2c. Third, in Bethel they worship GOD, that is certain. But how? What happened before in Bethel? "The LORD has spoken" 2c. His word should have been looked at, he demands faith in his word; not the place, not the time he looks at 2c.

**V. 7. Turn therefore to your God, keep mercy and justice 2c.**

He applies and interprets the history. You will convert if you will keep mercy and justice and hope in God, not take refuge in Egypt 2c. You are nothing but liars if you forsake GOD and seek other worship 2c. - "Mercy" is called the "benefit" which we receive from GOD, or which we show to our neighbor. - "Right" is the custom and habit [Ex. 21, 9.]: "According to the right of the daughters" (secundum iudicium); 4) in the 5th book of Moses [Cap. 12, 1. 27, 10.]: To keep the rights carefully. Likewise, the office of governing and administering justice. In the first Psalm [v. 4.] it is said that the wicked do not live in any

3) Here, either kortituão nostra must be repeated, which we have done, based on the relation of the Hallic manuscript, or a period must be placed before ourn and 68t deleted with the preceding comma.

4) Vulgate: jnxtu morem.

They will not be kings and regents 2c. Similarly, the exercise of judgment 2c. or law (juris) is also called this. That is, thou shalt be charitable and make all thy goods common to all; likewise think evil of no man, condemn that which is condemnable, and approve that which must be approved 2c. "To come right up to one's neighbor." It is not necessary for you to bring balm to Egypt, but trust in Him 2c.

### V. 8. who the merchant 2c. (Chanaan etc. )

Chanaan, actually means "a merchant" in Hebrew. In Proverbs Cap. 31, 24. it says: Chananaeo, which means "to the merchant". You are like a merchant 2c. So I construe: But you are a merchant in whose hand is a false scales, and love deceit or injustice, so that it is a likeness, not that Ephraim was such a merchant, for he speaks of faith. Therefore, one must understand it from the false teaching that deceives and corrupts souls and turns them away from God.

### V. 9. I have enough (inveni idolum mihi). 1)

The Hebrew word means soon power (dolorem), 2) soon strength and power, as in Jacob's blessing to Reuben. Therefore, it is not an idol here. It means "full of" grain, wine, oil 2c. When they served the true GOtte, they were poor, lowly, but when they were in ungodly, they became rich. This is how it is with the priests nowadays. The ungodly teachings make both the teachers and the people rich; this is what Satan does. Although also God sometimes withdraws the food in order to strengthen the faith 2c. But these people do not want to hope, they want to "be sure to have enough".

### V. 10: How to care for the season.

These feasts were instituted for preaching, that the people might hear the law. He looks to the future of Christ. As we have the last day always before our eyes as present, so the

1) Here neither the Erlangen nor the Weimar edition has a keyword or a verse number, but the following interpretation is drawn to the preceding verse.

2) This is how Luther translated the word eolorein in Gen. 49, 3.

Prophets the incarnation of Christ. That means: There will be a time that you will come together again and hear what you used to hear at the feast time, namely the word of God.

### V. 11. And speak to the prophets (Et locutus sum).

I want to take everything in the future tense: I will speak 2c. - "It is I who give so much prophecy" 2c. I will preach another sermon than you have heard before; with another you will go to Assyria. I will spread my word and teach it myself, as it is written in Joel Cap. 3, 1. and Is. 54, 13. 3): "They will all be taught by God." - He looks to the future Christ. - "Through the prophets." That is, whoever will then hear the prophet will hear Me. The prophets will be like Me, and I will be like you; they will speak as gods, and I will speak in them as a man. The prophecy is about the spirit that will be given through Christ in the future.

### V. 12. In Gilead it is idolatry 2c.

We must get used to the heart movements and ways of speaking of the prophets. In preaching, they refer everything to the future Christ 2c. It does not seem well connected, one must look at their heart position. He remains in exhorting and sannouncing] the plague of the people 2c. "In Gilead." He seems to touch on a history which is not written. It seems as if Gilead and Gilgal compared themselves with each other, as the "Observancers" and the Franciscans do; in the great name one wants to have the preference before the other. Gilead is a region on the other side of the Jordan, Gilgal on the other side of the Jordan, as if to say: "You are as pious as in Gilead, [they] stink before you." The interpreter translates [in the Vulgate] by "idol," but it is godless; "if one is pious, they are all pious. If those in Gilead are godless, you in Gilgal are useless people (vani), that you sacrifice oxen without number 2c. - Etiam altaria, add erunt. Your altars, of which you boast in Gilead, will be like the furrows of the field, "pounded."

3) In the original: In here. 31.

**V. 13. Jacob had to flee.**

He gives another example. Instead of in uxore it should read: because of a woman or for a woman. In propheta [v. 14] should read: through a prophet. This also seems to be out of context. Again, he contrasts these ungodly sons with the example of their father. Instead of servivit, san of the second passage] servavit is to be read, namely: he tended the cattle, or he kept the covenant and contract [with Laban], as if he wanted to say: This good father could serve the people in Syria, those "Junkers" cannot serve me. That one could and did, since he was in exile and served his god; these, who have all things in abundance and have their residence in a fat kingdom, are degenerate children 2c. They do not serve me, but leave me 2c., and because they do so, they provoke me by their disobedience (amaritudinibus).

**V. 15. But now Ephraim angers him through their idols. 1)**

"Bitterness" is what the Hebrews call disobedience, rebelliousness. Their intent is nothing but to provoke the Lord, that is, to provoke. Therefore, "their blood" or "calamity will come upon their heads." Thus David says in the 2nd book of Samuel [Cap. 3, 28. f.]: Let justice come upon you who have earned it; I am innocent. That is, they shall bear this burden; their guilt is declared, "The shame shall come upon them, and mockery with it." Their sins brought the blood upon them. "The reproach," by which Ephraim reproaches me; it reproaches me with its idols. Shame will come upon them.

1) Vulg.: irroundinm nie xrovoovait Lpüraiw in annritudinibus suis sto.

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## The thirteenth chapter.

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Again, a new sermon begins. These sermons have been preached in different years and lines, as if he wanted to say: "But a new pebble 2) is coming. All their worship is punished by the prophets. Always new services they set up, as we altars and churches 2c. "But now" 3) they make still more. "To silver," as if to say, "Are fine saints." From their silver they make a god. With disparagement and contempt he says: Of your silver and your gold.

**V. 1. Since Ephraim taught terribly, he was exalted in Israel 2c. (Cum loqueretur Ephraim horrorem, sublatus est ipse in Israhel). 4)**

2) In the original: "boße" - small farce, Schwank, Narrentheiding (Dietz, Wörterbuch zu Luthers Schriften).

3) Already here, in our original, the verse number "2." is written, but we think that this still belongs to the introduction up to where we have put "V. 1. This is also how the Hall manuscript has put it.

4) Vulgate: LpUrniru, üorror invasit Israel etc.

I think that horror is to be referred to the word "teach", as if he wanted to say: "Ephraim has gone on long enough with his preaching" 2c. Similarly, in "Baal" "set up a special service" 2c. - 5) I believe that he is talking about spiritual death. It is a brief summary and repetition of past evils, as we say: hitherto this and that has happened; now another is added 2c. Terrible things are said and done 2c.

**V. 2. as they can devise, namely idols (quasi etc.). 6)**

5) Inserted by us.

6) Vulgate: Huasi simütudinem idolorum; in Hebrew 0'2?H 0N2r12. Luther's later translation given above is correct. But here Luther takes 2'2^ idols, which is found in our place, for identical/with 0'2], sour work, which is used Ps. 127, 2. - What we have inserted is according to the Hall manuscript.

[Instead of:] Quasi etc. [Read:] who labor an image that is like them [namely, the idols]. In Hebrew it is: to work with difficulty, as Ps. 127, 2. [Vulg. 1: "You who eat a laborious bread" (panemdolorum). Instead of "idols" the Hebrew says: sour work, aven, actually dolor, toil, they have turned only from idols and the godless being. For idols bring toil 2c., arduousness, because the ungodly have no peace. "They that labor," toil with the miserable preoccupation which is directed to idols. He means the laborious makers of idols 2c. - "Nor do they preach of the same," 1) namely, of images, with divinations, with shtetls. - Instead of adorantes [in the Vulgate] is [in the Hebrew] kiss, as Ps. 2, 12.; likewise Job [Cap. 31, 27. 1 and in the [first] Buechner Kings [Cap. 19, 18^: "All knees that have not bowed to Baal, and all mouths that have not kissed him." The kiss is a sign of worship; he [the prophet] signifies the manner and custom of worship. - "He shall sacrifice men." Before they sacrificed calves, now they sacrifice men. "This is a new thing," they sacrificed children. "Out of a defiance" says the prophet, "men," though they are children 2c. This is horrible to hear; this is an abomination, what is said here.

### V. 3. These will have the morning cloud 2c.

We have had these words above [Cap. 6, 4.] Erunt, that is, they will pass like "a morning cloud" that "eats away" the sun. So will your worship be, and your security, and your boasting. He describes the comfort they will have from this worship, but it will quickly pass and be changed. - Sicut pulvis, that is, "like the chaff," as Ps. 1:4. In Hebrew it is the husk. A beautiful simile.- Fumario, "smoke hole." The smoke must go where the wind drives it 2c, just as the chaff from the grain 2c.

### V. 4. But I am the Lord.

This is what the prophet cites to lead the people to the right worship of the one God.

1) Here the keyword is missing in the manuscript and in the Erlanger.

to bring back: "Here, here!" 2c. A complete condemnation of all worship that GOD has not instituted. There is no salvation apart from me.

### V. 5. In the desert. 2)

I have preserved you and can still preserve you; but "it helps nothing" 2c.

### V. 6. But because they are pastured.

"They have abundance." As they have abundance of goods, so they enjoy them. Therefore they are senseless and hopeful against me and the prophets whom I send. And thus God is despised, who wants to be worshipped by faith and in fear 2c. - 3) "Having been filled and having enough, their hearts are lifted up." They are subject to do everything that comes into their heart 2c.

### V. 7. 8. I will also become like a lion against them 2c. and tear their hardened heart.

Thus it is said: I will cut their heart with the sword. "A spear 4) or point" or sword means the Hebrew word They did as we did with the Turks: First we prayed and made supplications. After that we sought human help 2c., but the Turk "always strikes in." - "There," namely in Assyria. - "Their heart," not of all. It is a synecdoche: many will go into captivity. The hardest enemy they will have in me 2c. They will lie Anbegraben, they will be struck down without mercy, "no one will take care of them".

### V. 9. misfortune.

This is where the mockery begins: "It is lost with you," your advice does nothing. "I will do it with you", that you shall see that you are nothing. I will show that one must flee to me.

### V. 10. Where has your king gone?

"Your king," on whom you relied. - Instead of urbibus [in the Vulgate] is better "fine-

2) Here our template has no keyword. We have set this and the next following keyword according to the Hall manuscript.

3) It is only here that our template has the verse number "6."

4) "Spieß" put by us instead of "heiß" in the original.



den" that you have. As if he wanted to say: He could not defend you against one either. - "Give me", as if he wanted to say: We can not trust GÖtte, we must have a king in whom we can trust. They have always abused kings.

### V. 11. I gave you a king (Dabo tibi).

This is said, as it were, by proverb, and this is the opinion: I will give thee, that is, I can give thee, that it may go ill with thee under the king, and most grievously, when he shall be taken away from thee.

### V. 12. The iniquity of Ephraim is bound together.

Then he concludes this threat: "It hangs together, have made a covenant." They cannot be released from iniquity, they justify sin; they cannot bear it to be taken for sin. So do our priests. "My Ephraim hath bound up his sin in sackcloth," and hideth the sin.

### V. 13: For they shall be afflicted like a woman in childbirth.

That is, they cannot escape, "have to serve". Where there is no confession [of sin], there is no remedy. - Ipse filius, "is a foolish child, foolish son". He speaks paternally.

### V. 14. But I will deliver them from hell and save them from death.

"I will take away death once." It immediately falls on Christ. "Death and hell" are frequently used among the Hebrews. Jerome has a good and true opinion here: "Hell" is called everything wherever the soul may go; "death," when the soul is separated from the body. From the power of hell I will deliver it, and from death I will set it free. - "Death, I will be a poison unto thee." Death here is the corruption that surely kills 2c. That is, I, Christ, by my resurrection, will work from day to day to kill you. Death, I will be your pestilence, and your disease, O hell. In the second book of Moses [Cap. 9, 3.], where the Lord smote the cattle, it says

which means pestilence. "Death, I will be your poison; hell, I will be your addiction." The kingdom of Christ is indicated. Morsus [bite] they [the Vulgate translators] translated it. As in the 5th book of Moses [Cap. 21, 28.] and in the Psalm [91, 6.], "Before the pestilence that wasteth in the noonday," 2c., here it is not a bite, but "evil, hot pestilence," like the fever of pestilence. "Hell, I will be thy devil." The Hebrew word also means the devil, which smites and plagues with violent fever 2c. In a free manner Paul translated the saying of the prophet [1 Cor. 15, 55.]: death shall be overcome and devoured, hell shall be destroyed. This is the opinion. The apostles were not too anxious (superstitiosi) in the words; this even punishes Paul [1 Tim. 6, 4.]. Paul's translation is also not that of the seventy interpreters. Christ has swallowed up death and hell for those who believe. He [the prophet] speaks of the deed of Christ, which he has accomplished, but how it has been distributed will follow. Few attain this victory, and this is "lacking" with us, "that we come not near. Christ has abolished all evil. - "The consolation," as if to say, not everyone will seize this victory. Thus Paul says [Rom. 9:2], "I have great sorrow in my heart," 2c. - "Hidden," that is, there will be cause for sorrow.

### V. 15. for he will bear fruit between brothers. 1)

Instead of ipse it would be better to say: hoc. 2) - "Between brothers." That is, one part will take it, one part will not. It indicates not only the fact, but also the fruit, that one part will believe and one part will not 2c. - "There shall come an east wind" (Adducet ventum urentem). [The Lord] will cause a burning wind to come, "east wind," eurus, by whose blowing the red sea was dried up. Paul alludes to this when he says that the sting of death is sin. - The "fountain" he calls sin here 2c. - "A burning wind," the

1) Vulgate: Huius ipsius iustorum fratrum aevum.

2) This note is still drawn to v. 14 in our original.

is the Holy Spirit, who will blow on our hearts and "dry up the fountain" of death through this medicine. 1) He will blow the

1) üuo medieina is still drawn to the following in our template.

Holy Spirit into the heart and "dry up the fountain," that is, sin. - Instead of *desolabit*, [in Hebrew] it says, "he will dry up," that is, he will transfer from the external realm to the spiritual realm.

## The fourteenth chapter.

This is the valet, he decides. It would be best to put everything in the indicative [not the conjunctive as in the Vulgate].

### V. 1. [For they are disobedient to their God].

*Amaricat Deum*, that is, disobey their GOd. "It shall be over." He prophesies clearly of the kingdom of Christ.

### V. 2 Convert.

This kingdom of Ephraim has fallen away, 2) therefore send yourselves to another kingdom. It will be a new way. Not with oxen and sheep, but with words and confession [of sins] "it will come to pass.

### V. 3. Take these words with you.

There is no other sacrifice in the New Testament than the sacrifice of praise. We are not to take refuge in our works, but in grace and mercy. Confessing sin and thirsting for mercy is the voice of the new people. - ["And do us good."] [*Accipe*] *bonum*, That is, take the good that thou givest us, which thou wilt divide among us, as if to say, Put away thine anger, and our iniquity out of thine hand, and take the good that thou givest us. "These are the right farrows," that is, the thanksgivings and preachings of the gospel; that is, the sacrifices of the Old Testament. Paul says [Rom. 15, 16.], "I offer," that is, I treat in priestly! way "the gospel", that

it becomes a sacrifice 2c. - "The farrows," that is, the words of the sermon. In the Epistle to the Hebrews Cap. 13, 15. it says, "the fruit of the lips." It is clear that he read "fruit" instead of "farren" in the Hebrew. These "farrows" are also spoken of in the 51st Psalm at the end [v. 21. - "Turn ye" 2c. "Depart" from this [false] confidence and expect 3) Christ.

### V. 4. We will no longer ride on steeds.

We do not trust in our strength. Isaiah says [Cap. 30, 15.], "By being still and hoping." - "Neither say any more." We will worship no more with these services 2c. - ["Finding grace with thee."] In te means through thee. Through you the orphan will yet come to mercy, that is, that wretched people will obtain mercy through you.

### V. 5. So I will heal their departure again.

The promise follows. *Sanabo conversionem eorum*, that is, those who are converted from this people, that is, those who are to be converted; I will show my love so that they will see that they do not deserve it, but in everything the opposite.

### V. 6. [I will be like a dew to Israel.] 4)

Israel will be ruined, and yet I will be "like a dew" to [him], that is, I will be preached like a sanf-.

2) So put by us; in the original: "is dohi" an gelegen".

3) Instead of *expectatis*, it will probably read *expeetuts*.

4) Here is no keyword in our template and the Vermahl "6." is only at the note to IMum.

ter rain. This is also written in Micah [Cap. 5, 6]. No one knows how this word comes down from Christ through the miraculous work of the Holy Spirit. - Liliium, rather "a rose." Ephraim will be destroyed, but I will have mercy on it, that is, it will be a beautiful people, but with God of red color.

#### V. 7. and its branches spread out.

[Vulg.: "His branches will go", that is, they will extend far, they will spread, namely over the whole world. In pleasure he speaks in images. "An olive tree." "Shall praise thee" as an oel tree, that is, the Christian people will be a people of mercy and grace. The oil tree "shall be praised" because of the oil. A gentle, lovely people. 1) - "Ruch." "Will have good ruch" 2c. It is the good odor of which the Christian people are fragrant. Paul says [2 Cor. 2, 15.], "We are a good smell to God" 2c.

#### V. 8. and shall sit under his shadow again.

Namely, of the olive tree or Lebanon. Those will be converted who are under Lebanon; those will be cast out who are not under Lebanon, that is, the Church. - "On grain they shall feed and flourish like a vine." He understands by this the preaching of the Gospel. - ["Like the vine

2) It must have been the best wine, in my opinion it is the Gospel. If you want to relate it to the Sacrament of the Altar, you can do it. It is a beautiful promise of the kingdom and grace of Christ.

#### V. 9. Ephraim, why should I continue to worship idols?

Here the Spirit boasts that Ephraim will have no more idols. - ["I will be as a hasty greening fir tree."] "Greening," ever greening, implying that Christ's kingdom and word stand fast in persecution and prosperity. - "In me," not in you. The sermon is of mercy and the denial of all things that are ours. [Joh. 15, 5.:] "I am the vine, you are the branches" 2c.

#### V. 10 Who is wise to understand this and prudent to know this?

That is, few. Glorious are the promises, but who understands them? They cling to their splendor, but who will attain this? The church is a briar; they are deterred by the cross. - "The ways of the Lord are right," but they will be considered heretical and condemned. - Praevaricatores, "the transgressors." Here you have how the gospel should go. The poor "will mend their ways", the others, who are in the pomp, "will be vexed" 2c.

This is what Luther said about Hosea 2c.

1) Our template provides: peiu8 dlun6u8. Instead of peius we have assumed populus to make any sense at all. LLollis is not a keyword.

2) Inserted by us.

## 2. notes about the prophet Hosea. \*)

### Second redaction, after the Basel printing of 1526.

Newly translated from the Latin.

## The first chapter.

### V. 1. This is the word of the Lord that has come to pass 2c.

According to the Hebrew way, the prophet begins the book with a superscription in order to indicate through it what, as we see, happens with all words of God. For where wrath remains, there also remains God's vengeance against the opponents of truth, and a very special revelation of the word of God takes place. But Hosea begins in a ridiculous manner and at a very inopportune time, since the affairs of the Jews were exceedingly well off at that time. For before the Jews had been oppressed by the Assyrians, but through Jeroboam they were restored to their former state [2 Kings 14:25 ff.] Therefore they lived securely and feared nothing. But Hosea began to preach such things as were quite contrary to the present state, which seemed to the Jews to be altogether incongruous. For they boasted that they had a gracious GOD, because their numbers became great, and because of the blessedness of the kingdom and because of GOD.

tes blessing over them. Therefore, the sermon of Hosea was considered inconsistent, and nothing less was in view than what was to come. But this is the way of the word of God, that it is set against the most wise, the most learned and the most flourishing. Nevertheless, Israel was puffed up and boasted of its privilege, namely that it was the people of God. Therefore, they judged it to be inconsistent that Hosea preached that they would be the very last in the sight of God.

### V. 2. And when the Lord began to speak. 2)

The LORD uses an extraordinarily foolish beginning so that he may further provoke the people's rage against Hosea. - "Go and take a harlot woman." At the er-

1) Instead of äoum we have assumed äso. The sentence: kors ipsum äoum ommum novisÄmm was already offensive to the old translator, therefore he removed it. -

2) This keyword: Drirmipium loouemäi Domino is set by us. In the original only here is written: Oaput I and for the second time: vsrbum äomini as keyword.

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\*This writing is copied from the same lectures of Luther on the prophet Hosea in 1524 as the previous one. It was published in Basel in 1526 under the title: In Osoam xropkets-m anNotationss a Älartino Dutksro WittomdorMo praolsetao. Anno N.D.XXVI. At the end: Äpuä Hiomum WolKum Xnno LI.D.XXVI. octav. About this book the Erlangen edition says, oxos. opp., tom. XXIV, p. 93, that it may never have reached beyond the vicinity of Basel and never reached Central Germany, because this writing was not included in either the Wittenberg or the Jena Latin editions. However, the Weimar edition reports (Vol. XIII, p. XX1) that the book is not so rare, since it is found in Cyprian's library, from which Walch published it, in the royal library in Berlin, in the city library in Breslau, in the Rathsschulbibliothek in Zwickau, in the possession of Knaake and the editor (Koffmane). The re-writer will be a southern German listener, because the words spoken by Luther in German are "transferred as far as possible into upper German language form and orthography". These notes are far more scanty than those of the previous redaction, which may be due in part to "the fact that the scribe could not follow the lecture so quickly," and in part to the fact that some things were probably omitted during the revision of the text before printing (Weim. Ausg., l. e. p. XXID. The fourteenth chapter is missing entirely, and only four notes on the thirteenth chapter are included. We would like to attribute the non-inclusion in the old editions to this deficiency. Walch first published this work in a German translation. In Latin, it is first found in the Erlangen edition, opp. XXIV, p. 97, then in the Weimar edition, vol. XIII, p. 2 in the form of notes to the preceding text. We have followed the Weimar edition in the translation, which has improved many of the errors of the Erlanger. We have endeavored to improve some errors that still exist.

Many have struggled to clarify this text. Jerome was still lacking in a tolerable way, considering the antics of the school theologians who say that it is commanded that we should fornicate. But since this is unworthy and unbearable, we let it go. Jerome says that the prophet took a whore, but that she lived chastely afterwards. It seems to me ["whore woman", XXXXX XXX] here.

to be a proper name of the woman, as afterwards [v. 9. 6.] "Not my people" [LoAmmi], "Not mercy" [LoRyhamo/2c., that she should represent the shame of the people, that that fornicating woman and the children begotten of fornication should indicate the idolatry in this fornicating people. If someone understands it in this way, he can easily get out of the difficulties that the school theologians have made. - "For the land runneth after fornication from the Lord." This is the cause of the foregoing: as a lewd person fornicates away from his husband in a carnal way, so the soul that is shepherded by God's Word alone, but turns away from Him to human teachings, is said to fornicate.

#### V. 4. Call him Jezreel.

This son represents all Israelites as one person, because he says that he will pay the blood debt of Jezreel. So that no one has an obstacle when reading the prophets, he must know that the kingdom of Israel was divided into two parts, into the kingdom of Judah, which had two tribes and was small in number of people, and the kingdom of Israel, which consisted of ten tribes. - "For it is yet for a little." This is a hard prophecy and unbelievable to the people. Therefore they despised the prophet, and cared not for him, as a liar and a heretic. In this you see the blindness of human nature. The people thought they were growing and doing well. But here he preached the future wrath, because he sees in the spirit the coming devastation. Thus, the wicked judge God by His benefits, and if they think that He is most favorable, they will find Him to be a terrible judge. - "The Blood Debt at Jezreel." It is doubtful whether this is in active or in

is to be taken in a suffering way. Whichever of the two one may assume, nothing comes to this history, 1) what one reads about Jehu [2 Kings 10:25], namely that he shed blood. It also cannot be referred to the blood of Naboth. Therefore one must guess here and believe the prophet that the house of 2) Jehu shed the blood of many, and it is probable that he also killed many prophets, 3) who could not help crying out against ungodliness and false worship, as it took place in this twofold service of the calves. If this remained unharmed [so the people thought], 4) so also the kingdom remained unharmed, again, if this had been taken away, so also the kingdom must fall. Therefore, they resisted the prophets in every way to keep the kingdom unharmed. Namely so extraordinarily God-fearing (religiosi) they were.

#### V. 5. I will break the bow of Israel.

By "bow" he means all the weapons with which the Jews fought against the kings of the Assyrians. But God broke that bow, in which they trusted more than in Him. Therefore, we see that the people who were puffed up by such a glorious privilege were abandoned. But that kingdom had to be diminished so that the kingdom of Judah would become stronger, which has been afflicted many times, but not destroyed from the ground up. For God says [Ps. 89, 34]: I will not turn away my mercy from my people forever. Thus it is said in the first book of Moses [Cap. 49, 10.], "The scepter of Judah shall not be taken away."

#### V. 6. LoRyhamo (Absque misericordia).

As if to say: Call them non-mercy. Because "Lo" means "not", and "Ryhama" mercy, as if he wanted to say

1) If one wanted to bring this relation in line with the previous one, then instead of sueurrit it would have to be read: sueurrunt, and other changes of the text would have to be made.

2) Instead of äomiruiM. will read äöllium.

3) Here our pattern has a punctum. - Instead of potsst, which follows immediately, we have assumed potsraut. The old translator despaired of a solution and omitted the following in this note.

4) Added by us after the first redaction.

say: she shall not be in mercy. For the daughter was without mercy and represented the people on whom God would no longer have mercy. Previously, we read that God would destroy the kingdom of Israel, therefore He would not only overthrow it, but also never restore it, which is exceedingly terrifying.

#### **V. 10. And shall be done in that place.**

As if to say, I will raise up another people, but not in Jerusalem nor in Judea, but in the place where there is not a people, that is, among the Gentiles.

#### **V.11. For the children of Judah and the children of Israel will come in multitudes.**

Israel must never physically become one with Judah again, but spiritually with

Judah will become one... "And will hold one another to one head," that is, to Christ. Therefore, the text must be understood in this way: one passage [v. 6] of bodily unity, the other [v. 11] of spiritual unity. Otherwise both would be false and contradictory to each other. - "For the day of Jezreel shall be a great day." "The great day" is that which the risen Sun of righteousness, Christ, illuminates. - "Jezreel." Jezreel is a city and an exceedingly powerful residence of the Kingdom. So he wants that people to dwell no longer in the fleshly Jezreel, but in the heavenly one. This is certainly a dark passage, and added to make the prophecy dark. For this is God's counsel, that we should understand His counsel in the last time.

## **The second chapter.**

If this whole chapter is not taken as being said by the prophet to the apostles that they should proclaim the mercy of God to the Jews as well as to the Gentiles, then I do not see what the prophet wants. Therefore, the prophet puts into the mouths of the apostles that by which he wants to call the Jews to faith. The opinion is: You who believe, take this office upon you to punish your sister, the synagogue.

#### **V. 2. Tells them to put away their adultery from their breasts.**

"The breasts" are the teachers who feed the people with their teaching. For as a mother suckles a child from her breasts, so a teacher nourishes the people through his teaching. If this is good, they increase by it, but if it is bad, they perish. This whole text is not to be understood in such a way that it deals with what follows the future of Christ, but with things already present and also with things to come.

#### **V. 5. I will run after my woovers.**

Making a false god and committing idolatry is not making another god,

which is impossible, and this is not the opinion of the one who does it, since he thinks that by doing so he will reconcile the true God. But it is a real idolatry, since we misuse the name of God for the most ungodly lies, for works, for ceremonies and our dreams, because God does not have this intention, nor does he remember it. So my memory invents that as God, which is not God, and such a one, for which he does not want to be taken. I will take an example of this: King Ahab set up Baal and burned incense to him, not under the name that that idol was the devil and that worship was devilish, but he thought like this: "Behold, I set up the image pillar to honor the true God who brought us out of Egypt. Sacrifice to this god and burn incense at this image pillar. Behold, this worship is called idolatry, and contrary to the first commandment, and devilish, because it is different from that which God commanded and commanded to be kept. It is the same with us with the images, since we say that under this image the true God is worshipped and no other. This is not a lie; it is a service of Baal,

God does not want it that way. For idolatry is first of all internal, since it invents a false idea of God, imagines Him differently, conceives of a different worship than He wants. That is why the whole of Scripture insists that the true God be rightly recognized, and it is all due to the first commandment. The root of idolatry is the false thought with which one forms false ideas about God, as is the case with us now, where so many ways of serving God have been invented.

### V. 13. So I will visit upon them the days of Baalim.

Why they called the idol Baal is not sufficiently known, but I suppose that they called him masculum, "the men", because his work seemed to be perfect. So we call "male (masculum), which is the best, as masculum oleum, "ore oil" (Oertzöl). But it Baal denotes a husband who has a wife under him. And they gave him this name for this reason, because the service of this idol should be the most perfect and unlimited, and far surpass that which Moses had given. Therefore they called him the arch-god (*ἀρχι&εον*), because they worshipped him with the most perfect service.-"With forehead braces" (Inauris). 1) Inauris [earrings) means the word of faith, which should be constantly in our ears.

### V. 15 The valley of Achor.

It is not doubtful to me that this expression was said by the Jews as a proverbial image of those who were hard-pressed and lived most miserably. If we had the right Hebrew grammar, in which the manner of speech of this language, the figures, the flowery speeches (schemata), the proverbs were taught, then the Bible, which is otherwise very difficult, would undoubtedly become very easy for us.

### V. 16. Then 2c.

A glorious text and entirely spoken of the new testament and the preaching of the gospel. - "And me no more my

1) Erlanger (here and immediately following): In aurls instead of inauris.

Baal." That is, my wife will no longer call me my Baal, that is, I will destroy that reliance on works, and that worship, which they consider perfect, 2) I will also destroy when I give the preaching of the Gospel. Here you have a clear text that they have attributed the service of this idol to the true God, and thought that this is served by it. Nor must you think that Ahab and Jezebel were such foolish and foolish princes that they would have sacrificed to the devils. They were very wise and understanding princes, so that you can hardly know any other king who ruled more blessedly and beneficially. They were not like our princes, who are real lummoxes and incomprehensible, so that one cannot even know whether they are human beings. Ahab was driven by excessive cleverness (I am speaking of the carnal) to invent and establish this new service, through which, he believed, his god, who had led them out of Egypt, would be given the honor due to him. Accordingly, he imitated the Law of Moses in its entirety, and believed that through this service God was more properly honored than through the Law itself. Therefore, the highest honors followed it; this worship increased, great wealth was spent on it, and nothing was omitted that could promote it. But what did David, the very powerful king, not suffer! He was persecuted by King Saul, then driven out by his son Absalom, severely punished by God. For the godless service is followed by the highest honor, the godly by the cross and disgrace.

### V. 18. And I will make them a covenant.

Above he said how a Christian is led into solitude, that is, from the physical realm into the spiritual. But a covenant is made with him to keep it, that is, not to harm but only to benefit, both the birds of the air and the worms of the earth, both death and sin. For by faith he has all things. For Paul says [Rom. 8:31:]

2) Instead of xuMbanb we have assumed xutant.

"If GOD is for us, who may be against us?" - "And will let them dwell safely." When the prophets describe the kingdom of Christ, they make it a calm, quiet and peaceful kingdom. Therefore, the evangelists write that the highest peace was in the world when Christ was born, indicating that to a Christian man, who belongs to Christ's kingdom, everything is calm and quiet and peaceful, and he does not fear death, sin and hell, knowing that nothing can harm him, but only benefit him.

### V. 19. I will betroth myself to you.

It is not only said: I make a covenant, 1) but: "I will betroth myself to you", as if he wanted to say: I will be the bridegroom, you will be the bride. But he could have expressed God's love for us by a higher simile. What love is more fierce, holy and lasting than that between a bridegroom and a bride? Therefore, if there were no other promise than this, we would be sufficiently certain that God has the most gracious disposition toward us. - "In righteousness and judgment." "Righteousness" is whereby we are made righteous by GOD, "judgment" whereby we rule over the flesh. For as soon as we are justified, we are immediately lords, and rule both over the flesh and over death. And so far does our righteousness extend as his kingdom extends, and will then cease when his kingdom shall cease. In short, a Christian rules everywhere, he is a prince over all, and there will be no end to this kingdom. - "In grace and mercy." Chesed, Rachamim. The Hebrew language is richer in words expressing grace and mercy than the Greek and Latin. But it is actually "grace" that Paul calls, the Latin beneficium, the German "Gottesgüte". There are several such passages, both in the Psalms and in other prophets, including Paul. However perfect we may be, we do fall at times. But even if this sin would be so great, it will be forgiven to the bride, and this means: "in mercy" [Ps. 103, 4.].

1) Erlanger: xueis eor instead of: xueiseor.

### V. 20. Yes, in faith I will betroth myself to you.

This Hebrew expression [XXXXX] can also be interpreted in this way: in the currency, 2) and someone could make many quibbles here that the faith is not meant. But what was the point of that? There is little in it, however the expression is translated, if only the sense remains intact. Paul sometimes translates the expressions in a different way in order to shut the mouths of the wranglers who argue about one expression. The opinion is: everything that is not faith is not the bride; everything that is apart from faith is an adulteress. But where faith will be, there everything will be perfect. We will increase from day to day, from one virtue to another.

### V. 21. At the same time.

Paul to the Corinthians [2 Cor. 6, 2.] says: "I have heard thee in the acceptable time." Ps. 32:6: "For this shall all the saints beseech thee in due season." In the New Testament, Christians are given this honor, that they may be sure that God will hear them. For the spirit represents us [Rom. 8, 26]. There stands the word of GOD [Luc. 11, 9.]: "Ask, "and it will be given to you." The opinion of this text is this: I will see to it that my Christians have all things superfluous, and that they lack nothing both in spiritual and bodily goods; they shall have oil, wine, grain. But in the meantime let them be mindful of the valley of Achor, when it seems to us that we are afflicted with want, hunger, and dishonor. For a Christian is fed even in the midst of famine. Thousands of people would rather perish than one Christian.

### V. 22. And the same shall hear Jezreel. 3)

Respondent would be better than exaudient. Why he called the Christians Jezreel, is not

2) Instead of virtute in the original we have assumed vsritus according to the previous relation.

3) In our original exuuüiet, for which (according to the Vulgate) 6xuu6i6ut is to be read. Accordingly, rsson^sbunt and exaudisnt must be read immediately afterwards instead of rssonäsdit and exarMiet, as the previous redaction testifies.



known enough. I think the prophet adds this to make the prophecy dark. But I understand it this way: As Jezreel was a city of the kingdom and the head in Israel, so all churches and assemblies of the Christians are called Jezreel, because there Christ, the head, and the seat of the kingdom is. The prophet is obviously speaking here of the spiritual kingdom, as is clear from the text. So it means Isa

reel according to the secret interpretation the church, in which "the seed" [v. 23.] is the word of God, which Christ sows 2c. Above [Cap. 1, 4. 5.] it is to be understood of the fleshly Jezreel and the fleshly kingdom. Therefore the prophets, and so also all Scripture, must be interpreted as the words read, and nothing must be drawn from secret interpretation unless supreme necessity requires it.

## The third chapter.

It is a question of which captivity the prophet is talking about here. Some have understood it of the Babylonian captivity, others of the Roman. If I might venture, I would maintain that he is speaking of the former captivity of which he has hitherto spoken, namely, the Assyrian, for we have no other captivity of the children of Israel than this. But I leave to each his opinion. But the sum of this chapter is that he describes the captivity of the children of Israel, which they suffered from the Assyrians, and that after that they would return to Christ.

### V. 1. and court a jug of wine (Et diligent vinacea).

Here the Hebrew language leaves us. Therefore, we must see with foreign eyes, because this word is interpreted in many ways. But I read it like this: *vinacea uvarum* [grape marc], so that it is a proverbial way of speaking, as if he wanted to say: Although I, the Lord, love this people so much, and although I forgive them their misdeeds so often, they turn away from me and go after strange gods. Let them now go and fill themselves with the marc, since they do not want the must, that is, let them treat my law in such a way that they turn the spiritual teachings into carnal ones, that is, into human teachings, which are in truth marc. That is, they seem to be something good, but when you taste them, they are not good.

you get nothing but husks 1) and deaf oats. So such teachings, with which those people deal, seem to be good and divine; they accept them because they have not respected the divine teachings. And we say: *Sus amaracum*. 2)

### V. 2. And I became one with her.

A homer of barley was a kind of grain measure, as with us "a bushel". So in Hebrew ten homers, which is "a malt," just as *cad* (χάδος) is a wine measure, "a measure." But the prophet here seems to indicate that the good given to the harlot has certain limits and a prescribed measure. The other, which concerns David, has no number, that is, it will have no end in eternity.

### V. 4. Without ephod and without sanctuary (Sine Ephod et sine Theraphim).

I do not believe that the prophet is talking about the "ephod" which was appointed by God in Jerusalem. For as Jerome interprets it, it means images that were on top of the garment. But as he spoke above of the perverse service, so he speaks here of the perverse ornaments. "Theraphim" does not otherwise have a good meaning in Scripture,

1) Instead of *sili'inern* (fine wheat flour) we adopted *ciliquarn* after the previous redaction.

2) The Weimar edition notes: "S. Oellius praskat. 19."

therefore it is not necessary to explain it here in a good sense. But it means images and idols, which were not allowed in the holy city, but in the Amorite Bethel, where the calf service was. So it means: As I make a covenant with that adulteress that she shall not be with another man, so shall you be widows and leave your altars and your idolatry.

#### **V. 5. After this the children of Israel will be converted.**

These words must be understood of the kingdom of the spirit, and by David is to be understood Christ, so that the immeasurable

and rich mercy of God must be understood by this word "grace" (bonum). The opinion is: the Israelites who are freed from this captivity will recognize the true good from the preaching of the apostles, which they will accept and honor and also fear. There is nothing but good and an abundance of good, so that they will no longer be troubled by the law and the servitude of the law, but will know Christ in pure faith.

So far the first part of the prophecy is treated, by which the prophet indicates the omens of future things. In the following he will deal with present things, namely with their vices.

## **The fourth chapter.**

In this chapter the prophet begins to punish the great vices, namely the fruits of unbelief, at the same time also unbelief itself.

#### **V. 1. Hear, O children of Israel, the word of the LORD.**

The one who preaches must be sure that he speaks the word of the Lord, so that he can always say: This is what the Lord says. - "For there is no faithfulness" (veritas). There are two Hebrew expressions which mean truth, emeth and aemuna. Paul translates aemuna by "faith," since he says [Gal. 3, "The righteous shall live by his faith." But it actually means truth in an active way, as GOD is true in His truth. The faith (fides) of Christ, the faith that is directed toward Christ. Emeth, however, means the truth in a suffering way, as when God pours it into our hearts and makes us true, as, the truth of God, the faith of God, the mercy of God is not that which is in God, but that which He pours into our hearts and communicates it to us in this way. "The righteous shall live by his faith," that is, in the power by which he adheres to divine truth. - "There is no

Word of God" (notitia). The knowledge of God is that we know that we are nothing, that we live, work and are active only through the mercy of God, in short, when we recognize God and God's goods in us through faith.

#### **V. 2. One blood debt comes after another.**

The guilt of the blood and the guilt of the vengeance that should have been taken. Therefore, the voice of blood is the cry because of the blood that has not been lamented, not avenged. Hence the opinion: there is no one who punishes the guilty; they all murder and rob, no one resists.

#### **V. 5. I will execute your mother (Tacere faciam).**

In Hebrew it means silent (silere) and actually means "to be still". Therefore also Virgil says: "The silent shadows", because they are nothing. But here it actually means "to be nothing," so that the opinion is: Today I will silence your mother, the synagogue, and make her so completely nothing that nothing will be heard from her, namely her worship.

**V. 6. Therefore I will also reject you, that you shall not be my priest.**

That is, because you have forsaken me, your God, the living source, and have turned to your works, I will leave you to your thoughts, and you may have for yourself a priesthood of your own, which shall be yours and not mine, and I will take my knowledge away from the priest. For he is a priest who has the right knowledge of God and the sound understanding of the Scriptures. Those who have this have God and are blessed; those who do not have it have the devil and their own teachings.

**V. 7. I will put their honor to shame.**

That is, they set up for themselves a brilliant and splendid worship, many sects, many works in which they trusted; all this I will put to shame and nothing.

**V. 8. They devour 1) the sin offerings of my people.**

They feed themselves gloriously on the sins of the people, that is, they have established a worship that is nothing but sin, from which they live splendidly; they have enough through this perverse worship. The people turn their attention to feeding those who maintain and preserve this worship. And they [the priests] make their souls eager (sublevant animas eorum), that is, they give them such teachings by which they believe to live godly and holy and even to have God Himself already gracious and favorable, but they shut their mouths (suspendunt eos), 2) that is, they deceive, cheat and defraud them.

**V. 10. that they will eat, 3) and not be satisfied.**

I will bring this people and its priest into such hunger and lack of all things that they shall eat and drink, but never be satisfied. I will lessen this fornication, that is, idolatry, but I will

1) Instead of in the original and in the editions is 60IN64nnt to read what Luther has in his Latin Uebersetzung; Vulgate: Lonisäsut.

2) For this translation, see the previous scripture.

3) Instead of luandiEt in the original, manānosut will be read.

not make him stop completely. In the meantime, there will always be the desire that they would like to perform it, but they are not able to, so that the opinion is: "It does not want to come as much as they want. This is what is happening nowadays: the mass priests 4) and the monks would like to continue to deceive the people with their fictitious hypocrisy, so that they would sell them their lead and their prayers, but they cannot; God has diminished to some extent what they desire, but has not made it stop altogether.

**V. 11. Fornication, wine and must make mad.**

The Prophet appropriately turns a proverbial saying against the priests and idolaters, as if to say: "What else can you swine do but, despising knowledge, pursue your lusts, since this is your one desire, that you may always be swine and fornicators? We see that nowadays there is nothing more unlearned and unskilful than our monks and priests, who are neither fit to govern a community nor even a household, and whose one ambition is to be excellent drunkards, gluttons and fornicators.

**V. 12. My people ask their wood.**

That is, they go to ask their wood for advice and receive revelations (oracula) from their stick. Disdainfully, the prophet here calls their god a wood that grew in the woods or in their home. He speaks of the wood from which a staff could be made as soon as a god. So it happens also nowadays that we get answers from our own presumption: As long as you have worn this garment, as long as you have prayed, so you are holy.

**V. 13. Up on the mountains.**

That is, they run to the idols that are set up on the mountains and on the hills; there they sacrifice, there they worship God. So the prophet is punishing their presumption and the works they have chosen. - ["Under the Beeches" ^The Interpreters Have

4) Instead of saeriüd in the original, read saeriüeuili.

the custom, if they do not know what kind of tree it is, to call it terebinthus. I believe that it is either the oak or the beech. - "For they have fine shades." To their ungodly being they chose especially such oerter, where would be both pleasantness and delight. The ungodly doctrine wants to be so sure of its pleasure that it chooses not a bad but an exquisite pleasure, and that in the most comfortable places.

### V. 15. Do not go to Gilgal 2c.

That is, stay in Jerusalem, do not seek other places for your worship. Jerome calls BssthEl instead of BethAven, because they are neighboring cities; and besides, nothing special happened in it, that for its sake a separate service should have been established. For the Jews were in the habit of setting up their own services in places where something special had happened, or where prophets or kings or a glorious victory had taken place. I think that the prophet in a great displeasure called it BethAven, which means a house of ungodliness, and not BethEl, which means a house of God 2).

- 1) Instead of st, we have assumed sa.
- 2) In the original: Şauâii instead of: Oei.

### V. 16. So 3) the Lord will also feed them.

Jerome interprets this of the Assyrian 4) captivity. I understand it this way because "to feed a lamb" does not have an evil meaning in Scripture, as if to say: Let Israel go their perverse and ungodly ways; the LORD will feed you like a flock of lambs. You will be a lovely flock, which the Lord will feed in a spacious and lovely place, if you do not turn away from Israel.

### V. 19. The wind with its wings will drive them bound.

Everything is said of Israel and Judah. The wind will therefore drive Israel bound with its wings. "The wind has seized him" 2c., that is, they will be carried away by the wind like a bird that the wind carries away with force. For they are carried away by the wind, the impetuous urge of fornication, to all shameful deeds. Therefore, away with them, they may perish as they wish, if only they do not drag Judah with them.

- 3) In the original: Non instead of: Nune.

4) Due to the previous redaction we have put riaea instead of: L^riaea in the original.

## The fifth chapter.

The prophet did not write this prophecy at one time, nor did he preach it in one year, but as he was moved by the spirit, so he prophesied. It seems that Isaiah lived at the same time. Considering the circumstances of the kingdoms and the events, the prophets are more easily understood. In this chapter he goes to something special; he does not speak in general. It is a sublime way of speaking, because it is a powerful exhortation. And this is the opinion, which cannot be taken from the holy scriptures, also not from the chronicles, but only from this chapter: The king of Assyria was

The rebellion was already on their necks and devastated their land. Therefore, the princes and the priests held an assembly in which they talked about the reformation of the land and about a new sacrifice with which they would reconcile God. Therefore the prophet cries out: "You fools, what do you think of a new service and a new sacrifice, since you have abandoned the right service of God? There is no justice, no judgment in the land, everywhere the poor are oppressed, the rich mock the poor, and you think that you want to reconcile God by increasing your godlessness? Nothing less than that.

### V. 1. You who became a rope at Mizpah.

I wonder that this excellent passage has been corrupted both by the seventy interpreters and by Jerome, who put a generic name [namely Speculation] instead of a proper name ["Mizpah"]. Perhaps it was done by God's judgment. The opinion is this: By the sacrifices you made at Mizpah and Thabor, you accomplished nothing other than to offend GOD more severely than He had been offended before. Not everywhere was a famous place; where something special had happened, they ran together and set up a new worship service. Mizpah was a famous city, where the prophet Samuel anointed the first king, where several kings and prophets had also been.

### V. 3. Israel is 4) unclean.

You set up a new worship by which you seek victory against the king of Assyria, but what have you done but cause trouble among the people, who by this hypocrisy of yours and this godless worship have led many into error and caused them to run after strange gods. That is, under the most beautiful pretense you hide your sacrifices in the depths, so that no one can see how godless and evil they are. You are always looking for a pretext for an evasion, so that you can deceive us prophets, even God Himself. But you don't do anything, you can't hide it, because we know everything.

### V. 5. Judah shall also fall with them.

This is spoken according to the synecdoche, not that the people of Judah should now perish, but that several cities "together with them" should be taken by the king of Assyria when he desolates Israel.

### V. 7. They despise the Lord. 3)

As if to say, It was not enough that they themselves departed from me and set up an ungodly service, but they forced

1) In the original: in instead of: est.

2) In the original: Israsi.

3) In the original: domino instead of: douainuna.

even their children and boys to become idolaters. Here you see how great a sin it is if you do not raise the children in the law of the Lord and in His fear.

### V. 8. Blow the trumpets at Gibeah.

This passage is so obscure that I do not know what the prophet wants to be understood. But it seems that the prophet wants to speak here of the general destruction of the whole people, both of Israel and Judah. For from the position of the country it is seen that the tribe of Benjamin lies in the middle between Judah and Israel, and has famous cities, Gibeah and Ramah, so that the opinion is: "Prepare yourselves for battle, you may well do so, for you will be afflicted and distressed; you will fight with each other at Gibeah, at Ramah, and after that you will start a new kingdom." 4) By these words, "Blow the trumpets," he exhorts them to battle, the feud is already at the door; in sum, he indicates that the destruction and ruin of the land is already present, and the law, the works, the ceremonies must be done away with, and faith must be established.

**V. 9. Before this I have faithfully warned the tribes of Israel (In tribubus Israel ostendam<sup>5</sup>) fidem == among the tribes of Israel I will make known my reliability).**

It does not indicate faith in GOD, but certainty, so that the meaning is: "I will prove to them that my word is true." I will show them that I am true and that my prophets have proclaimed the truth to them, and through experience they shall know its truth. And so he puts an end to the whole nation with one word. It will be devastated.

### V. 10. The princes of Judah are like those 2c.

These two peoples were united by an indelible hatred,

4) In the original, this passage reads thus: "Rüstend üch an stryt ir dörrft es wol, dan üch würt Jomer und dist angen, würt üch mit einander schlachen, zu Gaba, zu Rama und würt darnach ein nuw rich anfahren."

5) This reading is found in the Erlangen edition, but in the Weimar edition as well as in the Vulgate: ostsndi. The former reading seems to us to be the correct one, both according to the interpretation that follows immediately and according to the previous redaction. Also the old translator reads: oktendaur.

because of the boundaries of the fields. For Judah complained that Israel would take possession of its fields, and Israel complained that Judah would do so. Therefore the prophet says: "Behold, Judah, you who have always wanted to subjugate Israel, you have been granted your wish. For Israel will be taken captive to Assyria; you will rejoice and be safe, but I will come between you and pour out my wrath on you like water.

**V. 11. For he gave himself at (man's) commandment (Quoniam coepit abire post sordes).**

Others read: post praecepta, but Jerome reads sordes, with which I want to remain. 1) He therefore indicates that the Israelite people suffer great injustice at the hands of the Assyrians and

1) The old translation has here the wrong keyword: "Ephraim suffers violence", and has omitted the preceding, because it was not to be brought in line with it, has also made changes in the following.

has neither the exercise of judgment nor of righteousness, because it has begun to follow filth, that is, it has fallen away to the abomination and unbelief of the Gentiles. It has forsaken its God and His commandments and law, therefore it has nothing but filth.

**V.13. And Ephraim went to Assyria, and sent to the king to Jareb.**

Here one must guess, because no scripture exists, which gives testimony of it. The opinion is: The people of Israel and Judah sent gifts and offerings to the king [of] Jareb, who lived in Assyria, to make the king pleased with them, also so that he would allow them to go back to their land. But no king will do this, not even he in whose land you are, for you are my captives; I have sent you into captivity, and no other will set you free.

## The sixth chapter.

This is the transition to the kingdom of Christ, because these words ["They will have to seek me early"], 2) which are so glorious and magnificent, could not be understood of any other kingdom than the kingdom of Christ. The opinion is: This people will come to me after its captivity, since it was well afflicted and worried, and I will give it rest.

**V. 2. He makes us alive after two days.**

We will indeed die and be afflicted with misery, but he will raise us again after two days, that is, in a short time. Or more correctly, this passage is viewed according to that in which Paul boasts [1 Cor. 15:4.] that Christ will rise again on the third day, so that this is the opinion: that Christ by his resurrection would make us all alive. Therefore, he understands not only the resurrection itself, but also its power and effectiveness.

2) Inserted by us. Immediately before we have instead of: Uc>6 vsrdo angenomyren: kaso vsrba.

**V. 6. for I delight in love (misericordiam).**

"Love" is first of all that which is offered to us, which we accept, namely from God, and with which he does us good, then it is that which I owe to my neighbor. Therefore the opinion is: This I have purposed through the prophets who kill you [v. 5], that I might establish the kingdom of mercy, that I might do you all good according to my mercy, without your sacrifices and works.

**V. 8. Gilead is a city of idolatry.**

Gilead is a whole countryside, and not a city, and contemptuously he calls the princes, the kings and their households, and even the whole synagogue, "the great Hansen," under the name of "Gilead" as a city, because they are not worthy of the name of a countryside. - "And blood debts." The prophet attributes to this city that it had shed blood, that

means it is trampled under by the blood and becomes guilty of the shed blood.

#### V. 9. i.e. priests together with their multitude.

The priests in Bethel were so rebellious against God that they even continued to commit robbery on the road leading from Shechem to Jerusalem, namely, to prevent those who continued to sacrifice in the house of the Lord. This passage is rightly understood of the Christians, to whom the priests of the Jews refused Christianity, and even deterred them from it with death penalties. And the same is this: as they commit robbery in Shechem, so they deny admission here: *Fauces virorum vel latronum*, the Hebrew text has: maw of the men of war or

of the foot people, and it is those who resist the gospel who forcefully catch and corrupt the Chris part.

#### V. 11. But Judah will still have a harvest ahead of them.

He speaks of the return of the people, not from the Assyrian, nor from the Babylonian, nor even from the Roman captivity, but from the spiritual, in which they were as captives servile to idols and ceremonies, so that the opinion is: Although many robbers resist, and everywhere the way is occupied, nevertheless you will gather foreign peoples, and you will be freed at the same time, however much the robbers in Shechem oppose.

## The seventh chapter.

In this chapter, the prophet seems to rebuke the false prophets who draw the people, who had already been converted to God by Hosea, back to idols, who persuade the princes and the people that the king of Assyria is far away, that they have a gracious God and the right worship, and so they make every word of this prophet vain. These [false prophets] the prophet now attacks with the similitude of the oven and the baker who bakes bread, as if to say: You false prophets turn the people away and lead them to a false hope. You will be like the flour that the baker leavened and prepared the oven, heating it and baking bread, when the king of Assyria is already ready, comes and eats the bread. So you also will be food for the king of Assyria.

#### V. 1. howbeit they among themselves with thieves 2c. (Et fur ingressus est [spolians, latrunculus foris]).

Some interpret this from the enemies who rob secretly and in secret. But it seems to be related to the false teachers

who deal in lies, stealing and robbing by innumerable lies, and disguise themselves as angels of light. They enter under a shining guise and first darken the hearts, after that they kill. "Go thieves in and murderers 1) out." They steal in the house, outside they rob, that is, they make it their business to take away your goods.

#### V. 4. and are all adulterers.

The oven is heated by the Beckers and the dough is prepared for baking. This is the likeness of their adultery. For the ungodly teachers heat this oven, that is, they inflame the heart of the people, that they cleave to the lie against the prophet. - "When he hath kneaded out." 2) The opinion is: "When

1) Instead of "against" in the original we have "assumed" "murderer" according to the previous writing. This is also suggested by Weimar.

2) In the original, the keyword here is: *Osssavit svxitar*. Actually should have been put: *Huisvit* should have been put, because that is Luther's correction of the reading of the Vulgate. The old translator, who did not recognize this, puts "V. 6. ihr Becker schläft die ganze Nacht" as a keyword.

the oven is prepared, then the dough is kneaded and leavened, then it stands still until [the] morning, then bread is made from it." The translation makes the text dark. The prophet now wants to say: The people are prepared by the godless teachers to be food for all the Gentiles. They are safe because of all things, because the coming of the king is delayed. Then the oven is heated, that is, if we now think that we are safe, then the king comes and takes away us and all our goods.

### **V. 8 Ephraim mingled with the nations.**

That is, Ephraim is mixed among the nations. A nation breaks over them, and it will be scattered on all sides, [it] "snatches (Reyß) everyone from them". For it has become the food of all nations, and there will be no change with it, that is, this does not cease, so that the opinion is: As long as the idols will not cease, so long will I not cease to afflict (vorare - devour) you.

### **V. 11. For Ephraim is like a tempted dove that does not want to notice anything.**

The opinion is: It is seduced by the false prophets, so that it has no more insight (cor). Thus you have in short words the summa of the whole trade: All arbitrary things are persuaded to the poor people, but in such a way that they judge nothing. For those false prophets have deprived the people of all judgment, and have assigned the same to themselves, as has happened to us today by the popes and priests. - "Now they call Egypt." They will give gifts to the Egyptians and the Assyrians in order to defend themselves through them, and they will sit in security, so that 1) they will think that they already ruled. I will make them small, so that they will be caught unawares, and when they will think that they are well armed by the help of men, I will suddenly bring the king of Assyria, who will capture them.

### **V. 12. I will punish them as one preaches in their gathering.**

The "preaching" (auditus) here can be taken in an active or in a suffering way. Jerome has taken it in an active way, so that the meaning is: I will chastise them, because they rather hear one another than me. For they said, Why should we not do so? The king, the prince, the priest, the whole multitude of the people do so. God answers: I will chastise both those who hear and those who teach. The meaning can also be a passive one: I will chastise them according to what has been heard, that is, according to the words with which I have threatened them, so that the meaning is: As I have said through the prophets that they will perish, so it will happen; I will not change anything in my judgment, since they will not change anything in their lives.

### **V. 14. So they do not call me either.**

Since you do not call from the heart, it is a real howl before me, however holy and godly what you shout may be. If it does not come from the heart, you mock and blaspheme me through it. - "For corn's sake and Moshi's." This passage has been twisted by the sophists to the sacrament of the altar, who immediately refer everything that is only about wine and bread to it. The opinion is: "All their striving is that they seek the temporal. Their crying does not seek my honor, but their belly, as David clearly describes in the 4th Psalm [v. 8]."

### **V. 15. I teach them and strengthen their arm.**

Until now they have learned from me, sought advice from me; I have given everything that was needed. But now they teach themselves new doctrines and new laws, they strengthen themselves with their arm and flesh, and seek help from Egypt.

### **V. 16. They are like a false bow.**

The expression that the people are called a bow occurs frequently in Scripture. We are a bow of the Lord, if we walk in pure faith and have the word of the Lord. Therefore, when He fights through us against the ungodly and unbelieving, we are a bow and arrow to Him. Therefore

1) Instead of et we have assumed ut, because otherwise the conjunctive xutsnt would not be explicable.



this is the opinion of this passage: The people have completely alienated themselves from me, so that I cannot use them against the ungodly, but they, themselves have already become ungodly from godly people, so much so that I needed others, whom I would like to use as a bow. - "Their princes shall fall by the sword." Because they let me call in vain through my prophets, not only will the people fall, but also the

Most select, both princes and elders. - "Their dread shall become mockery." Jerome interprets it of the sin in Egypt. But I understand it thus: they will fall on the sword of the Assyrians; it will not help them that they want to protect themselves with human counsel against God. "Behold, these are the Junkers, who [are] forsaking Egypt. So they will be mocked," because they wanted to bring help from Egypt against the Assyrians.

## The eighth chapter.

Again, the Spirit admonishes the prophet to stop, not to cease calling the people back, lest they seek outside help.

### V. 1. Shout loudly, like a trumpet.

"Only rebuke confidently," for they need great rebuke. Stop with a loud voice, that they may be called back, and not hear the false prophets any more. - "He is already coming over the house of the Lord like an eagle." Here I confess my ignorance. For I do not do myself justice with this text. One must assume here an ellipsis, that is, a lack both of words and of speech: Lift up thy voice, that it may be like an eagle 2c. These are words of a threatener: "Behold, there is something", that even the house of the Lord will not be safe in Jerusalem. And the enemy will come like an eagle, that is, the swift and predatory king who spares no one, not even in the house of the LORD, so much the less will he spare you who want to be safe in BethAven and in the other places of your idolatry.

### V. 5. Your calf, Samaria, he rejected.

He calls the calf of Samaria the calf of Bethaven, as you can see from what was said above about Jezreel. He names Samaria because it was the head of the kingdom, there was the supremacy. I do not know if the prophet wants to indicate that a new calf service had been established.

I like that better, that he means the old service, which he contemptuously calls a calf service; he does not dignify it with the name of GOD.

### V. 7. for they sow wind.

"Sowing wind" is said after a proverbial. It is said after a literal figure, which we refer to all futile actions. As if he wanted to say: They sow nothing, but meanwhile they mean that they sow. Later, when it has come to death, that is, to the harvest, they will reap the fruit of their labor, namely, stubble, death and evil conscience. Foolish work, useless reward. Your hope will be deceived, according to which you expect a fruit of your idolatry.

### [v. 8. Israel is eaten up 2c.]

For the calf will become refuse. The king of Assyria will visit this calf and make the whole land desolate, and they will be scattered and will be among the nations; they will be moved and will no longer be in the land, but will live miserably among the Gentiles.

### V. 9. Ephraim is like a deer going astray (*solitarius*).

This "wild" (onager) is described in Job [Cap. 6, 5. 11, 12. 24, 5. 39, 5.] and is the forest donkey, which is especially afraid of contact with humans. He even adds emphatically: "lonely" to indicate the peculiarity that matters to him.

As if he wanted to say: My Ephraim is lonely, that is, he has thrown away my law, he does not respect my commandments, he no longer wants to be an ass under the yoke; he has thrown off the burden, he breaks out into the freedom of the flesh, he prescribes the laws for himself, chooses kings. - "Ephraim giveth tribute to the wooers." That is, they give tribute to those in whom they trust, they govern themselves, they unite with the heathen; with their treasures, with their wealth they want to protect themselves; they do not need my help.

**V. 11: For Ephraim has made much of the mire.**  
I have never been able to admonish Ephraim to refrain from building altars. "The more

I preach against it, the more they set up." It not only sets up sinful altars, but also puts them into use, so that it may go out 1) to the work for which they are ordained, namely, that sin may be committed there.

**V. 12. If I write to him the same amount of my law.**

Although I have clearly prescribed my law, although I have done this many times and often, they always reverse it, they twist it to their sense, they always give it another name. "They make him a waxen nose."

1) Instead of extzeretur we have assumed exeeäat.

## The ninth chapter.

The prophet stays with the threat of future captivity and takes away the trust and help on which they rely. He goes against their security, in which they vainly believe that there will be peace as long as they depart from the law of the Lord.

### V. 1. you seek whores' wages (mercedem).

"Reward" means, as above in the second chapter [v. 12], abundance and fullness of temporal things. That is, you hoped for a rich reward for your worship; that is what you seek. You have hoped for abundance of all things, and this you seek to earn by your worship, but your hope will fail you and lie to you. Your winepress will deceive your hope; it will give less than you hoped for. Even if everything is superfluous, it will disappear under your hands, so that you will not know where it will go.

### V. 4: In which all who eat of it become unclean.

It is written in the fifth book of Moses [Cap. 16, 10. III] that when the tithes are paid, the

When the sacrifices were made, they were to be made with the utmost joy and gladness, and it was not proper to offer anything in sadness. Therefore, the prophet says here: They will sacrifice in sorrow, and will not be able to be joyful because of their servitude. Therefore, even the sacrifices will be defiled by sorrow.

### V. 7. the prophets are fools (Cognoscet Israel stultum prophetam).

That is, you do as the wicked do and condemn the godly prophets, who are foolish and nonsensical in your eyes, and you hate them with great hatred. But you will know how foolish or how lying I have been against you. I am true, but because of your godlessness or wickedness I must be a liar, but you will know how false I am.

### V. 8. lay the ropes (Laqueus aucupis factus sum).

Here he speaks of the punishment, not of the guilt, so that one must interpret it in an active way: I have become a rope that catches them. Or it can be understood in a suffering way: You will punish the prophet

you will also get to know the snare. And you have hated this prophet in the house of God, that is, in my people. You will know who he was, whether he spoke true or false.

### **V. 9. They spoil it too deeply.**

You were so stubborn that you resisted the very good prophet, and it was he who wanted to untie you and free you from the already existing anger; meanwhile he had to be your rope. You hated the one who was worthy of love. But He will punish you like the wicked in Gibeah, Judges chapter 19.

### **V. 11. Therefore the glory of Ephraim must fly away like a bird.**

The prophet begins to speak about the punishment of barrenness among people. Until now you have been fruitful, but you will be made unfruitful, since the time of captivity is already present. The prophet does not say that all will continue to be barren, but that there will not be such a great glory of fruitfulness, rather it will become lonely and disgraceful.

### **V. 12. Woe to them, too, when I have departed from them!**

Some think that the prophet here makes the transition from the physical kingdom to the spiritual one, so that the opinion would be: Woe to them when my incarnation will have departed from them. But I think that this is the opinion of the prophet: I will kill their descendants, they shall be completely miserable in their descendants. But woe will befall them when I will have completely departed from them and allow this remnant, which is still left to them of their descendants, to be oppressed most severely in the servitude of the Assyrians.

### **V. 15. For the sake of their evil nature.**

Since the wrath of God is proclaimed to the people of Israel without mercy, it must be understood that God does not want to have mercy, that He wants to destroy their temporal kingdom. But there are several passages in this prophet that clearly teach of God's mercy toward Jerusalem, and I understand this from that in the spiritual realm.

## **The tenth chapter.**

This chapter seems to be preached at the time of Hosea, the last king, who recognized the error, but in the meantime increased the sacrifices. Therefore, the prophet insists on the captivity of Israel, although he sees that some wanted to pretend something of repentance and reformation, but they do not strive with real zeal to improve themselves, and go so far that they even restored the godless pretensions, set up new services, with which they offended God more and more.

### **V. 1. Israel is a devastated vine.**

The Hebrew word means "desolate," not: leafy (frondosa, [Vulg.]), although I would prefer to read "leafy" because the following

The text seems to be very consistent with it and the meaning is clear: Israel is a vine in his land, which he has planted and spread wide, but what fruit it brings I see, namely idolatry. When one runs "desolate," this is the opinion, "It is a beautiful vine, but useless." The godless people made sure that where the land was best, a worship would be set up. Where there is good income, there are godless services. Godlessness has always built its nest where there is food for the belly.

1) In the previous writing, the same explanation is given for the reading krouāosa. The Hallic manuscript offers for vastata: It is indeed a vine, but devastated or withered, that is, useless.

**V. 6. So Ephraim must stand with shame.**

That is to say, with a lot of advice, they protect their calves. They are stubborn in their resolution, they follow their advice. Therefore, they will die while defending themselves most stubbornly, and both the service and the one who practices it will perish.

**V. 7. The king of Samaria is gone.**

The Hebrew word *dum* or *damem* (orig.: *dumb*) has two meanings: to be silent and to be similar. In sum, we always use this word for things that are lost and made to nothing.

**V. 8: The high places of Aven are destroyed.**

It alludes to the name *BethAven*, which means the high places will be destroyed. For "Aven" means sin, which anguishes and troubles the conscience. "The high places" means the altars, the idolatrous services performed on mountains and hills. - "And shall say to the mountains." The Lord uses this text in the Gospel of Luke [Cap. 23, 30], where he mentions the last judgment. It is, therefore, a general saying, as if to say, "There shall be a woe, that thou knowest not whither out." It can also be applied to any future calamity. Hosea draws it to the Assyrian captivity, Christ to the Roman captivity, we to the last judgment. So it can also be interpreted here, that in the meantime the opinion of the prophet remains unharmed.

**V. 9. since the time of Gibeah.**

It is another beginning by which he seeks to call them to bear fruit. It is the opinion: "What shall I say much? It is a

old *büberei*. You have never done any good all your life; lift up and do some good for once."

**V. 11. Ephraim is a calf, accustomed 2c.**

As a cow only 1) works for its food, so you, Ephraim, seek only temporal things with this service of yours. You serve God only for the sake of the earthly. The prophet seems to want to emphasize that there is great work in the ungodly service. But they like this service so much that they easily overcome all difficulties [because they are used to it] 2) as a calf of its own free will would not thresh but eat if it were not forced. But I will break your neck, so beautiful and well cared for, that is, I will give you into servitude, I will hand you over to the king of Assyria for punishment.

**V. 14: Just as Salman has transgressed (Sicut vastatur pacifica**

Just as he who dwells securely in his house, fears nothing, sees everything safe, but is suddenly killed by invading enemies, both he and his wife and children, so will it be 3) with you. While you will be in the highest security, the king will come and destroy you. It is the way of the scripture that it touches the old histories briefly, but does not tell what happened. This is what the prophet does here. He gives a history which is not recorded, but it seems to be such: Salman was a king who disturbed the house of Arbeel by a tyrannical murder, killing both the mother and the children.

1) Instead of camouflage will read *tantrin*.

2) Inserted by us.

3) *Weimarsche*: est instead of: et; a misprint.

## The eleventh chapter.

He tells them that idolatry is an ingrained evil, and (as the prophet Isaiah [Cap. 48, 8.] 1) says: "From the womb you are called a transgressor." "Sin has accustomed them from their mother's womb." You started idolatry when you came out of Egypt and even today you do not desist from it.

### V. 6. Therefore the sword shall come upon their cities.

For the king of Assyria had taken many cities, even the whole tribe of Naphtali, before he entered their land.

### V. 7. My people are tired of turning to me.

You will never be free from this yoke with which I oppress you, so you will be servile. Always understand it in a temporal way. But when I return, that is, when I have sent my Son into the world, then you will be able to repent and thus be saved spiritually.

### V. 9. that I will not do according to my fierce anger.

Though I shall be mightily afflicted, yet will I that the name of mercy may remain uninjured unto me, and I will not exercise my wrath as a man that knoweth no bounds of his wrath, whose indignation is not satisfied, except his adversaries be brought to ruin from the foundation of the world. Of this you have an example in the suffering of Christ. The Jews were not satisfied that the

Man Christ was miserable, lowly and rejected, they wanted to exterminate him from the ground up, even by the most cruel death. Therefore he says here: I will not act foolishly like a man, but I will punish as God, whose own it is to have mercy.

### V. 10. He will roar like a lion.

The whole scripture compares the roaring of the lion with the voice of the gospel. Thus it is said in Amos [Cap. 3, 8.], "The lion roareth, who shall not be afraid?" Now this is the lion that shall roar for his young, for his children, 2) of the tribe of Judah. Therefore this lion will roar against all the wicked and those who resist him, so much so that he will also threaten them with all terrible punishments if they do not stop resisting him.

### V. 11. And those in Egypt will also be terrified (avolabunt).

By Assyria and Egypt he understands the Gentiles, whom he will call to the Gospel along with the Jews, as if to say, "Not ye alone, but the Gentiles also shall follow the Gospel; there shall be One Shepherd and One Flock. - "Into their houses." That is, "into the houses where they enter" (inker), not which they themselves have built or chosen, 3) but which I will give, that is, into the Church to which I will give My gifts.

2) In the editions a comma is missing here, which is nevertheless necessary, because "the lion from the tribe Juda" belongs together.

3) Instead of a1>6A6r8nt in our template, we assumed Z6riut.

1) Weimar edition erroneously: "Esaj. 49, 1".

## The twelfth chapter.

The twelfth chapter begins with the words: 1) "In Ephraim is everywhere" 2c., because here a new sermon begins, then also because the same is continuous thereafter, and such a one that cannot be separated. He provokes Ephraim to repentance by the comparison with Judah, because this was still healthy. For it was then (as I believe) under the king Hezekiah, who ruled according to the word of God and walked according to God's will.

### V. 1. and at the right holy service (Cum sanctis fidelibus).

Lyra explains this passage according to some rabbi and cites an opinion that seems good to me: that sanctis is in the plural and means GOD. For the Scripture often calls GOD in the plural, as in Joshua [Cap. 24, 19. according to the Hebrew]: "For our GOtt is holy" (sancti). So it is a repetition: cum sanctis, that is, with the holy, faithful GOtte, because GOt is faithful and keeps His covenant that He made with us. Here the faith of King Hezekiah is touched upon, who trusted in GOD, therefore He was also merciful and faithful to him.

### V. 4. Yes (they say), he undercut his brother in the womb.

How Jacob trampled his brother in the womb and fought with the angel, read in the first book of Moses [Cap. 27, 36. and 32, 24. ff.). But why the prophet has mentioned these histories of Jacob, since this does not rhyme with the text, all interpreters are in doubt. I like this opinion that the prophet always inculcates past deeds of God when preaching. This is frequent in the Psalms and in Isaiah. Thus they spin 2) from the praise of the past deeds praise for the present ones. And it is

the sense: "Ephraim is everywhere lie against me", it invents services, while it should see only that it worshipped the God whom Jacob worshipped. As if to say: Let us look at the example of our father Jacob, let us consider what he did and how he did it. If you want to imitate his works, imitate his faith also. How could he have subdued his brother, who was still in his mother's womb, but by God alone and by a sincere faith in Him? He always expected the will of God; what He commanded, he did by trusting in His word. Therefore, if you want to be Jacob's children, let God work in you, not you. When He commands you to build an altar and worship, do it, trusting in His word.

### V. 6. The LORD is his name.

This name alone comes to GOtte in Scripture; it is frequent in Scripture and always actually refers to GOtte.

### V. 7. Turn therefore to your God.

You must cling to the Lord and hold on to him," not flee to the Egyptians, be sure of his good will. Therefore you are liars indeed, forsaking his promises and, not following the example of your father Jacob, you turn to idols and to a strange god.

### V. 8. The merchant has a false scale in his hand.

The prophet speaks here in images: 'You are like a merchant in whose hand is a false scale, who loves deceit, "who does wrong to people", who deals only with becoming rich, to the detriment of all others. Thus the godless teachers teach only that by which they themselves may grow fat, and their bellies increase, while others meanwhile die miserably of hunger.

1) In the Vulgate, the first verse of the 12th chapter is still included in the 11th chapter, which is why Luther makes this remark. The old translator has omitted it.

2) Instead of dxkant. in the original, read (as the Weim. edition suggests) bexunb.

**V. 12. In Gilead it is idolatry.**

The order of this prophecy must be taken from the movement of the heart. Above [v. 8.] he had said that Israel was like a deceitful merchant, but He was the true God. Immediately he returns to the enumeration of the punishments. It seems that the prophet here touches upon some history that is not written, which was perhaps such that these two peoples in Gilead and Gilgal gave preference to each other, so that each of them wanted to have a holier (religiosiore) worship, like with us the barefooted (minoritae [Franciscans]) and the observant, so that the opinion is: You who are in Gilgal, hate those in Gilead, "and one is even as pious as the others." Gilead is a region of land on the other side of the Jordan, Gilgal on this side. 1)

1) In the original and in the editions: OalaaL reZio eis ^orääiem, OalZula inkra. We have made the above change (in agreement with the previous editors). Neither the Erlangen nor the Weimar editions note anything about the incorrectness.

**V. 13. Jacob had to flee to the land of Syria.**

He contrasts the example of the exceedingly faithful father with the exceedingly godless children. Jacob served for his wife and tended the cattle, because 2) so this good man had to serve the people 3). But you, whom I have brought out of Egypt through the prophets, cannot and will not serve God, who has done so well for you. He, your father Jacob, served the Lord among evil men and strangers and remained faithful, but you refuse to serve GÖtte^ in a well prepared kingdom and since you have all abundance; therefore you are not children of this father, but untimely births and bastardy.

2) Instead of peouniam in the original, as the Weimar edition suggests, pecu nam will have to be read.

3) It seems to us that pro should be erased before tiominidus.

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## The thirteenth chapter.

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Again, a new sermon begins because the prophet sees new sacrifices, new services, as if he wanted to say: The people have not had enough of the fact that they have sinned up to now, but set up a new service so that they may continue to sin.

**V. 2. He who wants to kiss the calves.**

The kiss is a sign of worship, so by the word "kiss" he means worship, the honor they paid to the idols. The people also sacrificed their dearest children to the idol, because they thought they were doing God a service. They concluded that Abraham wanted to sacrifice his son. By this act he pleased God especially: why should we not please God by doing the same? See where examples without faith lead!

**V. 3. These will have the morning cloud.**

You reign, and the glory of your preaching is great. This service is as sweet to us as the morning dew. Here the prophet describes the sweetness and bliss that s^the people have from the godly service. 4)

**V. 14. I will deliver them from hell.**

"Hell!" is often taken in Scripture to mean death. "The thing that takes away the soul" from this life. 5)

4) Here is the exact opposite of what the first redaction offers.

5) With this remark, which also does not agree with the previous writing, this relation breaks off.

### 3. interpretation of the prophet Hosea,

recited by D. Martin Luther in public lectures and later overlooked by himself; compiled by Veit Dietrich. \*)

Published 1545.

Newly translated from the Latin.

#### Preface on the Prophet Hosea.

From the reading of the prophets and the content of the sermons of Hosea.

The knowledge of the prophets is very necessary in the church, because they faithfully inculcate the doctrine of the fear of God, since they punish idolatry, trust in men, ungodly doctrines, avarice and clearly indicate the punishments of these sins among their people. And they also teach about faith in Christ, comforting the afflicted with the sweetest prophecies of the future kingdom of Christ. Therefore, not only do the apostles often use the testimonies of the prophets, but the Son of God himself admonishes us in more than one place to be diligent in reading them.

Therefore, those who think that there is nothing in the prophets but old sermons that cannot be used in our time are not only inconsistent, but also quite foolish. For why does Christ use the testimony of Hosea twice, and in the most important matters? Because Matth. 9, 13. deals with the ministry of Christ, that he had dealt with sinners. In another place [Matth. 12, 7.] he disputes against the Pharisees, that it is the most pleasing sacrifice for God, if we take the need of others to heart and do not judge others sacrilegiously. But how appropriately used

\*) This writing was first published in 1545 in Wittenberg by Johannes Luft under the title: In Hoseam Prophetam Reverendi D. Martini Lutheri Doctoris Theologiae Enarratio, ab ipso et in publicis praelectionibus tradita, et postea recognita, Collecta per Vitum Theodorum Noribergensem, Plena piae doctrinae et salutarium consolationum. VVittenbergae Excudebat Iohannes Luft, Anno M.D.XL V.; then a reprint was published under the same title in 1546 by Peter Brubach at Frankfurt; both editions in octavo. In the original edition, the title is followed by a dedication by Veit Dietrich to Prince Georg zu Anhalt, Coadjutor zu Merseburg 2c., It is very lengthy (in the Wittenberg edition four and a half folio pages), and only a few things in it are of interest to us, namely that Dietrich says in it that Luther had presented this interpretation in public lecture, and that it had been brought together (collisstarQ) by learned men, Caspar Cruciger, Georg Rörer and himself, and after it had been arranged by him (oräins "eripta), had been overlooked by Luther himself. "Therefore," he says, "let the readers know that this interpretation is a genuine (>v^Mv) work of the venerable D. Martin Luther, which, as I have no doubt, will be very agreeable to the learned and to all the godly." This is followed by a Latin translation of the prophet Hosea, which is followed by an epigram by L. Joachim Heller, schoolmaster in Nuremberg, which consists of eighteen distichs. Then follows the interpretation itself, further "a compilation of the most important passages and sayings from the sermons of the prophet Hosea", and at the end "Martin Luther's addition to the passage of Hosea Cap. 13, 14: Death, I will be a poison to thee 2c." Dietrich says nothing about the time when these lectures were held, therefore, since it is not known that Luther read about the minor prophets for the second time, various speculations have been made about it. From the passage in the interpretation of Cap. 1, 3 (Drl. sxss. opp. XXIV, 185): "The patrons of this (spiritual) fornication and of the so shameful adultery are nowadays the bishops. Their assistants and satellites find the godless teachers, the obtuse people like Cochläus, the screamers and drunkards like Eck, the many people like Pighius, the hypocrites like Witzel and all that is of the same ilk," concludes Seckendorf, nist. Dutll, Ub. III, p. 583, 8127, that the interpretation must have begun during the lifetime of Eck and Pighius, who died in 1543; but from the fact that Cap. 14, 4. mentions the imprisonment of Hieronymus Baumgärtner (Drl. 6X6K. OM., XXIV, 496), he concludes that this was recited in 1544 (idiä. r>. 587), but not printed until later. Köstlin expresses (Mart. Luther [3], Vol. II, p. 272) the opinion that between the years 1530 and 1534 new lectures on the prophets Hosea, Micah and also probably Joel are to be assumed, but has this



Paul's testimony of this prophet in the first letter to the Corinthians Cap. 15, 55, where he preaches that the resurrection of the dead will surely take place. In this way, one could also cite sayings of other prophets by which both the Son of God Himself and the apostles, His servants, confirm the noblest teachings of the New Testament. But since we have now undertaken to interpret Hosea, I have preferred to use the testimonies of this one, so that the readers may have him all the more commended, and all may recognize that we are right to spend our labor in interpreting him.

And indeed, in our time the distress of the church requires a diligent reading of the prophets, so that the godly may look to the promises of the kingdom of Christ, which the prophets of the ancient church praised so gloriously. For in so many and so great tribulations, what else is there to raise us up and comfort us, but that, though we are oppressed and in many ways suffer

We hope that after so many accidents, after so many dangers, we will attain the victory of Christ, by which he has overcome death and destroyed hell, as Hosea promises in the thirteenth chapter [v. 14]. For if this hope be put out of sight, what is there that can comfort a Christian heart? For Paul rightly says in the very same discussion in which he uses the testimony of our prophet [1 Cor. 15:19] that we are the most miserable of all men if we hope in Christ in this life alone, and do not have the certain hope of the life to come and eternal firmly in our hearts.

Therefore, even though the prophets awaited with the greatest sorrow the misfortune threatening their people, and the ungodly mengel

1) Erlanger: multitudiiiS instead of: rmltitudini.

(Weim. Ausg., Bd. XIII, p. XXXI1), and now agrees with the assumption of the Erlanger (exsopp., XXIV, 138) and the Weimar edition that Luther read only once about the minor prophets in the years 1524 to 1526. Also we can come to no other result. The things that point to a later time may have been added either by Luther himself during the revision or possibly by Veit Dietrich. For it was not at all uncommon for the latter to take such liberties in editing Luther's writings. But we have to be content with the fact that Luther acknowledged this writing as his work, and we can not help but attribute to it the superiority over the two preceding relations. In a letter to Georg Mohr, to whom he gave this interpretation of the prophet Hosea as a gift, Luther says (Oct. 16, 1545): "I send you as a sign of my love and due respect this small gift, but the great prophet Hosea, which is interpreted by my work and God's gift." (De Wette, Vol. V, 761.) The Basel print, of which Luther undoubtedly received knowledge, has not only remained unnoticed by him, but has also (with full justification) not been considered worthy of inclusion by the editors of the old collections of Luther's writings, and, as we "believe," the Zwickau manuscript would not have fared any better. We have included them because of the archaeological interest they have; their practical value is low. Who would be served today with the transcription of a lecture without it first having been thoroughly revised? We have wanted to note this because the Erlangen edition (sxe^, toru. XXIV, p. 4) states that Dietrich's Ausleguug is a "genuine" work of Luther, the Basel edition a "more genuine" one, the Zwickau manuscript "the most genuine". The Weimar edition expresses itself in a similar way, placing Veit Dietrich almost on the same level as Aurifaber in his treatment of Luther's writings (Weim. Ausg., vol. XIII, p. XXX). But how highly Luther respected Veit Dietrich we see from the fact that he wrote to him in February 1532 that he might think of writing the preface to the Prophets in case of his death (Köstlin, M. Luther, vol. II, 271. De Wette, vol. IV, 341). In the collections, our writing is found in Latin in the Wittenberg (1552), torri. IV, col. 391; in the Jena (1570), tom. IV, iol. 586 d and in the Erlangen, 6XSA. opp., torri. XXIV, p. 135. Only in the Wittenberg edition are all the pieces printed in full as in the original edition; in the Erlanger Dietrich's preface and Heller's epigram are omitted, as well as in the Jena edition, in which the Latin translation of Hosea has also not appeared. Friedrich Dracksteot translated our scripture into German. This translation is found in the Wittenberg (1556), vol. VIII, p. 233 b; in the Altenburg, vol. VIII, p. 593 and in the Leipzig, vol. VIII, p. 1. In the Wittenberg and in the Altenburg, the attribution of Veit Dietrich has been omitted, as well as "Luther's addition to Hosea 13, 14." The Wittenberg edition motivates the latter omission thus: "What follows from this saying in Latin belongs to the erring, not to the German reader, therefore we have knowingly left it out. The Leipzig edition had these two pieces translated and reinserted. Walch already judged Drackstedt's translation to be "badly done", which is why much of his edition was improved from the Latin. We leave Dietrich's preface as unimportant, but give a new translation of our writing after the Latin Erlangen edition, comparing the Wittenberg and Jena editions.

with a right zeal, they are nevertheless, as often as they come to those prophecies of the kingdom of Christ, suddenly imbued with joy, and lose their displeasure and all feeling of human unhappiness. For what should he fear, what should he refuse all the adversity that this life has, what should he have to complain about who knows that God is reconciled through Christ and firmly believes that he is called to the fellowship of Christ's merits?

Therefore, in these troubled times, which threaten not only the secular regime but also the church, the sermons of the prophets are held up to the congregations for their benefit, not only so that the godly may be comforted by a certain similarity of events, but also so that they may form the treasures of Christ's kingdom more deeply in their hearts, of which they see that they were so gloriously praised by the prophets, although they did not yet see them as having appeared, as we do today, but believed that they would be communicated to the world after many years.

But because the church in this life is such a body, which has many frail members, the reading of the prophets is also useful for this reason, because they contain many and serious sermons of punishment. 1) For although Christ and the apostles also threaten the evildoers and severely punish the vices, the sermons of the prophets are more suitable to deter the wicked and more effective to inculcate the fear of God, because they always add certain punishments of the evildoers, of which the outcome afterwards showed that they were not in vain. And this was also the reason why the office of the prophets was such a difficult one. For Jonah was not only commanded to bring the Ninevites back on the right path and to exhort them to the right worship and holy life, but he also received the command that he should proclaim in advance that they would perish within forty days.

In this way Hosea not only instructs the kingdom of Israel about right worship, and calls them back from idolatry,

1) Instead of trabet in the editions should probably be read babent.

but also threatens them with the certainty that the Assyrian will come and destroy everything with sword and fire; but the people will remain captive among the Gentiles, even after that they will not have the glorious name that they are the people of God. But if we compare the histories, the success proves that the prophet did not lie.

Therefore, there is a great difference between the teachers of the New Testament and the prophets. This does not apply to the doctrine, because both punish the ungodly being and teach the faith in Christ, also both threaten the sinners with punishment. But the prophets have certain revelations of certain punishments that are to be executed at a certain time by certain people. We nowadays only threaten the godless world in general, nor do we have a certain revelation whether God will visit our godlessness through the Turk or through other destruction. However, the prophets are excellent witnesses for these threats, which we present to the wicked in general. Therefore, they are extremely useful to dissuade people from sins and to lead them to the fear of God.

But after we have spoken of the sermons of the prophets in general, we must now speak of Hosea in particular. In which time he lived, he indicates himself in the title, because he names the kings, in whose time he was in office. Amos and Jesaias were also at the time of Uzziah, but Amos seems to be older, Jesaias younger, because it is believed that he lived until the time of Manasseh and was killed by him. But Hosea is thought to have been in office earlier than either Micah or Isaiah. And there is a passage, 2 Kings 14:25, which shows that Hosea was the first to proclaim the desolation of the kingdom of Israel with Amos, then with Micah and Isaiah, for this passage speaks of the time of Jeroboam king of Israel: "And the LORD had not said that he would blot out the name of Israel from under heaven. Therefore, for this reason also, the ministry of Hosea was more dangerous, because he made threats never heard before among that people, that the ten tribes should be utterly disturbed.

Here we are first reminded of how much God cares for the Church, since He gave such great men at that time, when the kingdom of Israel was already threatened with extreme devastation because of the sin of idolatry. Therefore, these four prophets also give a living testimony of God today that he is in truth such a God who does not want the death of the sinner, but like a good shepherd seeks the lost sheep through his word, so that it will convert and live. Therefore, the stubborn godlessness of people is all the more to be deplored, who do not heed the advice and daily calls of this so kind Father, but continue in sins until God is finally forced to destroy them, as He threatened through His word at the time of the visitation.

Therefore, the so many godly reminders with which we nowadays call the godless papacy and the obdurate state of the bishops to wholesome teaching and godly services will not be in vain, and also those who dishonor the gospel with their godless life will suffer their punishment. For this reason Amos, Hosea, Micah and Isaiah are sent, so that the people, out of fear of the wrath to come, may desist from idolatry and adhere to the right worship. But because the kingdom of Israel certainly does not respect the godly admonishers, and the contempt of the word is added to the other sins, it receives the deserved punishments for its godlessness. Also the kingdom of Judah, in which the right service of God was, although not completely destroyed, was plagued by Assyria in various ways, until it was finally completely devastated by the Babylonians, as Micah and Isaiah prophesy.

It is useful to look at these examples so that we may remember that God did not give the light of His Word to the German land at this time in vain. For a great calamity will indeed follow if the bishops and kings continue to oppose the Gospel in this way, and the rest of the common people do not desist from their avarice, their splendor, their fornication and other vices, which at all times have been certain signs of future changes.

The first two years of the new system have been a long time in the making.

Since the time in which Hosea lived is known from the title, the reader would do well to take a good look at the deeds of the kings he names, but especially at the history of the kingdom of Israel. For there the causes of the great misfortune are told, although the prophet also diligently mentions them. For he expressly indicates that he has to deal with the kingdom of Israel mainly because, although it was also stained with other sins in many ways, it nevertheless did not put an end to idolomania. For the first king Jeroboam, contrary to the word of God, had established a special worship in the kingdom of Israel by setting up the calves, while the whole nation was commanded not to sacrifice other than in Jerusalem and in the temple. To this idolatry Ahab had added the service of Baal on the mountain in Samaria.

Although Jeroboam, whose reign Hosea commemorates here, was quite blissful in his reign, the prophet nevertheless threatens his descendants with destruction because he maintained the idolatrous worship that had been established by [Jeroboam] the son of Nebat. For with his son Zechariah [2 Kings 15:8, 10] the lineage of Jehu expired, and the kingdom was plagued by long and severe turmoil and unrest, until at last the tribe of Naphtali was led away captive by the Assyrian ThiglathPileser. The rest of the empire, however, was severely plagued and finally captured and devastated by Salmanasser. This is the end of idolatry, this the reward for the godless worship, for the suppression of right doctrine and for the shameful acts of murder and cruelty against the prophets.

Therefore Hosea has this as something special before the other prophets, that he punishes the idolatry the most, which he calls adultery and fornication with a shameful name, so that he may deter the godly from such a great, abominable sin. Even in our times, for this reason, this lecture is extremely appropriate, so that we, well warned, may flee the godless church of the Pope, which is full of

is from idolatrous services. For I do not agree with those who think that the papists should be left alone in their evil nature, and call it moderation if someone does not attack them often in his sermons. For if the purity of doctrine is to be preserved, and the people are to be commanded to worship rightly, then it is the duty of all godly teachers by necessity to instruct the people often about the shameful nature of the godless doctrine in the papacy and about the penalties of false worship. For even simple-minded people can judge the other sins. However, the common people not only do not recognize the real pestilence of the church, but also hear that it is adorned by false prophets with glittering praises. Therefore it is fitting that godly teachers follow the example of Hosea, that they punish idolatrous worship with great seriousness and draw the listeners to the right doctrine. For Hosea preached his sermons in this manner.

But so that the godly, who have not bowed their knees to Baal, would not be without all comfort in such great public dangers, he frequently intersperses exceedingly lovely descriptions of the kingdom of Christ. He also adds prophecies of the downfall of the synagogue, which stubbornly held on to the Mosaic ceremonies and rejected the teaching of the Gospel.

In the sixth and thirteenth chapters, he remembers the resurrection of the dead and the life to come. And everywhere he attacks the false prophets who sat against the right teachers and invited people to idolatry. These are the main parts of this prophecy, which the prophet concludes with a magnificent exhortation to repentance, so that the people may recognize their sins and accept the gospel, in which the forgiveness of sins through Christ is offered.

This may be enough about the reading of the prophets and about the sermons of this prophet, now let us interpret the text in order.

## The first chapter.

### **V. 1. This is the word of the Lord that came to Hosea the son of Gehen in the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.**

He does not mention his name nor his fatherland. He only indicates the name of his father, who was perhaps also either a prophet or a teacher, because he has a name that comes from teaching. The names of the kings, however, serve to indicate the time in which the prophet taught.

And Jeroboam was not only a blessed king, for he drove back the Syrians and restored the old borders of the kingdom as far as Damascus, but he also held the kingdom for a long time, for he reigned forty-one years. Since at that time the kingdom of Israel was in its highest bloom, it was almost ridiculous that the prophet should have

threatened desolation. But it goes like Solomon says [Proverbs 16, 18.]: "He who is to perish becomes proud beforehand, and proud courage comes before the fall." For since God does not immediately execute the punishment, but continues to do good to the ungrateful, and waits, as Isaiah says [Cap. 5, 2], whether His vine will bear fruit, the wicked are gradually hardened and heap up wrath and punishment.

There is no doubt that the godless king Jeroboam attributed such great successes to his worship of God, or rather, to speak more correctly, to his idolatry. For this teaches quite obviously the history of the kings [2 Kings 14:24], that he maintained the idolatrous worship, which Jeroboam, the son of Nebat, had established. Thus, in our time, the Pabst's ungodly crowd ascribes the deep peace and other benefits of earlier times to the worship services which

He puts the present troubles of wars, turmoil and epidemics on the Gospel.

But the history of 2 Kings 14 shows the true cause of the prosperity under the godless king, namely that the people at that time had been plagued by the Syrians in many ways, therefore God, according to His mercy, had also shown Himself kind to the wicked. For so says the Scripture [2 Kings 14:26, 27]: "For the LORD saw the miserable affliction of Israel, that even the shut up and the forsaken were gone, and there was no helper in Israel. And the LORD had not spoken that he would blot out the name of Israel from under heaven, and helped them by Jeroboam." This is the true cause of good success, that God is kind even to the wicked, and will not destroy unless He has first well admonished them by the word. Therefore, the sinners deserved to perish, but because the Lord had not yet proclaimed perdition through the Word, He sent salvation to the afflicted, and to this success He added a greater gift, namely faithful teachers who both exhorted to godliness and condemned idolatry. But since the wicked did not respect this blessing of the Word and misused the welfare against the Word and the prophets, devastation finally followed.

Therefore, it is not in vain that history adds that the Lord has not yet said that he will destroy Israel. If you look carefully at our time, you will see a great resemblance to those times, which is why we rightly fear a similar outcome.

**V. 2. 3. And when the LORD began to speak by Hosea, he said unto him, Go and take a harlot wife and children of harlots: for the land runneth after harlotry from the LORD. And he went and took Gomer the daughter of Diblaim, which conceived, and bare him a son.**

This is a prophetic beginning, that in the beginning he draws on the divine calling, and twice remembers the Lord that he has spoken. However, this does not only serve to incite the prophet, so that he will do the work with great courage.

The first commandment is given not only for the people of Israel to hear the commanded ministry, but also for the admonition of the listeners, so that they do not, thinking that they can justly despise the prophet, despise God, who commanded that such things be proclaimed through the prophet. Therefore, the first commandment is inculcated here, without expressing it explicitly in words (tacite), that the people of Israel should hear their God speaking. For since he is their God, he will not be preached to them in vain, nor will he suffer his word to be despised by his people without punishment.

The same way was followed by the apostles in the entrance of their writings, publicly stating that they were appointed apostles and servants of Jesus Christ.

Furthermore, almost all commentators are offended by the inconsistency of the commandment that the prophet is ordered to take a prostitute wife. Therefore, some only follow the secret interpretation, while others believe that the prophet humbled himself and joined himself to a prostitute in lawful marriage by command of the Lord. But those are most inconsistent who think that the prophet himself committed fornication with a whore, and make God the author and cause of this fornication, and excuse it by comparing it to the theft or robbery in Egypt, when the people of Israel, at the command of the Lord, took away the gold and silver vessels borrowed from the Egyptians, thinking that fornication could be excused in the same way as the Jews were excused when they took away the gold and silver of the Egyptians.

But here is a very great difference. For not only the divine command excuses the deed of the Jews, but also the reason or the natural right, which orders that the workers are entitled to wages. Since the Jews had been oppressed by long-lasting tyranny, they finally take the wages of their work from the ungrateful Egyptians by God's command. Therefore, this act was not theft, but the just reward due to the Israelites for their long and hard service, which God, the highest and most just sovereign and judge, bestowed upon them.

Here, however, no right can be given,

which would excuse fornication, because not only the divine laws, but also the law of nature requires a lawful marriage, and it can never happen that God should command or approve free fornication, or a union between man and woman that is not lawful. For this is His unchangeable will, that the union of a man and a woman be a lawful marriage, as it is written [Gen. 2:24]: "They shall be one flesh," that is, inseparably joined. And again and again this saying is valid [Hebr. 13, 4]: "God will judge fornicators and adulterers." And this will of God is proven by the daily punishments with which, as we see, fornicators and adulterers are needlessly punished. For not only do certain diseases, which are ordained for this sin, devastate the bodies, not only does free fornication bring about the ruin of the household and the property, but the hearts are also defiled. Therefore, how or for what purpose should God force the prophet to fornicate? Although the people had to be taught about idolatry, could they not be taught without the prophet fornicating? Or shall we suppose that a teacher tainted by such an offence shall have more credit for the direction of his office, and not rather that he shall bring the office into contempt? For truly, he who teaches rightly and lives shamefully (as Gregory of Nazianzus said so well) gives with one hand what he takes away with the other.

What then is the opinion of the prophet? For the words are clear: "The prophet went and took Gomer, the daughter of Diblaim, who conceived, and bore him a son." I answer that the prophet gave birth is obviously inconsistent, and is not only against nature, but also against the commandment of God. But that he took a harlot as a wife is also inconsistent, for because a shameful act is thereby committed (for marriage should be honest, especially that of the teachers in the church), we rightly reject this opinion.

Therefore, it only remains that we firmly believe that the prophet has put this woman in

The Prophet said that he had married in a lawful marriage, not some dirty whore, but the daughter of an honorable citizen, who was raised in an honorable way, which is also indicated by the name of the father, which is added here. For what some say, here not a history is told, and it also did not happen so, but was shown to the prophet only in a vision, that cannot exist. For if this were allowed, it would be a reason to destroy other similar prophetic examples, many of which, as it is written, happened to be signs and testimonies of the prophetic sermons that were publicly presented to the people. Thus it is written of Isaiah, Cap. 20, 2, 1) that he went about naked and barefoot, that he might be a sign and wonder over Egypt; and of Jeremiah, who for a time wore a yoke about his neck, and chains, Cap. 27, 2. [28, 13.] 2) Similarly, Ezekiel [Cap. 24, 16.] is foretold that his wife will die on the same day, and he is forbidden to mourn. And since he proclaimed this and also showed it to the people by the fulfillment, the people asked what this meant. But how should the people be moved, or recognize that something was shown to them by God through Hosea, if this was only shown to him in a vision, but not done and brought to the people by the deed itself?

Why then is it said, when the prophet is commanded to take a wife and beget children with her, that he takes a harlot's wife? and what is more strange, that he begets harlot's children? since they were certainly not illegitimate, although his wife would have been a harlot's wife before marriage.

It is a strange thing. The prophet is especially called to accuse the idolatry of the people and to preach of the punishments that will follow, namely, the destruction and rejection of the people and the whole worldly regime, and because it is nevertheless necessary, according to the divine promises, that a church be preserved, he adds the consolation that is given to the godly

1) In the issues: eax. 15.

2) In the issues: oax. 26.

The first thing that is necessary is the preservation of some remnants and the calling of the Gentiles. Therefore, in order to seriously testify that he accuses the people of idolatry out of God's commandment and preaches that punishment will surely follow, he shows this to the people by this gesture and sign, as it were. He is commanded to call the wife he has taken and the children born to him by this shameful name, so to speak, that he himself calls them a whore-wife and whore-children, and testifies that they are so called by God, namely, so that he may indicate that all the people are so constituted before God, They were guilty of idolatry and would suffer punishment for it, or guilty of failing in the word, faith and right service of this God, who had revealed Himself to this people through given promises and had called them through special testimonies and miracles and set them apart from the other peoples.

It is common in the writings of the prophets to call this fornication, when one falls away from the faith in the given word and the service commanded by God, and follows the teaching and the service according to human counsel and human choice.

Therefore, in the word fornication there is also a figurative speech, and the prophet's action is, as it were, a gesture or painting, which indicates that idolatry is accused, as if he wanted to say: I have taken a wife and begotten children with her by divine command, but what a wife, what children! What do I have but a harlot wife and harlot children? How does this happen? Because this whole nation is so constituted, as he says here, adding in plain words the interpretation: "For the land runneth after fornication from the LORD." Therefore I am compelled to call them by this opprobrious name, "A wife of fornication, and children of fornication." Likewise, the names attached to the children also indicate punishments, namely, LoRyhamo and LoAmmi, "who does not obtain mercy" and "not my people."

That this is the opinion of this whole passage is sufficiently indicated (as I have said) by the following, when he says that the land has forsaken the Lord and committed fornication, that is, it has gone to foreign gods and to God.

services followed. For this must be understood of idolatrous services. Just as the godless priesthood does not deny the name of Christ and His merit, baptism, the Lord's Supper and other things in words, but denies them in deeds, because, apart from the merit of Christ and the forgiveness of sins, it has established its own merits in vain by grace, so the godless idolaters in the kingdom of Israel wanted to be taken for the right worshippers of the true God, by whom they had been led out of Egypt. But because they deviated from the worship that God had commanded, although they said with their mouths that they honored the God of Israel, they were true idolaters, and it was rightly said of them that they had departed from God as a fornicating woman departs from her husband, for they did not worship God, but the imagination and delusion of their hearts, which they had formed for themselves without the word of God from God.

However, God is only truly worshipped when He is worshipped according to His word, that is, when the hearts worship and fear God, and then also trust in God's goodness. These are the most noble and inward services; they must be followed by the outward services, not as we invent them (as the papacy invented the masses, the vows, the intercessions of the saints, the merits of the saints to be distributed in the church, the fasts, and therefore cannot escape the accusation of idolatry), but as God's word or the second tablet prescribes them.

Therefore, the Jews who obeyed the commandment of God concerning the temple at Jerusalem, and sacrificed in Dan, Bethel, Gilgal, on the mountain of Samaria and in the groves, were hateful idolaters, even though they considered themselves to be worshipping the right God. For, not to speak of the ungodly heart, this worship was also unjust in respect of place and person; for it was commanded to sacrifice in the kingdom of Judah, and the priesthood was administered by the tribe of Levi according to God's commandments. But Jeroboam sacrificed against the commandment of God in the kingdom of Israel, and let without distinction

He also sold for money the office that was assigned by God to a certain gender, just as the popes sell the bishoprics and other ecclesiastical offices today.

Not only did the other kings of Israel follow this change of worship, but Ahab added a pagan worship of the idol Baal on the mountain of Samaria. For there is no doubt that Baal was Belus, who was worshipped by the pagans, as the histories of the pagans also testify. Therefore, this departure from God is rightly considered to be idolatry, since these idolatries were in conflict with the commandment of God and were nothing but disobedience. But God, as Samuel [1 Sam. 15, 22] proclaims, prefers obedience to sacrifice, and hates rebellion no less than sorcery, by which one not only departs from God, but through it men also ask something of Satan, seeking his work and his help.

I have said about the commandment given to Hosea, now it must be explained what is repeated in almost every single part of the prophecy and is often used by Moses as well as by other prophets, namely why the scripture compares idolatry with fornication or adultery. But it is an exceedingly apt simile, when all the circumstances are carefully considered. For just as a husband unites with his spouse, so God has at all times united with His Church. For immediately after the first parents fell, God promised salvation through the seed of the wife.

He not only repeated this promise, but also confirmed it with many outward signs. Abraham was promised a manifest blessing, and the sign of circumcision was added so that the chosen people and the designated heirs of the promise would also be assured of the blessing. Moses also instructed the people, who had been circumcised, from God's command about the outward worship, and the Lord added a manifest covenant that he would be the God of this people.

if they kept the commandments. But if they deviated from his commandments, he would still have his promises, even though he would associate himself with another people. Such promises are nothing else than, as Christ says in the Gospel, a friendly invitation to a wedding, where the guests themselves or the church are the bride, and the bridegroom gives her everything he has. For the guests are invited in such a way that it is announced that everything is ready [Matth. 22, 4].

The prophets refer to these promises when they call idolatry fornication, for they indicate that God has joined Himself to His people as a husband, as it were, and has adorned them in many ways, but the people have forgotten these benefits and, like a bride, have departed from her bridegroom and have joined themselves to others.

In this way the prophet Ezekiel Cap. 16, 3. 4. preaches about the people of the Old Testament, because he says that they originated from the Gentiles, were born like a girl whose navel was not cut, who was not washed clean with water, who was not rubbed with salt, who was not wrapped in swaddling clothes. For such was the origin of this people, as Joshua [Cap. 24, 2] and Stephen [Apost. 7, 2] also testify, that the Lord out of pure mercy took Abraham from the midst of the Gentiles and prepared a servant for Himself out of an idolater. For when he had compassion on the human race, he plucked it, as it were, as a branch from the tree of the whole human race, in order to plant the people from it, as it were, as a garden. This was, as it were, the first age of the people of the Old Testament.

But when the people had begun to multiply and had become, as it were, a manly girl, then, says the Lord [Ezek. 16:7 ff], "you were still naked and circumcised. And that was the time when you could be wooed. Therefore I first spread my robe over you and covered your shame. For when the people of Egypt had grown up, and were already almost entangled in the idolatry of the heathen, only then did the Lord show his mercy to them.



And after he came to this people through Moses, as to a bride, he made a covenant with them. Here you see that everything was done as by a bridegroom with his bride. But after the people had forgotten this covenant and joined themselves to other gods, can this not be called fornication and adultery with truth and rightly?

But only then was this covenant completed in truth, when the Son of God became man, for then he joined himself as a bridegroom to the bride, and washed us, who, as the prophet says [Ezek. 16, 6.], lay in the blood of original sin, with the bath or water of baptism, by which we are baptized into the death of the Son of God. For this is the right cleansing from the blood. Then he anoints with oil, that is, he gives the Holy Spirit through baptism, he clothes with embroidered garments, stirring the hearts in various ways to obey the law of God.

Therefore, Paul also uses this very simile when he says in Eph. 5:29 that Christ nurtures and cares for his church as a member of his body, flesh of his flesh and bone of his bone. Although these benefits were only shown through Christ, they were also promised to the people of the Old Testament, and those who accepted this promise in faith were saved.

That now also the people of the Old Testament fall away from the so kind God, and that we today forget the benefits of Christ, neglect the Word and the services ordered and commanded by Him, and follow what is neither indicated nor commanded by the Word, but goes against the Word: how can this sin be described more properly than by this likeness of fornication or adultery? For in this one offense is included all that God declares His immeasurable mercy against us, who are unworthy and in truth roll in our blood, that we are ungrateful to this so gracious God, that this is the utter wickedness of departing from such a gracious, kind and benevolent husband, with whom we are kn of the highest honor, but who is not worthy of us.

and associate ourselves with those who abuse our goods and our souls only for shame, for here one sees not only infidelity but also the utmost nonsense.

Finally, this parable presents the righteous zeal of God, who cannot suffer this contempt, as it is impossible that a husband, who loves respectability, could suffer dishonorable love affairs with the equanimity of his wife, as Ezekiel indeed treats this subject in excellent fashion. This is what is peculiar to this simile, and indeed, if all the circumstances are carefully considered, they perfectly illustrate the hideousness of idolatry.

But apart from this, this likeness also depicts the rage by which the idolaters are carried away. For just as a lewd woman dreams of nothing else, even when she is awake, but of adultery with the adulterer, and is completely ready for every kind of poison mixing and murder, so the idolaters are inflamed with a tremendous hatred against true religion and drive and protect idolatry with the highest zeal. zeal. They do not spare the servants of God, not the parents, not the authorities, not the children. Whoever opposes them, they persecute with inhuman force and do not rest until they have eliminated him, as the hatred of the Pharisees against Christ and the apostles, and the hatred of the papists against our churches show. So, of course, the histories of the pagans and the fables of the poets also remember many terrible parricides and the most horrible acts of blood, which happened so that the adulterers could enjoy their nonsensical courtship.

Therefore, this is an exceedingly suitable image by which idolatry is compared to fornication. And because the thing has an obvious shamefulness, it also serves to make people turn away from such a grave sin. For if a monk were to realize that when he becomes an early Ciscan or Dominican, and seeks to attain righteousness through a peculiar state and works, he would fall away from God, and after the manner of an adulteress, break the covenant he made with God in baptism: do you think that he would be able to do so?

would he not ask for mercy and reconnect with his God through true repentance, but flee the monastery, masses, fasts, idolatrous prayers, hypocritical clothing and other superstitious things as the most harmful plague? In this way, he would consider that the intercessions of the saints and the service of the saints, the impure celibate state, and all the multitude of human statutes are an apostasy from God or an adultery. Truly, not only by the sin itself, but also by the shamefulfulness of the thing, he would be moved not to be so ungrateful and godless to his God.

Whoever, therefore, wants to portray the church of the Pope correctly, should compare the conduct and the services of the papists entirely with the shameful adultery, since they despise Christ, to whose death they are baptized, and who offers righteousness by grace free of charge, and follow the statutes of men and the presumption of their hearts, by which they promise righteousness to themselves and to others. The Revelation of John therefore rightly imitates the prophet and compares the Antichrist to a harlot, calling him the great Babylonian harlot [Revelation 17].

Nowadays the bishops are the patrons of this fornication and the so shameful adultery. Their support and satellites are the godless teachers, the dull-witted people like Cochläus, the shouters and drunkards like Eck, the many people like Pighius, the hypocrites like Witzel, and everything of the same ilk, who receive the bishops for the sake of praising the godless services to the ignorant rabble and inviting them to their shameful adulterous nature. But what punishments will follow this impiety, the prophet now indicates.

**V. 4 And the LORD said unto him, Call him Jezreel, for it is yet a little while, and I will visit the blood in Jezreel upon the house of Jehu, and will make an end of the kingdom of the house of Israel.**

This is the second part of this first prophecy of the kingdom of Israel. For that the prophet is commanded to take a wife, which he calls a harlot's wife, that serves

to indicate the sin of this people, which, corrupted by idolatry, had turned away from God and the right service of God. Now that a son is born of her, the Lord commands that the child be given the name Jezreel. This serves, as the prophet himself indicates, to designate the punishment that the people had earned with their ungodly fornication. But, you may ask, in what way?

The word Jezreel comes from the verb Sara, which means "to sow". But because this people was arrogant mainly because it knew that it was God's people and planted, as it were, as a vine by the Lord Himself, and because of this it surely despised the threats of the prophets, therefore God commands that this very name be attached to it, but in a completely different way than it had been claimed by the people until now. For it boasted of the name Jezreel, which comes from sowing, that it was the people sown and planted by God, but the prophet calls it Jezreel because God wanted to sow it among the Gentiles for the sin of idolatry. For as the seed needs the earth in which it is to be scattered, so he calls this people God's seed, because God wanted to scatter it like a seed among the far-dwelling Gentiles.

This opinion is indicated by the prophet himself, since he adds that the blood debts of the house of Jehu shall be visited and the kingdom of Israel destroyed. But also this passage makes the various opinions of the interpreters dark. For since history teaches that Jehu removed the two kings of Judah and Israel from the way and then intervened with the sword against the descendants of the godless king Ahab and against the prophets of Baal, some think that the prophet is speaking of this shed blood in this passage. Therefore, the difficulty immediately arises as to why God at this point threatens the descendants of Jehu with punishment because of the shed blood, since God approved of Jehu's deed and therefore promised him the kingdom of Israel up to the fourth generation, as a reward for a well-directed cause; and truly, it is not at all easy to understand this.

to bring them into harmony with each other. For God is not so fickle that He should disapprove again what He once approved.

Therefore, let us hold that Jehu did not sin when he acted on the command of God against the ungodly kings and their descendants, and then also against the priests of Baal. For when he did this, he was not a private person, for he had previously been both anointed king by the prophet and confirmed by the people. In addition, not only was the commandment of the Lord through the prophet that he should do this, but the Lord also approves of the deed. For thus saith he [2 Kings 10:30], "Because thou hast been willing to do that which is right in mine eyes, and hast done in the house of Ahab all that was in mine heart, thy children shall sit upon thy throne Israel unto the fourth generation."

What is therefore the sin of Jehu, or what are these blood debts, of which the Lord says that he will impose them on the house of Jehu? Certainly nothing else than what the history of the kings immediately adds, in that it says so [2 Kings 10:31]: "But yet Jehu kept not that he walked in the law of the LORD God of Israel with all his heart; for he left not the sins of Jeroboam, who made Israel sin." Therefore, as the prophet above called idolatry a fornication, so here he calls it a new name Damim, "blood debt." And one must not look far for the cause of this designation, for idolatry is always connected with murder and bloodshed. Because the godly teachers cannot turn a blind eye to the ungodly services, but must, according to God's command, condemn them and bring the people back to the right doctrine, whereas the ungodly can suffer nothing less than a reproach of their services, therefore they arm themselves with power and goods, and immediately take up arms and persecute the right teachers. And the sacrifice of children was also common in those days, as the histories show. Therefore, also for this reason, idolatry is called "blood" or "blood debt".

But moreover, it is common among the prophets to call sins blood debts in general. Thus David asks in the

my prayers [Ps. 51, 16.] for the sins, that he might be saved Middamim, from the blood debt. And although Ezekiel alludes to the birth of man in the passage [Cap. 16, 6.] we quoted above, when he says: "I saw you lying in your blood," he thereby indicates the original sin that makes us guilty before God and is the source from which all the rest of the disobedience flows. The correct opinion of this passage is therefore that just as God did not tolerate the idolatry of the earlier kings unpunished, so He would punish the same against the house of Jehu in Jezreel, that is, against Samaria or the kingdom of Israel.

But what kind of visitation or punishment it will be, the following interprets: "I will put an end to the kingdom of the house of Israel". For Zechariah, the last king of the descendants of Jehu and the son of this Jeroboam, under whom the prophet taught, was killed in a riot by Shallum after he had reigned six months, who himself was also punished for this unjust murder. For in the first month of his reign he was killed by Menahem. Therefore, while the empire was troubled by internal rebellion, an enemy also came from without, the Assyrian, who made himself tributary to the king of Israel. Pekahiah reigned after Menahem. When he had been king for two years, he was killed by Pekah. Under him, Thiglath Pileffer devastated Israel and led a good part of the people captive. But under Hosea, who was the last king, Salmanasser took the whole kingdom and put an end to it. All this happened about forty years after the death of Jeroboam. Only then did Israel become a Jezreel, as the prophet prophesies in this passage, for it was rejected by the Lord, who visited the idolatry of so many nations, and was scattered among the Gentiles.

**[At that time I will break the bow of Israel in the valley of Jezreel.] 1)**

It is a common way of speaking: "the bow of Israel", that is, the power of Israel and.

warlike strength, because it was a very powerful empire. But the fact that he says: "in the valley of Jezreel" - although a great defeat may have taken place there, or Zechariah may have been killed - does not prevent us from taking it for the whole kingdom of Israel, because Jezreel was the capital of Samaria, and there was the king's house, as the history of Ahab shows.

**V. 6 And she conceived again, and bare a daughter. And he said unto him, Call her LoRyhamo: for I will have no more mercy upon the house of Israel, but I will put her away.**

This piece also belongs to the prophecy of the punishment of idolatry. For immediately after idolatry had begun in the kingdom of Israel through Jeroboam, God in many ways exhorted the people through His scourges, the Syrians, the Assyrians and other peoples neighboring the kingdom of Israel, to return to the right way and join the God whose worship was in Jerusalem. But because God is long-suffering, patient and of great goodness, He heard the cries and the pleas of the afflicted people, as we see in the history of Jehoash. There it is said [2 Kings 13:23], "The LORD had mercy on them, and turned them for his covenant's sake." Likewise in the history of Jeroboam [Cap. 14, 26]: "The Lord saw the wretched affliction of Israel" 2c.

Although he therefore afflicted them for sin, he sometimes gave happy princes who "drove back the enemy" and healed those wounds of the temporal regime. Such examples undoubtedly revived the people's hopes to some extent, since the kingdom was so variously plagued by turmoil and other calamities after the descendants of Jehu.

But the prophet threatens something new here, because he says that his daughter received the name LoRyhamo. Because he indicates with it that henceforth no such changes would occur as they had taken place, but the people would remain, after it once among the heathen will be scattered, without mercy in this misfortune.

The name is formed from Ryham he has mercy, with the negation word Lo; but it means: who does not obtain mercy, "who is in disgrace". For what the Latin text [in the Vulgate] has: oblivione obliviscar ejus [himself wants to forget her completely], the Hebrew has the verbum nasa suA], which means to annul. Therefore it is more properly translated by the word "to cast away," and this fits the scattering of the seed of which he said above. For when we want to throw something away, we lift it up. But because he [the Hebrew text] repeats the verbum: I will cast away with casting away, therefore we have added the little word "wholly," that the vehemence that is in the Hebrew may be somewhat expressed.

This is a truly terrifying prophecy of the house of Israel, if you put yourself into the matter in your mind as if it were present. For although it is not uncommon for kingdoms to be destroyed and communities to perish, the downfall of this people is all the more severe and terrifying because it was the people of God to whom the promises were made in Abraham, not only about multiplication and physical well-being, but, what is greater, about the woman's seed that would bless all generations on earth. This people, which sprang from the fathers, endowed with promises, redeemed from Egypt, transferred to the land of Canaan, adorned with God's word and service, has so rejected God that it seems as if He loves all other peoples more and takes more care of them, who without God and without the word had sunk into idolatry and godlessness. For what other kingdom is so destroyed that at least some traces of it do not remain? But this people is so cast out of its land that not even the name remains.

What is the cause of this great wrath? None other than that the kingdom of Israel has departed from the word and service of God and followed idolatry, or the services that were not ordered by the word of the Lord. For this is the sin that God cannot tolerate, but avenges with the utmost destruction, as the truly terrifying verdict is written here: "I will not

have more mercy on the house of Israel." For if the mercy of God is taken away, dear one, what else is left for the wretched but to perish in misfortune without any hope of help?

This threat also applies to our times, in which the light of the Word has been restored to the German land through God's benevolence, and it is clear which are the right and which are the wrong services, what agrees with the word of Christ and what does not agree with it; but in this great light we see what the pope, what the bishops, the sworn slaves of the pope, are doing. For they keep the old idolatry, defend it, force their subordinates to the same, blaspheme and condemn the right doctrine, exercise against us, wherever they can, the utmost cruelty, which we desire that the churches be advised and Christ's honor remain unharmed. That is why that unfortunate LoRyhamo was born in our time. For it is certain, although we do not know the time when it will happen, that God will visit Germany because of this sin of idolatry, as we have examples of it before our eyes in the churches in Egypt, Syria, Asia, Greece and almost all of Hungary, which the Turk has disturbed.

Therefore, it should be the concern of godly princes that the churches are purified again, the abuses are stopped and proper services are established, if they wish otherwise, that the enemy stays away and the fatherland is well preserved. For if they continue to act cruelly against the churches that have the word and to protect the papal idolatry, the Lord will punish their blood debts like those of Jehu, in whom a frightening example is presented to the authorities. For since he did not prevent idolatry, but by his example also invited the subjects to ungodliness, the sin of the people is imputed to him alone; of him alone is it said that he sinned with his household. For the sins of the people, which the authorities could have prevented, are imputed to the authorities. And for this sin of their father the children also must atone according to the fourth member, according to the saying of the first commandment.

But how few kings the whole world has, how few princes Germany, who seriously think of their descendants. Therefore, as the house of Israel under the blessed king Jeroboam despised these threats, so do our princes despise them. But the anger of the Lord will not sleep, but will soon burn, and the sinners will suddenly perish, as the second Psalm also threatens the kings and nations who do not kiss the Son, that is, do not want to accept His word and follow it.

**V. 7 But I will have mercy on the house of Judah, and will help them by the LORD their God; but I will not help them by bow, sword, battle, horse, or horseman.**

Here the prophet concludes the prophecy of the kingdom of Israel, and it is a terrifying and powerful example, which all descendants should often contemplate, so that they learn to flee idolatry and to pay more careful attention to the word. But because the enemy should also proceed against the kingdom of Judah, he appends a prophecy that it should not be preserved by human but by heavenly help, as also history shows, which explains this passage of the prophet quite beautifully. For I do not approve of the opinion of those who draw this passage to the return from Babylon. Isaiah shows in the tenth chapter [v. 28. ff.] according to the order, which oerter the enemy had devastated after the capture of the kingdom of Israel. But the cause of this disaster was also the idolatry of Ahaz, who had let his son go through the fire, as the Scripture says, and had introduced the service of the gods at Damascus in his kingdom, to which he was tempted by the success of the enemies; just as if today a godless king would fall away to the godless nature of the Turks, because he was tempted by their luck.

When God visited the idolatry of the house of Israel, Judah also felt the misfortune of its neighbor and suffered the punishment of such great wickedness, and only Jerusalem remained, which the enemy even besieged. But suddenly the siege was lifted with a very great defeat.

The angel of the Lord killed one hundred and eighty-five thousand men in one night. Therefore Sanherib retreated, moved, not by his danger, but by the defeat of his own, and fled to Assyria, where, as Isaias [Cap. 37, 38.] reports, he was killed by his sons. And the kingdom of the Assyrians came to an end and was transferred to the Babylonians on this occasion. The prophet preaches here about this deliverance, since he says that the help will come through the Lord, not through the sword.

But as we have indicated above the causes of the desolation of both kingdoms, so it will be useful here also that we note what had been the cause of the preservation of the kingdom of Judah. The sins of Ahaz had been the cause of the desolation of the kingdom of Judah. But his godly son Ezekiah or Hezekiah, who by the grace of God had been given Isaias as a teacher and courtier, was highly devoted to the right worship of God. Therefore, he also burned the bronze serpent after the Jews had misused it for idolatry, and established proper worship in the church, as history shows. Then, in the danger, when the enemy had already approached the city of Jerusalem, he did not take refuge in human help, but prayed in the temple and also exhorted his teacher Isaias to pray.

If we had such military leaders today, don't you think we would be happier fighting with the Turks? But now, when the true religion is despised and the idolatry of the pope is maintained, or the hearts are corrupted by greed and avarice, what is it to be wondered at if we not only do not win, but are daily more and more pressed by the enemy? Therefore, this history would be worthy of being engraved, as it were, with a chisel in the hearts of all princes. For truly, God glorifies those who glorify Him, while those who set aside God's honor, that is, who favor idolatrous worship, are disgraced.

It is this history of which the prophet prophesies that Judah shall be helped by the Lord, not by horses or horsemen.

But it can also be generally referred to the fact that reliance on the carnal arm is condemned. For although God wants us to use the means He has created, He does not want us to trust in them or rely on them, but He wants us to ask and expect success from Him alone, as the Psalm also reminds us [Ps. 20:8 ff]: "They rely on chariots and horses and have fallen down, but we remember the name of the Lord and stand upright."

But at this point we are rightly reminded of the difference that the history and the prophet Isaias say that this pod was done by the angel, but the prophet says at this point that it was done BaJehovah, by GOD. For it is here the divine name that is not attached to anyone as GOtt. Therefore, both are secretly indicated here, both that through Christ this salvation took place, and that Christ is God by nature. So also Paul says [1 Cor. 10, 4] that Christ accompanied the Jews in the wilderness. And the first promise [Gen. 3:15] prophesies that the seed of the woman will crush the head of the serpent. For the defense of the church, which has taken place continuously since the fall of Adam, did not happen through the angels, but through the Son of God, whom the Scriptures often call an angel, as Gen. 48, 16: "The angel of the LORD, who has delivered me from all evil." Isa. 63, 9: "The angel that is before him helped them." Mal. 3, 1: "The angel of the covenant, whom you desire." For although God uses the ministry of angels to defend the church, it is Christ alone who breaks Satan's powers and crushes his head.

And this is above all a lovely spectacle, to see that in so many dangers from the beginning of the world the church had the Son of God as its defender, who afterwards showed himself to men and suffered that he might be overcome by the devil, who had been overcome so often, so that the church might be delivered from the highest danger, that of eternal death. But we hope that, just as Christ, before taking on human nature, was not idle, but opposed the fury of Satan, so also

at this time, after he is in glory, will not forsake us, but will suppress his enemy, Satan, who in so many ways persecutes the wretched church.

**V. 8, 9: And when she had weaned LoRyharno, she conceived again, and bare a son. And he said, Call his name LoAmmi: for ye are not my people, neither will I be yours.**

That the Jews say that first a son was born to the prophet, then a daughter, finally again a son, because the kingdom was at one time firmer, at another less firm and in misfortune, I do not entirely dislike, because it agrees with history, and the Scriptures often compare that which is firmest with that which is male.

But let us see what the opinion is. He compares the kingdom of Israel, which was already scattered among the Gentiles, to the weaned maiden, to whom the mother no longer gives milk. For as the name shows, God had rejected the ten tribes of Israel "without mercy," that is, without the promise of bodily restoration. Therefore, the following piece of the third son goes to the house of Judah. And quite rightly Lyra interprets it of the final rejection of the synagogue and of the desolation wrought by the Romans. For because they would not accept the gospel, GOD

rejected them, not sparing even the temple and the worship. For he holds the honor of his Son higher than those outward gifts of his people, he holds his Son higher than the disobedient people.

But first of all, the magnitude of the punishment is to be seen with diligence, and that God threatens: As they do not want to be my people, so I do not want to be their God. For those who do not have God, dear one, what do they have, if they also possess the whole world? But what is the cause of such great wrath? The prophet will amply indicate it below, and Christ says in clear words in the Gospel [Luc. 19, 44]. Christ says in the Gospel with clear words [Luc 19:44] that the synagogue must be destroyed because it did not recognize the time in which it is afflicted, that is, because it did not want to accept the grace of God offered in the Gospel through the Son of God, but kept Moses and despised Christ, kept the Law and rejected the Gospel, kept its works and rejected the grace of God, which the Son of God purchased for us through His death.

Here, therefore, we are again reminded of how great a sin it is not to accept the gospel. Who does not see by what fate Germany must finally perish if the princes and bishops of Germany continue in this sin?

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## The second chapter.

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This piece connects the old translation with the previous one, but because the prophet here starts a new sermon about a new people and a new kingdom, therefore we want to start a new chapter here. Although this sudden departure from the intended subject does not seem to fit well and also makes the prophets dark, nevertheless, if we look at the matter more closely, the order of things itself forces the prophets to make these transitions.

In the first sermon, Hosea indicates that.

both the kingdom of Israel was to be scattered among the Gentiles because of idolatry, and the kingdom of Judah was to be devastated by the Romans because of their contempt for the Gospel. Here the succession of events forces the prophet to show what will happen after the kingdom of Judah is destroyed and what kind of church God will have in the world after the people who had the law and the service of God are rejected because of their sin. Therefore, these prophecies belong to the church of the

New Testament to the article of the holy Christian faith, in which we confess that we believe in a holy and universal church. For although experience teaches that all the kingdoms of the world have, as it were, their destiny by which they perish, yet God always leaves for Himself in the world a people by whom He is recognized and praised.

Therefore, the prophets remind us of these two things: first, they exhort us to the fear of God, since they indicate that the ancient people were rejected because of sin, which were God's people and, as it were, God's own, as John also calls it when he says: "He came into his own, and his own did not receive him."

On the other hand, they also teach about the unspeakable goodness of God and exhort to faith. For just as God does not spare His people when they depart from the Word and hold fast to idolatry, so He does not let the sins of the Gentiles, who sin in ignorance and do not have the Word, prevent Him from calling them to the knowledge of His name and to the fellowship of the Kingdom of Christ. Kingdom of Christ. But there is no doubt that if the churches in Germany continue to misuse the Gospel, God will also reject them and choose another nation that is more grateful for such great gifts. Therefore, let us not be sure, but fear God and hold Him as a kind Father who accepts sinners. But now let us explain the text.

**Cap. i, 10. But the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered. And it shall come to pass in the place where it was said unto them: Ye are not my people, then shall it be said unto them, O ye children of the living God.**

The first part of this prophecy presents a promise in general, so that Israel, which has been rejected and scattered among the Gentiles, will not despair of the kingdom of Christ, but will firmly hold that a new life will grow out of this state, which is, as it were, a death, for God will restore this fall of Israel. For this is the order of the works of God: he

not that he might leave in death, but that he might call to repentance. Thus he scattered Israel among the Gentiles, and rejected them without all mercy, judging by the outward appearance of things, for the ten tribes did not return to Canaan.

But how well God made up for this misfortune! For he has again gathered those who were scattered among the Gentiles through the Gospel, and gathered them in such a way that at the same time as the rest of the kingdom of Israel, the fullness of the Gentiles came to the knowledge of the kingdom of Christ. He reminds the people of Israel of this change, so that they will not completely despair in this misfortune, just as we also alleviate the present misfortune through the hope of the future glory, which Christ has brought about for us through his death.

And for this reason the prophet did not want to say that Israel should be increased, but with special diligence he imitates the words of the promise made to Abraham. For thus says the Lord to him Gen. 13:16: "If a man can number the dust of the earth, he shall number thy seed also." Who does not see that the prophet is looking at this promise, when he says that the number of the children of Israel will be like the sand of the sea, which it would be in vain to measure or count?

In this way he wants to comfort the afflicted people, so that they do not lose hope in the future kingdom and do not doubt the promises made to the fathers. For the ten tribes made believe that they would be reduced to a small number when they were scattered among the Gentiles. But, says the prophet, do not despair when you are thus scattered among the nations; hope for the fulfillment of the promise made to Abraham, not the physical promise of the land of Canaan, which was also great, but the spiritual and eternal promise, in which not the possession of the land of Canaan, but the forgiveness of sins and eternal life (which is the true blessing) through the seed of Abraham is promised to all who believe in this seed, that is, in Christ, the Son of God. For on this opinion also Jeremiah Cap. 33, 22.



He uses this promise from word to word where he prophesies about the kingdom of Christ.

But the following indicates the figure of this infinite multiplication, or the manner. He says:

**And it shall come to pass in the place where it was said to them: You are not my full, then it will be said to them, O you children of the living God.**

For although Israel was rejected because of its sin, the promise given to Abraham still belonged to it. Since your Israel, which was scattered among the Gentiles, was told by the apostles that this had been fulfilled, the Gentiles also received this message. And this is that glorious return and increase of the kingdom of Israel, of which the prophets everywhere prophesy.

The ten tribes did not return to the land of Canaan, but through faith in the gospel of Christ they came to the promised seed of Abraham. And they were not multiplied by fleshly reproduction, but this is the right multiplication, that they have the Gentiles as comrades in the faith, who also came to the knowledge of Christ through the preaching that was due to the rejected Israel according to the promise, as also Christ says Matth. 11, 12]: "Those who do violence snatch the kingdom of heaven for themselves. For the Gentiles received the gospel, to whom no promise had been made. But because Christ was preached to Israel, which was scattered among the Gentiles, according to the promise, on this occasion the Gentiles hear the gospel and accept it.

That this part is to be understood from the calling of the Gentiles, we have Paul in the letter to the Romans Cap. 9, 25. 26. as a witness. Therefore, we must take the verb "to say" from the public preaching by which the Gentiles, who are not God's people, are declared to be God's children after they accept the gospel in faith and believe in Christ.

But it is known that wherever the calling of the Gentiles is spoken of, the abolition of legal worship and

the righteousness by grace, in vain, is understood. For what merits or what services can we attribute to those to whom it is preached by the word of God, "You are not my people"? If they are not God's people, it follows that God is not their God either; thus they lack the knowledge of God, the Word, good works and all the adornment of the true church. This, therefore, is what Paul is fighting for, that we are justified by grace, without the works of the law, through faith in Christ. And today we rightly say that we are justified by faith alone. For what do those who are not God's people bring to God other than that they believe the word of the Gospel, firmly believing that they are reconciled to God through Christ, that sins are forgiven and eternal life restored? By this faith they become children of the living GOD from among those who are not a people, as the prophet here speaks, whom John seems to have imitated, since he says [John 1:12]: "To those he gave power to become children of GOD who believe in his name."

Especially the new way of speaking that he calls the Gentiles who believe the gospel "children of the living God" has to be taken into account. The change of speech, which the prophet also used above [Cap. 1, 9.], would have required him to say: Where it was said: You are not my people, it will be said: You are the people of GOD. But to the prophet this seemed too small to indicate the glory of the New Testament. In order to explain Christ's good deeds more clearly, he does not call them "a people", but "children of the living God". And first of all, this designation includes a clear contrast, that before we enter Christ's kingdom through faith, we are not children of God, but of the devil. We are indeed created by God in His image, that is, holy and righteous, and even immortal, but through sin, the author and cause of which is the devil and our will, we are so deformed that we are no longer children of God, since we have lost the image of God and have taken on the image of the devil, who also in truth is not be-

has stood. But what followed this disobedience or sin is known. For the natr was created for life, but is now subject to death and all misfortune. The mind, in which God's knowledge shone, is so blinded by sin that it no longer recognizes God. The will is also corrupted to such an extent that it desires precisely that which is contrary to God's law. Therefore, there is an extraordinary disorder of all inclinations and movements, for although they are not all sinful in themselves (for the desire for food and drink, the love of spouses, children and parents, and similar movements of the heart would also have existed in the uninjured nature), 1) they are still not pure, for there is always something sinful attached to them, which is contrary to the law of God. Therefore, the saints are also subjected to various misfortunes in this life, so that the remnants of sin are both punished and gradually eradicated.

These damages all come from sin, by which the first parents from whom we sprang ceased to be children of God and lost the image of God. Therefore the Scripture accuses the whole of nature, as it does in the 14th Psalm, v. 2. f., and calls it by an ignominious name, "the children of men," not God's children. "The Lord looks down from heaven upon the children of men, to see if any are wise, and ask after God. But they are all gone astray, and are all unfit; there is none that doeth good, not one." This statement contains the common judgment about the whole human race, and no one is excluded, not the Jews, not their ancestors, the holy and first fathers. We are all reproduced in the same way from the flesh corrupted by sin, therefore we are all by nature not children of God but children of men, that is, sinners who lack the glory they should have in God, Rom. 3:23.

Here, therefore, Christ's benevolence is clearly depicted, since those who are not God's people become children of the living God. For

1) Only the Jena edition has closed the parenthetical here correctly, the Wittenberg and the Erlangen already after aU6otu8.

This name indicates the destruction of the devil's kingdom, the abolition of death, the forgiveness of sins and the bestowal of the Holy Spirit, who infuses the hearts with the right knowledge of God and awakens the minds to right obedience; finally also eternal life and the inheritance of all goods that God possesses. For this reason he calls them children, not only of God, but of the living God, to indicate that this people, which was not God's people, but is adopted as children through faith in Christ, will live forever. But life cannot exist where sin is, "for death is the wages of sin" [Rom. 6:23].

And here the light of the New Testament must be applied, which not only preaches mercy by grace, in vain, but also shows the cause of such great mercy, namely Christ, who gave himself for our sins and saved us from eternal death by his death. This mercy of Christ is indicated by the gospel; those who believe in it are the children of God, as John says [Cap. 1, 12. f.]; "He gave them power to become the children of God, to those who believe in his name, who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." "Blood" is what he calls fleshly procreation. Thus Cain is the son of Adam, but for that reason he does not have the faith of Adam, and consequently for that reason he is not a son of GOD. He calls the human choice or adoption in place of a child "the will of the flesh", as Eve judged Cain to make up for the damage received in paradise. Jacob thinks that Esau will be the heir of the promise, but he is also mistaken. For this does not happen according to our judgment. Thus the state of the spiritual, as they are called, has a great name before the world, but God does not call them good for that reason, because the world calls them good, for he looks to faith. Thus the will of the flesh does not make children of GOD. "The will of a man" is an imitation or a pretending of men without the Holy Spirit, which does not make children of God.

The children of God are born of God, because the Holy Spirit through the Gospel enkindles faith in the hearts, so that they firmly believe that they are pleasing for the sake of Christ. Paul treats this benefit wonderfully in his letter to the Romans Cap. 8, 17, where he says: "If we are children, then we are also heirs, namely heirs of God and co-heirs of Christ." For here he shows the difference, that Christ is God's child by nature, but we are adopted children through faith. For through Christ we become children of God, therefore he says, "joint heirs with Christ."

But, you will say, God does not treat His children as children, for they are oppressed with the cross, and Satan and the world rage against them. Quite right. For this is also proper for children, so that the adopted children may resemble the true child of God, who also suffered death and calamity of every kind. In this, says Paul [Rom. 8, 17.], we are to hold on to this hope, "if we suffer differently, we shall also be raised to glory." [Rom. 8:24. "For we are saved, but in hope." But hope is not seen. Thus John says [1 Ep. 3, 2]: "We are now the children of God, and it has not yet appeared what we shall be. But we know that when it shall appear, we shall be like it." This consolation is very necessary, so that in our misfortune we do not let ourselves be snatched away from this promise that we are God's children through Christ. For a father chastens the son whom he loves 2c. [Proverbs 3:12.]

**Cap. 1:11 For the children of Judah and the children of Israel shall come in multitude, and shall cleave one to another unto one head.**

It was a great misfortune among the people of God and the beginning of all evil that the kingdom was divided after Solomon's death. For this gave rise to idolatry, as history shows. For since Jeroboam was chosen as king by the ten tribes that had fallen away from Solomon's son, he established special services against the word of God in the kingdom of Israel, so that his people would not go to Jerusalem every year to worship.

and through this fellowship in the service of God did not again unite with the king of Judah. Therefore, just as the kingdom or the temporal government, the way of worship in the kingdom of Israel was different from that in the kingdom of Judah. But what the outcome of these counsels was, history shows. For idolatry was the foremost cause why the kingdom of Israel was destroyed and the people carried away captive.

The prophet looks at this main part of the whole trouble and gives the comfort that this separation from the kingdom of Judah will be beautifully healed by Christ. For Judah and Israel would become of one mind with united hearts and efforts in the same doctrine of the Gospel, and would not have different heads, as happened after Solomon, but would take hold of and kiss the One King, Christ. Therefore, nothing like what happened before, when these kingdoms were separated, is to be feared. Isaiah Cap. 11, 12. f. says the same thing almost with the same words: "He will raise up a band among the Gentiles, and will gather together the exiles of Israel, and will bring the dispersed of Judah to the house, so that Ephraim will not envy Judah, and Judah will not be against Ephraim" 2c.

But first of all the way of speaking is to be considered, that he says [Vulg.], they will sit down one head. For there is no doubt that the children of Judah and Israel, of whom he says here, are the true church, or the people of the New Testament, which consists of the remnant of Israel and Judah, then also of the Gentiles. But he says that this church will have one head, Christ, as Micah interprets this passage of Hosea, Cap. 2, 13. where he says: "Their king will go before them, and the Lord will be their head", because this is the most correct translation of what is written in the Hebrew: XXXXX XXXX. For there are many examples that the prophets, who taught at the same time, also often use the same words, especially when they speak of Christ's kingdom.

But Paul, who seems to have worked in the prophecies of the prophets of Christ especially before others, has often used this very expression in his letters, as Eph. 1, 22. f.: "He has made Him the head of the church over all, which is His body,

namely, the fullness of him who fills all in all."

Here you recognize Hosea's way of speaking and at the same time hear the reason why Christ is called the head, namely because he has the church as his body, which he feeds, governs and adorns with his gifts. But in this Paul differs from Hosea, that Hosea says of the church that it will set itself as a head, but Paul says that this head is set or given by God; but this agrees most beautifully with each other. For Paul praises God's mercy here, through whose unspeakable goodness this head was given to the church. But the prophet praises both the faith and the confession of the church, which obeys the voice of God that sounds down from heaven [Matth. 17, 5]: "Him you shall hear", and acknowledges Christ as its head, through whom it lives, is nourished, sustained and governed. She holds on to this head with firm faith and does not allow herself to be diverted from this head. For this steadfastness is indicated by the prophet, when he says: "And they shall set themselves One Head."

And I have no doubt that the prophet saw that this plague would rage in the time of the New Testament, that the Roman beast would present itself to the whole world as the head of the church. Therefore, the constancy of the true church is rightly praised, and this is listed among the most distinguished gifts of the Holy Spirit, that it does not recognize several heads, but sets itself One Head, Christ, whom it praises as the one and true source of all gifts that are in the church. But what dangers the church would have to endure, which recognizes only one head, Christ, our times show sufficiently. Because we deny that the pope is the head of the church, but praise Christ alone as our head, who alone gives righteousness, forgiveness of sins, the Holy Spirit and eternal life to his body, we are subjected to every kind of banishment and torture.

Therefore, this is the one and foremost characteristic of the Antichrist, that he takes Christ's name, that He is the head, and boasts that He is the head of the church. But

What a miserable head! Indeed, a servant of Satan, since he persecutes the true church with imprecations and the sword. But as the head is, so is the rest of the body, for the cardinals, the bishops, the chasubles, the monks, the nuns defile, besides the ungodliness which the doctrine and the idolatrous services have, also an abominable disgracefulness of life. And rightly so; for why do they not set themselves the true head, through which they would be blessed with all spiritual blessings, as Paul says Eph. 1, ... 4, and would be holy and blameless before God in love? But these gifts provoke the true church to eagerly unite with this head, and with great courage confess and praise this head against the world and the gates of hell.

### **And coming up out of the land, for the day of Jezreel will be a great day.**

Where will they go out to? or from what land? The Jews expect to return to the land of Canaan. But Hosea testifies against it, since he already said before that this dispersion by the Assyrian will happen without all mercy, that is, without hope of return. Therefore the going up, of which he speaks here, is that the church, which through Christ is saved from the kingdom of Satan, which was the kingdom of sin and death, 1) will go up from this miserable life into a better and eternal one. An attentive reader, I believe, will not doubt this view. For what else should the church expect, after it has attained this headship, Christ, than that it should be made a partaker of the promises which it hears in the Gospel and which it believes?

But someone might want to ask questions because of the way of speaking. Here we have Isaiah as an interpreter, who uses the same words in Cap. 11, 16, and concludes the sermon about the kingdom of Christ like this: "And there shall be a course for the remnant of his people, which are left of the Assyrians, as it was unto Israel when they came forth out of Egypt.

But it is common among the prophets that when they speak of the kingdom of Christ,

1) Instead of srit in the editions will read ernt.

Compare this with the salvation from Egypt, as we have seen several times in Micah. For there, after the hard and long-lasting servitude was ended and Pharaoh was subdued by God, nothing remained but that they obtained the promise of the land of Canaan. Therefore, as the Israelites went up to it and took it after overcoming the enemies, so, says the prophet, it will happen here 1). After many a struggle which the church has to endure in this life, it will go up from the land of servitude to the promised fatherland; the cause is: "for the day of Jezreel is a great day".

But the prophet uses the name Jezreel in a different way than in the first chapter [v. 4. f.], where the Lord called it Jezreel, because he would scatter it among the Gentiles in his wrath. But here he calls it Jezreel, because the Lord wants to plant them through the gospel, that they may be a holy seed, as he called them a few days before [Cap. 1, 10.] children of the living God. Therefore, in the beginning Israel was a seed of wrath, because the Lord, offended by their sins, had rejected them. But here, in the New Testament, not only Israel, but the whole Church is a seed of grace, for the Church is planted by God Himself through the word of the Gospel, as also John [Cap. 1, 12. f.] says: "He gave power to become the children of God to those who believe in His name, and are born of God."

"The great day" I refer not merely to the time of the Last Judgment, when the Church will be delivered from all evils, but par excellence to the whole period of the New Testament. For what will be revealed in the life to come, the Church has through the Word and in hope also in this life, as the prophet adds:

**Cap. 2, 1. Say to your brothers: They are my full, and to your sister: She is in grace.**

Behold the exceedingly lovely change: he has named the church by the former name of Jezreel, but in a very different sense.

For the former sowing is done in anger and wrath, but this is done in grace and mercy. In this way, the prophet now also changes the other names, which God in His wrath commanded him to give to the children, so that the church, which acknowledges Christ as its head, may firmly believe that everything has now changed, that there is no longer any wrath, but that the inexhaustible riches of God's mercy are now open. For after he has given us his Son, how should he not give us everything with him?

But as I also said above [Cap. 1, 10J, that the verbum nrm, "to say", refers to the public preaching ministry, so we must also state here that the ministers of the gospel in the New Testament are commanded by God to comfort the believers and to proclaim to them that they are the people of God and in grace. For God will not accuse believers of sins, since they have been justified by faith in Christ; He will not condemn them, since Christ died for them, even rose from the dead, and sits at the right hand of the Father, representing us. Since the apostle Rom. 8, 33 testifies that this is the case. Dear one, what else can be taught in the church than what the prophet commands to be taught here, that such people are God's people and have obtained mercy?

But, you will say, what need was there to repeat this, since he said above: "You are children of the living God"? I answer: This would have been sufficient, for, as we have said, it covers the whole range of benefits and glory that have been bestowed on believers through Christ. But we feel that this confidence often fades away, as Paul sufficiently indicates in the very passage we have just quoted. For the church is afflicted, affrighted, subjected to persecutions, hungers, suffers nakedness, stands in danger, is killed. All this seems to happen to the Church not as God's people or children, but as enemies and adversaries of God.

Therefore, constant admonition is necessary here, so that she does not lose heart and does not think that she has been abandoned or forsaken by God.

1) Erlanger: sl" instead of: tuc.

2) Erlanger: "?anlo" instead of: xaulo.

The Church, however, does not believe that it is the people of God, that it stands in grace, that it has a merciful and favorable God. Because this is difficult to believe in the face of temptation, the Prophet, or rather God through the Prophet, commands that this voice not be silent in the Church: "Ammi", "Ryhamo", you are my people, I have had mercy on you, I will not reject you, I will not impute your sins to you, I will not leave you orphans, I will not let you perish in temptations, I will not hand you over to death and the devil, because you are my people and I have had mercy on you. For that ye are afflicted is for your good, that sin may be purged out of you, that it may be put to death; that ye may be heaped up with glory as valiant men of war; that faith may grow in you; that ye may call upon me; that my name may be glorified in you; that my power may be made mighty in your weakness; that I may conform you to my Son, first in the cross, and then also in glory. Thus the sermons of the prophets and the apostles agree most beautifully, all of them aiming at the comfort and salvation of the church through Christ.

### **V. 2. Speak the judgment of your mother, that she is not my wife, and I will not have her.**

After the prophet has proclaimed in a glorious sermon that these inexhaustible riches of God's mercy in the New Testament are to be offered to all through the Word, he now turns to the remnants of the old people and preaches about the synagogue, which, after rejecting Christ, hoped to obtain forgiveness of sins and eternal life from the law. This preaching of the sins of the synagogue and the punishments of the synagogue is necessary, not only for the sake of those who should be converted to Christ from among the Jews, but also for the sake of the believers, so that they will not, moved by this anger of the godless crowd, leave Christ and return to the synagogue and Moses.

Simeon prophesies in the Gospel [Luc. 2, 34.] that Christ is to many in Israel a case and a

resurrection. For those who accept him and believe in him, he is for their resurrection, for those who are freed from their sins by Christ retain the hope of eternal life. But those who do not believe, to them it is for a fall. But what this fall is, the present preaching of the prophet will show, which is quite necessary to fortify the believers, so that they do not resent this obduracy of the synagogue, but rather give thanks to their Savior Christ, through whom they are freed from these sins as well as from the punishments in which they see the synagogue stubbornly continuing and corrupting.

In this way, the 45th Psalm, after preaching about the King Christ, and the Church gloriously adorned by the Bridegroom Christ, adds a similar exhortation [v. 11. 1: "Take heed, daughter, and incline thine ear," that is, take heed to the word of the gospel, which keep, and be not moved from the same; "forget thy people and thy father's hand," that is, beware lest thou join thyself to the synagogue, which rejecteth and persecuteth the gospel, depart from it, and forget the carnal connection which was among you before thou cameest to the knowledge of Christ. This word of the prophet was followed by Paul, when he says in his letter to the Philippians Cap. 3, 8. he says that he considers everything as dirt. He considers everything as dirt in comparison with the exuberant knowledge of Christ and his righteousness. And the prophet commands in this passage that the remnant of believers from the Jews should have such an attitude against the unbelieving synagogue, for he commands: "Speak judgment on your mother," judges them.

Although the Hebrew word XXX can be used both in a good and in an evil sense (*μέσσην* est), it has an exceedingly harsh meaning when taken in an evil sense. For it comprehends both accusation and condemnation, just as the prophet does both here: he accuses sin and threatens punishment.

But, you will say, where is the reverence for the parents here? For the children are ordered to accuse and condemn the mother. And there are no small condemnations

The prophet remembers the adulteries here. He says, "She is not my wife, and I will not have her," that is, she is an adulteress. But it is known what the prophet means by adultery. Shall one not honor the parents by covering their sins? Why then does the prophet exhort the church to punish the sin of her mother and rebuke her freely?

I answer: Honor is due to the parents, but in such a way that we do not, while honoring the parents, do dishonor to God, for the commandment that one should serve God is, according to the order, the earlier, and that of the parents the later. But it serves the glory of God to punish sins, and especially ungodly worship, by which dishonor is done to God. Therefore, the church is right, not to turn a blind eye to the adultery of the mother, but to rebuke it freely. For even though this is a disgrace to the mother, it must be called a blessed disgrace, because it is connected with the salvation of the soul. For sin is punished so that it may be corrected, and the synagogue is accused so that it may be restored and not continue to disgrace God and not bring ruin upon itself.

But this is the cause of the immense hatred and envy with which the church is weighed down at all times. For the name of a mother is an exalted name, and the good deeds of education are rightly praised by parents, but rightly admired by children. Therefore, the synagogue thought that it was right to complain about the unjust abandonment of its children, whom it had raised and instructed as a mother in the old service that God had instituted and commanded, and thought that the right to teach was not claimed without grave injustice against it, by the children against the mother, just as the pope nowadays also oppresses us with the prestige he has in the church, and does not want to be brought back to order by us, but accuses us of unjust abandonment, but to himself he attaches this exceedingly brilliant title that the prophet here gives to the synagogue, calling her a mother.

But the papal sycophants think,

that therein lies the palm of victory for them, when they raise the prestige of the church to heaven with words, and praise the fetters of the old church discipline to the simple-minded. Say, they say, if you are the church, from where did you begin to be the church? Were you not baptized into the pope's church? Why then do you now depart from it? Why do you want to teach the Father as children? Yes, rather learn from your father and be obedient to him, if you do not want to be ungrateful children. These are words of the papists, which they think we can be overwhelmed with. But if we look at the prophets, this was the reason why the synagogue did not want to be taught by the apostles and wanted their honor to be spared. But the prophet commands the opposite in this passage, that the mother should be accused by the children, without regard to the apparently special privilege that she is the mother.

Therefore, one must adhere to Peter's rule here [Apost. 5, 29.]: "One must obey God more than men." If the synagogue accepts Christ, recognizing that through Him alone one receives forgiveness of sins and eternal life, then the children will kiss them and shower them with every kind of honor and service.

So also the popes and the bishops should refrain from persecuting and blaspheming the gospel, they should provide the churches with right teachers, abolish the godless and idolatrous services and restore pure and right services, then they will not lack our service; we will recognize them as our parents and gladly obey their reputation, which we see fortified by the word of God. But because they persecute the gospel and maintain idolatry, we must not hold the name of our parents in such high esteem that we should therefore deny Christ and associate ourselves with idolatry. Rather, we obey God, who commands that the Son be heard, and not only separate ourselves from the idolaters, but also freely reject their reputation and punish their idolatry, lest inexperienced people, angered by their example, be drawn into error.

Therefore, we should be mindful that the Holy Spirit is commanded to judge at this point. He says, "Speak the judgment," that is, accuse and condemn. Whom? Your mother. But one owes honor to one's parents. That is true, but it is not due to this mother, who is not only a shameful adulteress, but also wants to force the children born of her into adultery. Therefore, let not the name of the mother hinder you; condemn her and say, "Let her not be my wife, and I will not have her.

This is indeed a terrible sentence of condemnation, if you consider it carefully and compare it with the high opinion that the mother wants to keep with the children, because the synagogue also wanted to protect this title with fire and sword, that she was the people of God, whereas the apostles condemned her as the most harmful corruption. But here the children are commanded to condemn the mother and put her under ban, because she is not only not God's wife, but a shameful adulteress of Satan.

Thus the pope claims the name of the church for himself, but he condemns us as heretics. The Holy Spirit does not want this blasphemy to be overlooked at all, but wants us to freely declare that the pope with his own is the church of Satan, since he opposes the gospel and executes a different righteousness than that which exists through the Son of God. Here the church of Satan is annoyed in two ways. First, she cannot stand this judgment that is passed upon her; second, she does not want this judgment to be passed by those whom she considers to be her mother. Therefore, she stirs up strife and undertakes to avenge this insult in many ways. But the true church cannot set aside the commandment of God, therefore it is forced to proclaim against its mother this judgment of adultery, that the worship of God, which it follows, is nothing but abominable idolatry, which the prophet compares to adultery, for the reasons stated above.

**V. 2. 3. Put away their fornication from their faces, and their adultery from their breasts, lest I strip them, and**

**naked, as she was when she was born; and I will not make her like a wilderness and like a dry land, lest I cause her to die of thirst.**

This is the other part of the judgment, in which he mentions not only the sin, but also the punishments, which are truly terrifying, and so coincide 1) with the outcome that we must also, we may like it or not, acknowledge God's judgment on the unbelieving synagogue.

The little word XXXXX, "from her face", is very common in Hebrew, but in this place it seems to be put for a certain reason, just as afterwards also XXXX XXX, "from her breasts" is added. For it means to abuse the eyes or the face and the breasts for adultery. Rightly, however, we refer the eyes to the trust which is due to God, but which is turned by the idolaters upon the creatures. Furthermore, the breasts are given to women to nourish their children, hence they signify the teaching or the word. But this belongs to the description of adultery and fornication, of which the prophet says. For after one has departed from God and has turned one's trust to the creatures (for this is what I call the services which we invent for ourselves without the word of God), it follows that the wicked also pervert the word, and thus turn their breasts to adultery. But what punishment will finally follow?

The first is that the Lord threatens that he will strip her and present her naked as she was when she was born. From this passage of Hosea seems to have flowed the famous sermon of Ezekiel, Cap. 16, 3. 4.: "Your lineage and your birth is from the Cananite country, your father from the Amorites, and your mother from the Hittites. Your birth was thus: Thy navel, when thou wast born, was not cut: neither wast thou bathed with water to make thee clean, nor rubbed with salt, nor swaddled in swaddling clothes" 2c.

For it is well known how the LORD has created the people who came from the one Abraham.

1) Instead of eonvtzimus in the editions, 6ONV6 "iu" t will be read; after that we have translated.



I have adorned you with the kingdom and the priesthood or the service of God, who was called out of paganism and idolatry. This adornment, he says, you will lose because of your idolatry. For I will humble you and reject you, so that you will be like other peoples who have neither God nor worship.

Secondly. I will make thee a desolation, stripped of all adornment; thou shalt be as a desolate land, which cannot be inhabited. Here he indicates that this people, having lost the service of God and the kingdom, will then try in vain to rise again. So also Daniel Cap. 9, 26. says: "And a people of the prince shall come and destroy the city and the sanctuary, and it shall come to an end as by a flood; and until the end of the battle it shall remain desolate," that is, as this people shall be oppressed by the Romans, so it shall remain, and it is determined that it shall never arise again after that. Therefore they have tried their luck in many ways, but in vain, because it is so with them, as it is threatened twice in this place, that they shall remain like a desolate and uninhabitable place.

The third is that he will also destroy this people by thirst. This actually refers to spiritual blindness, that, as David [Ps. 69:23.] says, their table becomes a rope before them. It is a hard thing for this people to be so devastated that they cannot be restored in any way, but it is far more difficult to be deprived even of all comfort in so many calamities, as happened to the Jews. For they are eager not to understand the prophecies of Christ, and spend all their effort on how to obscure the true meaning of the Scriptures by their sophistry. This is the thirst that Amos compares to hunger, not for bread, but for words, just as in those who accept Christ and believe in him there is a well of water that flows into eternal life [John 4:14]. Those who lack this water must inevitably perish, as the example of the

Jews is before your eyes. But this is not the end, because he adds:

**V. 4. 5. And I will not have mercy on their children, for they are harlot children. And their mother is a harlot, and she that bare them keepeth herself shamefully.**

This is the fourth misfortune, that the punishment will also pass to the descendants. For he calls the descendants whoremongers, since they follow the ungodliness of the synagogue. This inherits with the sins also the punishment, as we see before our eyes. The Jews want to be like their ancestors, blaspheme Christ, and block all ways by which they can be led to the knowledge of Christ. They believe their teachers more than the Scriptures themselves; they not only shamefully avoid the testimonies of the prophets about Christ, but reject them completely. For you will not find a Jew who would follow the reputation of the prophets. Therefore they remain in the same blindness, and they have to bear the same punishments with their mother, because they remain in the same sins.

**And saith, I will go after my servants, which shall give me bread, and water, and wool, and flax, and oil, and drink.**

This sin of the synagogue is punished by the prophet not only once, as the following shows, because the synagogue thought that this putting aside of the gospel and Christ would serve them to keep the kingdom and bodily advantages, as John Cap. 11, 47. f. indicates that in a public discussion this was the main subject: if they left Jesus, it would happen that all believed in him, and finally the Romans would come and take away their land and people. But Christ makes this very clear in the parable of the great supper, where the invited guests despise the supper, because the care of the fields, the oxen and the wedding seemed more important to them. But who should not be surprised at the extreme blindness? They judge that idolatry and false doctrine will be blissful, whereas if they accepted the true doctrine, they would have to fear that they would die of hunger, like Jeroboam,

the father of idolatry, hoped that he would be able to keep the kingdom if he abandoned right worship and established new worship.

Even today, what other reason can we think of why the papists so stubbornly hold on to the godless services than that they see them connected with riches and dignities? For these they fear, if they should accept the pure doctrine, as if God would not indeed give bread to His church, or as if it were better to ask for it from the devil.

I have known a nobleman who, since he had an exceedingly rich income from more than one prebend (canonicatu), was once admonished at the table by a godly and learned man who was a friend of his that he should in any case leave this state, in which it was not even safe to have the right opinion of religion. Then he said, pointing with his finger at the exceedingly delicious food and the wine, which was served with it of an exceedingly splendid kind: "This is what makes it so that I do not like to leave this state. You see that, as the prophet says here of the synagogue, so the canonicus regarded the food and the wine as rewards of his idolatry, and therefore would not renounce it. And in fact, later on, he got even more reward for his ungodly mind, because he also became a bishop. He would never have attained this dignity if he had wanted to punish the idolatry and godlessness of his state and unite with Christ and accept the gospel.

What else can be said about these people than what Paul said in Phil. 3, 19. that the belly is their God? They look to it in their services; everything that benefits or harms it, they do or avoid, taking no account at all of the Word and of the Son of God, of whom they know that God commanded that He should be heard. I am truly frightened with all my heart when I see that the sins of the papists are so consistent with the sins of the Israelite people. For who should not fear that the same danger threatens Germany?

V. 6, 7: **Therefore, behold, I will hedge up thy way with thorns, and will put a wall before it, that it shall not find its way; and when it goeth after its lovers, it shall not take them, neither when it seeketh them shall it find them.**

He repeats here the punishments, but with other images. For the closer the wicked are to disaster, the more certain they are; it is not enough that they have been admonished once, even threats repeated a thousand times they still despise. But the prophet uses a very beautiful image. The simile of the adulteress indicates the burning desire with which Satan inflames the hearts of the idolaters, for indeed, no harlot burns so with unchaste desire as those who have departed from the right worship, with desire to increase and promote their idolatry.

Since they cannot be brought back to the right path in any way, for the more fiercely you oppose them, the more fervently they insist on their worship, God threatens to give them the way, that is, to force them through an external enemy to desist from idolatry. Not Christ, not the apostles could do anything with the Jews. But after the Romans had razed the temple and the city to the ground, they were forced to abandon their sacrifices and services, which they had stubbornly opposed to the Gospel. For since the idolatrous cannot be deprived of their desire, since they do not want to obey the word, their ability can be deprived in such a way that even if they run, they cannot seize their prey, and even if they search, they cannot find it.

The bishops also bring this punishment with all their might over Germany, because they do not put an end to the ungodly masses, they do nothing about the other idolatrous services. Even today, they continue to offer countless superstitious things to their people, such as consecrated water, salt 2c. They are admonished for this by the Word, but in vain. What else can we expect but that the Turk or a

another cruel enemy come and turn everything around? This is the only fence through which the path to superstition can be bequeathed to them.

The poor Hungarians had seven-year vows, which they paid to the idol of Mary, which was worshipped at Augsburg 1). But is not the way bequeathed to them now, since they, oppressed by the Turks, have lost life, goods and everything? This is the reward of idolatry. But the world will not believe this until it learns it. Therefore, those who, having been reminded, do not want to repent, may only continue. But for us it behooves us to be all the more diligent in the proper worship of God, and to guard against all occasion of idolatry, lest we fall into the same dangers.

**And have to say: I want to go back to my previous husband, because I was better than I am now.**

This is a wonderful piece, because it shows that God, even when He punishes sins, punishes with the intention of calling sinners to repentance and bringing them back to the right path, as Paul also preaches to the Corinthians 2) [1 Ep. 11, 32]: "When we are judged, we are chastened by the Lord, so that we will not be condemned together with the world." This saying must be inculcated in us all the more diligently the further the judgment of reason departs from it. For after it has been established that God punishes sin, reason believes that this punishment is without all mercy, so it loses heart and despairs.

But hear the prophet here. The sin of the synagogue is truly grave and terrifying, the punishment is also terrifying. But why does God impose it? Certainly, so that it, reminded by the misfortune, returns to its God and unites with Him again. Therefore, David rightly calls the cup of the Lord a cup of salvation [Ps. 116, 13]. And it is not only a healing cup for the saints, who are often undeservedly afflicted.

1) Wittenberg and Erlangen: ayuag instead of: in the Jena. Also the old translator offers: After.

2) Jenaer: aoneisnatur; Wittenberger and Erlanger: eonloavatur.

but also to those who are chastised for their sins. "For God does not want the death of the sinner, but that he should repent and live" [Ezek. 33:11], so that, just as we have departed from God, so again we may be united to God through true repentance and faith.

It is useful to inculcate this saying in the afflicted, so that, although they cannot deny the sin of which the punishment reminds them, they may nevertheless retain this comfort: God punishes, not in order to condemn, but in order to call back to Himself, and as a kind father, to seek the remedies, so that He would not be forced to exclude the disobedient son from the inheritance.

Today, it looks terrible in poor Hungary. But God wanted Hungarians to have godly teachers who would remind them that God was doing this, not to reject them, but to remind them of the old idolatry and thus make them renounce idolatry, ask for forgiveness of sins and expect salvation from Christ.

Neighboring Austria sees what it has to expect as a consequence. But would God that it would remember and believe that this is the reward for the idolatry it has defended for so long, and for the innocent blood that has been spilled everywhere, as people rage against those who profess the pure doctrine of the Gospel and condemn the papal abuses. Would that God, reminded by the present calamity, would teach it that the [false] worship of God, which it has stubbornly held on to until now, is the cause of these evils, and that it would accept the Word, and order the churches well, and put away all useless and superstitious worship! But as with the synagogue all this was in vain, so also now there is the danger that we preach in vain to our adversaries.

**V. 8 For she will not know that I am he that giveth her corn, and wine, and oil, and have given her much silver and gold, which they have used in honor of Baal.**

The counsel of God is good and holy, but the ungodly flesh does not obey, it does not reject the ungodly services, but ver-

increases them. It does not repent, but surely continues in sins, as Isaiah also complains in the first chapter, v. 5: "What shall I continue to strike at you, since you only make the deviation more?" But let us also look at our times. The terrible and daily punishments that come everywhere do not soften our adversaries. Therefore they do not dismiss the cruelty with which they have proceeded against the church, nor do they pay attention to the word, and with the greatest obstinacy they retain and defend that which they know will be punished at their services.

Therefore, the godly rightly look at God's long-suffering and take comfort in it, since God is also kind to the wicked and does not only shower them with goods, as the Lord says here that he gave grain, must and oil to the idolatrous Jews and gave them much gold and silver, but also, when he punishes the unthankful, the punishment is carried out with the intention that they learn to recognize God and turn to God. But as the flesh is blind, and does not see the counsel of God when He punishes, so it does not perceive the source from which such a great stream of benefits flows. For it attributes everything to idolatry and idols, in the adornment and worship of which it is not only zealous but also excessively wasteful, as the example of the papists shows.

The last part is extraordinarily short: they used it to or for Baal. But there is no doubt that the prophet meant to say that the idolatrous Jews misused gold and silver for the service of Baal, since they thought that this [namely the great benefits of God] was the reward of their worship. But here a question arises: The histories show that the Baalsdienst had begun at the time of the judges under Gideon and had stopped under Josia. Therefore, when the prophet speaks of the synagogue being destroyed by the Romans, how does he commemorate the Baal service, which had long since ceased completely? The answer to this is: through the name of Baal, the whole of

generally denotes any idolatry. For the word "Baal" not only denotes a lord, but it is generally taken for a lover, as we use the word "a paramour" in German when we denote a love that is not honorable. But it is customary with this prophet to compare idolatry with fornication and adultery. It is also in this place that the opinion is not inconsistent: They make Baal of gold and silver, that by this is understood not merely the image pillars of Baal adorned with gold and silver, but par excellence, that the Jews have misused their money and goods to adorn idolatry. Thus he will say afterwards [v. 17.], "I will put away the names of Baalim," that is, she will not honor idols, but will say [v. 16.], "my husband." Therefore the name Baal comprehends in general all idolatry, which is actually the shameful and nasty love, which is transferred from the Creator to the creature.

But if someone does not want to accept this opinion, which has nothing improper and agrees with the grammar, let him be satisfied in this way, that he understands this passage as Matth. 23, 35, where Christ threatens the Pharisees and the whole synagogue and says that the blood of all those will come upon them who have been killed, from Abel to Zacharias. Certainly, the Jews who lived at that time had not killed Abel, and yet they suffer the punishment for his shed blood because they associate with the godless Cain and persecute the godly teachers.

In this way, the idolatrous Jews, that is, the persecutors of the gospel, although they did not serve Baal, nevertheless lived in the same sin of idolatry, putting their trust in their worship and sacrifices and rejecting Christ. Now, if this is applied in this way to the synagogue, which in the time of Christ and the apostles condemned the gospel, it is a great blasphemy to call the sacrifices and other legal services a Baal service, that is, to claim that God detested the same as much as He detested the service of the idol Baal. And yet it is in

In fact this is the case, since what does not come from faith is sin [Rom. 14, 23], and he who does not have the Son of God does not have eternal life, 1 John 5, 12.

**V. 9 Therefore I will take my grain and my must again in their season, and I will take my wool and my flax, that they may cover their shame.**

This is finally the end to which godlessness leads, and God, who by His nature is good, gentle and patient, and gladly forgives, forces Him to be harder. For how can God remain kind to those who do not cease to abuse God's goodness?

Grain, must, wool and flax, that is, daily bread, peace and everything that this bodily life requires, God also gives to the wicked, so that they may recognize Him and trust in His goodness and obey His voice.

But look at the example of the Jews. They misused these gifts to cover their shame or godlessness, because they wanted to prove to others from this prosperity how much God cares for them, while they were shameful idolaters and prophet murderers. Thus, the papists also hold up to us the merits of earlier times as a certain reason to prove that their worship of God is not justified. They hold up the merits of earlier times as a certain proof that their worship of God is right and pure. But the present disadvantages, which are the punishments of past idolatry and present ingratitude and contempt, they say, have arisen from the teaching of our Gospel, which they condemn as harmful and seek to make hateful to all. Therefore, the world truly suffers from incurable ills, for it is not improved by the punishments, and it abuses the benefits of God in a shameful way. Therefore, what else can God do than to corrupt the wicked and finally deprive them of all their welfare, so that they will be forced to refrain from sins even against their will?

But we are to know that these are also the sins of private persons. The rich man in Lucas [Cap. 16, 19.] is in the highest life, in good and splendid circumstances, but he does not delight so much in the use of his money.

of the present goods than that he thinks that they are the reward of his righteousness; therefore he judges that he is a blessed man. On the other hand, he despises the afflicted Lazarus as a man who is detestable to God and who, through his sins, has forced God to inflict such severe torment on him. Therefore, he surely continues in his hypocrisy and completely forgets about the proper worship of God. For he does not think that he must do this first of all, that he should first be grateful to God for that bodily blessing, that is, that he should learn to trust in the goodness of God and obey His word. Then, that he use the goods, not only for his own pleasure, but to help the lack of others. Therefore, as the prophet says here, he compels God to take away grain, must, wool and flax in his anger and to present him naked, so that others must see that he was neither dear nor pleasing to God.

But the prophet has used a particularly emphatic word, for it XXXXX does not mean merely "to steal away," but: I will make free, which Paul seems to have imitated, since he says Rom. 8, 21. "For the creature also shall be made free from the service of corruptible things." For everything that God has created is good and created for the use of man. But this is as it were a captivity of the creatures, that they are forced to serve the abuse of the ungodly. Thus they had abused the wool and the flax to cover the shame or the ungodliness of their idolatry.

From this bondage, says the Lord, I will set free my wool and my flax, that is, I will take away these gifts from ungodly men, so that they can no longer abuse them to adorn their hypocrisy and idolatry. We will see this liberation when the Lord takes away the kingdoms of the tyrants, when he takes away the wealth of the miser, the power of the strong, and other gifts. For because the wicked only want to abuse them, they are rightly snatched away from them. Those who read the history of the Jewish wars see how the Lord stole grain, must, wool and flax from the synagogue.

**V. 10. Now I will expose their shame before the eyes of their lovers, and no one shall deliver them from my hand.**

Only here the judgment is rightly taken from the outcome. For God also allows the godly to be afflicted in this life, but the affliction has a measure, and as Christ promises John 16:20, the sorrow of the godly will be turned into joy. But when the Lord visits the wicked, who continue safely in sins, they are so overwhelmed with misfortune that there is no end to their misery. For why do they let the time that the Lord has given them for repentance pass by without any fruit, and only go about heaping wrath upon themselves?

But here the prophet retains the simile of the adulteress, because he remembers the millers. However, it is not necessary to indicate who these revengers are. For the prophet simply wants to say this, that it will happen that this endless lamentation will reveal the stubborn godlessness of this people to the whole world, and from the miraculous downfall all will recognize that the worship, which the synagogue held against the teachings of the gospel, was pure abomination before God.

The word Nebala<sup>0</sup> contains both sin and the punishment of sin, the becoming ashamed. Therefore it is indifferent whether one translates it by foolishness or shame and disgrace, since the outcome makes the idolaters ashamed, that they finally realize that they have relied on futile help, since they are overwhelmed by incurable ills.

**V.11. And I will put an end to all their joys, feasts, new moons, Sabbaths and all their holidays.**

After they are surrounded with every kind of misfortune, this evil is also added, that the Lord condemns and rejects religion and worship. For when the Sabbaths, when the new moons, when the other

certain feasts will cease, what will they then retain of the legal services 2c.? Therefore the prophet threatens here the abolition of the law or the legal services. But not only this fact must be considered, for the services of the Gentiles also ceased, but since the prophet prophesies that the legal services, that is, those commanded and instituted by the voice of God, were to be done away with, is this not a clear proof that righteousness cannot be attained by the works of the law? As much more difficult it was to perform the works of the holy ten commandments than to perform ceremonies and sacrifices, so much less can one hope to attain righteousness through the ten commandments.

Therefore, all similar passages that speak of the abdication of the law must be drawn to this teaching, that righteousness cannot be hoped for by works, but that we receive forgiveness of sins and are justified by faith alone.

What then, you will say, was the use of the legal services, or why did God command them? Certainly, so that the church would have an outward service in which it would show that it knew God and obeyed His voice. But God wanted this outward worship to be connected with the inward and true worship, which is the fear of God and the trust in God's mercy through the promised Seed, whose model was the legal sacrifices. For the godly saw that God would free the world from sin and eternal death through the certain sacrifice of His Son. Those who in this faith performed the outward services of the law, whose obedience was pleasing to God, but who lacked this faith, God rejected and corrupted as idolaters, because they believed that they obtained through the blood of oxen and goats what had to be accomplished through the blood of the Son of God. The prophets punish this ungodliness everywhere very severely, as we will say in another passage.

**V. 12. I will make her vines and fig trees desolate, because she says, "This is mine.**

1) In Hebrew, the word shame is used here, which is identified with foolishness and the punishment of foolishness.

**The wages that my lovers give me. I will make a forest out of it, so that the wild animals will eat it.**

Here it is not necessary to invent a secret interpretation. He threatens not only the destruction of the grain, which the unfavorable weather brings with it, but also the devastation of the fields and the whole country, so that the fields, which were once well cultivated and blessed, will be hiding places for wild animals. Why does the Lord do this? Why does he not strike the wicked and leave the land for other people who are better to cultivate and live in? It is because in the past they did not attribute the blessing to God, who is also kind to the wicked, but to their idolatry. Thus, in our time, the slaves of the pope ascribe the prosperity of former times to their worship, but the present disadvantages they attribute to the gospel.

Thus, in Jeremiah's time, the Jews praised the service of the Queen of Heaven to their listeners [Jer. 44:17]. And the Jews at the time of Christ preferred the Mosaic services to the Gospel. But this stubborn defense of godlessness forces God to let his wrath go out without measure, not only against the people, but also against the land itself, which loses its gifts and its wealth because of the sins of the people.

**V.13. So I will punish her for the days of Baalim, to whom she burns incense, and adorns herself with headdresses and collars, and goes after her lovers, and forgets me, says the LORD.**

The foregoing proves sufficiently that he is talking about the punishments on the synagogue after Christ's resurrection. Because he threatens the desolation of the country and the abdication of the legal services forever. Therefore, Lyra and others who draw these threats to the Babylonian captivity are mistaken. But he calls here as above [v. 8] "the days of Baalim" preferably the zeal for the law and the legal services, connected with the contempt of Christ and the gospel. For how are we to believe that

that God will be pleased when He sees His Son rejected and the most cherished promises scorned? Therefore, even though they kept the legal services and offered sacrifices to God who had delivered them from Egypt, he condemned them, saying that they had forgotten God.

Therefore, the purpose of this whole sermon is that, after he has made known the gospel of the Son of God and his benefits, we should all accept it, or expect the same punishments that God has imposed on his people. For although God hates sins, He is so disposed toward all other sins that He forgives them more easily, but He cannot suffer the contempt of His Son, that is, His mercy. Therefore, it is easy to judge what awaits the papal crowd, which condemns the doctrine of faith as the most harmful heresy and tries to persuade people to seek help in merits or works.

**V.14. 15. Therefore, behold, I will entice her, and will bring her into a wilderness, and speak kindly unto her. Then I will give her her vineyards from the same place, and the valley of Achor, to open hope.**

Because this passage is full of imagery and therefore somewhat obscure, commentators have explained it in many ways, but we will not get the right meaning until we pay careful attention to the order of this sermon.

The first chapter threatens, after the prophecy of the disaster of the ten tribes, also the kingdom of Judah, that it will happen that it will be "LoAmmi", not a people. Here the prophet is forced by necessity to show how God will have a church after the synagogue and the old people are rejected. Therefore, he said that God would make the number of the children of Israel as great as the sand of the sea. This very promise of multiplication sufficiently indicates that only remnants of the old people will remain.

But if you ask for the cause of such great wrath that God so rejects His people, the prophet gives it amply in the second chapter, where he accuses the idolatry of the synagogue, namely, that they have rejected Christ, and that they have rejected Him.

and rejected the gospel but kept the law, believing that by observing the law they would please God. This ungodly delusion he calls fornication, he calls it adultery, he calls it Baal service. Because the Baal service was taken from the Gentiles, he calls this zeal for the law, which was connected with the contempt of the gospel, with such a shameful name, and also adds a whole prophecy of the future misfortune with which God would punish this idolatry. This part of the sermon is therefore, as it were, an interpretation of what the prophet briefly says in the first chapter: "You are not my people."

What follows now serves to interpret the passage with which we began the second chapter, where the prophet prophesies of the church that God will have in the world after the synagogue is rejected. The summa of this passage is that God will prepare a new people for Himself through the new word of the Gospel. This is the simple opinion of the prophet.

But now we also want to give information about the pictures in a few words, so that the opinion of the prophet can be recognized more clearly. When the ancient people were led out of Egypt, they were led into the wilderness. So the Lord says here of the people of the New Testament that he will also lead them into the wilderness.

Furthermore, in the desert the Lord spoke with the ancient people on Mount Sinai. So also here the Lord promises that he will speak with his people, but in a different way, because at Sinai he spoke with a frightening voice, but here he speaks sweetly.

After Jericho was taken, the people were led by Joshua into the promised land, and they had the Valley of Achor, in which Israel was afflicted because of the sin of Achan [Jos. 7:19 ff]. So he also says here that the church will have its Valley of Achor, that is, cross and dangers, but the Lord will alleviate them through the certain hope of eternal life.

Fourth, when the people had gone out of Egypt and were freed from Pharaoh, they sing praises to God. So, he says, it will also happen in this new kingdom that they sing praise to God.

for the so glorious salvation. For only here is the true service of God, that one accepts or believes the word and confesses it, so that through the preaching of the word others may also be invited to the knowledge of Christ.

What the prophet then adds to the end of the chapter, about peace, about the eternal covenant, about the fulfillment, serves to praise the riches and the gifts of this kingdom.

Compare this opinion, which is thus briefly indicated, with the interpretations of others, and you will see that there is nothing forced, nothing remote, nothing inappropriately drawn up, as those must invent many things who follow a less proper opinion. But now let us explain the details in order.

The verb "to entice" (persuadendi - to talk about) is called XXX in Hebrew, from which the Greek  $\pi\epsilon\iota\&\omega$  is undoubtedly derived, and perhaps also  $\acute{\alpha}\pi\alpha\tau\acute{\alpha}\omega$  and  $\acute{\alpha}\pi\acute{\alpha}\tau\alpha\iota$ , for the Hebrew word is often used for to deceive (decipere), as Ex. 22, 16: "When someone talks a virgin" (deceperit). Proverbs 1:10: "My child, when the wicked lure you." Jer. 20, 7. "O Lord, thou hast persuaded me, and I have been persuaded." For it is a word that can be used in both good and evil senses (vocabulum medium), and it means: to give good words, either with the intention of helping others or harming others.

Therefore, at this point it belongs quite properly to the teaching of the Gospel. For this is the right  $\pi\epsilon\iota\&\omega$  (pitho) or persuasion (suada), by which the hearts of men are caught. For it does not deter, as the law does, with threats and torture of punishments, but, although it punishes sins, it indicates that God wants to forgive sinners for the sake of His Son, and holds out the sacrifice of the Son of God, so that hearts will certainly think that God has been satisfied by it.

Therefore, just as the people oppressed by Egypt were extremely pleased with the message when they heard from Moses that the Lord had appeared and promised salvation, so the prophet indicates in this passage that this message will be more sweet and joyful,



when the terrified consciences will hear that God forgives sins and promises eternal life through His Son's death and merit. Through this teaching, he says, hearts will be so captured and softened that they will freely follow the Lord who calls them into the wilderness.

Although the prophet mentions the desert only because the old people of the law, when they were delivered from Egypt, were first led into the desert, a secret interpretation is not inappropriate, because the world despises the word of the gospel, holds on to Egypt and enjoys there the flesh pots and the abundance of bread. On the other hand, the godly live, as it were, in the wilderness, and are oppressed on every side, 1) as Christ says [Matt. 11:5.], "To the poor the gospel is preached." And Paul says [1 Cor. 1, 26.], "Not many wise according to the flesh, not many mighty, not many noble, are called." "2c. And yet even this wilderness has its blessings, "in tribulation bread, and in distresses water," as Isaiah Cap. 30, 20. For though the Lord does not give the church such abundance as the wicked have, yet he gives them their need. Before he would let the godly lack this, the clouds would have to burst and bread would have to rain down, as in the desert. For the church has the promise that if it first seeks the kingdom of God and His righteousness, everything will flow to it [Matth. 6, 33]. For our heavenly Father knows what we need and is not so hard that if his son asks him for bread, he should offer him a stone 2c. [Matth. 7, 9/

But the world does not believe these promises. Therefore, just as disobedient Israel looks back to the fleshpots, so we see that all pursue the cares of this temporal life, chasing not hope but riches and power. Therefore the godly should remember that one must leave Egypt and expect help from heaven.

Perhaps the desert can also be drawn to the fact that the secular regiment and the mo-

The church, therefore, seems to be a desert to him who looks at it. For the distinctions that were in the law concerning persons, times, and things are abolished, and the custom of all things is released, if we enjoy them with thanksgiving and without offense. But what is peculiar to the church, namely the office of teaching, baptism and holy communion, seems to be insignificant and of no great importance. But whoever brings out these hidden treasures and puts them in the light, sees that the church is not a desert but a paradise.

It is XXXXXX XXXX [I want to her heart speak], a Hebrew way of speaking, which Isaiah also uses in a similar sermon, Cap. 40, 2. [Vulg.], "Speak Jerusalem to the heart." But it means to speak so familiarly and kindly that the heart cannot fail to rejoice and be filled with a certain confidence in the benevolence. Here, too, the prophet looks at the example of the ancient people. The Lord spoke to them on Mount Sinai, but in such an unfriendly and frightening voice that the frightened hearts could no longer listen to him and asked Moses to speak. Just as the people there preferred the voice of a man to the voice of God, because the voice of the law is unbearable, since we are not able to fulfill it because of our weakness and the power of Satan, so the church does the opposite here: She accepts God's sweet and friendly voice, but she detests the voice of men as an unholy one.

What follows now also belongs to it. When the people, who had been led out of Egypt into the wilderness, came into the land of promise, they took the cultivated vineyards of the enemies.

Thus he indicates that the church will also have its vineyards, that is, its spiritual consolation and its gifts, by which the way through the desert will be relieved of its harshness. For the fact that we hear the gospel, that we are baptized, that we partake of Holy Communion, we do not do this for any bodily advantage, nor for this short and miserable life, which for this reason also resembles a desert, because we have been given a desert life.

1) Erlanger: prsnunt instead of: xromnuntur.

After other hardships, there is also danger from wild beasts, that is, from Satan and his members, but we are looking for comfort concerning eternal life, that we, freed from sins and death by the Son of God, have something to rely on in the judgment of God; not our righteousness, but that which is through faith in the Son of God.

But it is exceedingly sweet that the prophet remembers the valley of Achor, to which the name is attached from an incident. For when Jericho was taken, and by this so beautiful success the hearts of all were called to a certain hope that the land of Canaan should be taken, suddenly a great disturbance occurred. For since Achan had secretly stolen a cloak and gold from the booty sanctified by the ban, contrary to the commandment of the Lord, the sin of an individual was punished by a general calamity. For the inhabitants of the city of Ai put three thousand Israelites to flight, and not a few were killed.

This sudden and unexpected calamity made the hearts of all despondent, for the rest of the inhabitants of the land seemed to draw new courage from the success of the people of Ai. And the thing itself said that the Lord, whose fear had come upon all that people, had departed from the Israelites. Therefore they called it the Valley of Achor, as if it were a valley of sorrow, because the hearts of all were extremely depressed by the unexpected defeat. But after Joshua had sanctified the army, and the misdeed of Achan had come to light, he executed the death penalty on him, and in this way the anger of the Lord was appeased, and after that everything went on happily.

In this way, the prophet prophesies to the church that it will happen that it too will have its Thal Achor, that is, that it will be plagued with the cross and various dangers. For the wickedness of Satan is well known, as is his incessant effort to persecute the Word and the faith. First, he awakens godless teachers who sow false opinions of religion. Because the world eagerly accepts these, he seizes

He also gives cruel advice and rages with violence against the teachers of the true religion. For the world can suffer nothing less than that its idolatry and superstition be punished, as we learn from our bishops and popes. Both, therefore, bring danger to the godly, that they should shun ungodly teachings, and that they should patiently suffer the injustice of tyrants, which they must endure because of the defense of the pure doctrine.

But this is almost a game and a joke when compared to the struggles that are aroused by Satan in the hearts of the godly, for although they do not feel the real terrors of death alone, they alone struggle against despair and experience the sting of sin that the law sharpens. And it is not enough that they have experienced this once, daily new struggles arise, daily new dangers arise, as the 42nd Psalm indicates, which [v. 8.] compares the temptations to a storm, in which one flood is born, as it were, from another, and the waters push and drive one another with great force. From all sides, therefore, the godly are surrounded with troubles, as the apostle also says [2 Cor. 7:5], "Outward strife, inward tribulation." But who can enumerate the afflictions of body and goods with which the godly are afflicted, as the examples of Job, Lazarus and others show?

This situation or fate of the church is indicated by the prophet when he mentions the valley of Achor. And also this way of the parable is not inconsistent, namely that the people of Israel is so afflicted because of the sin of some Achan. For although the church does not suffer because it deserves it, like the evildoers, the cause of all misfortune is sin, which has passed from the first parents to us, and needs many remedies of the cross, so that it may be killed all at once. For the saints are most exposed to dangers when they feel the least temptation, and the flesh, if it is not exercised by daily adversity, gradually falls into security and sins. Therefore, like a father who loves his children, God allows His own to be constantly exercised, so that they learn to pray their

To exercise faith and be patient in perils.

But, you will say, the situation of Christians is hard when they are tossed about in this way by constant waves of the cross and dangers in the world! Certainly hard, if they have, as Paul says in the [first] letter to the Corinthians [Cap. 15, 19.], nothing but the hope of this present life. But hear the prophet further, what he adds of the valley of Achor.

He says, "I will give her the Valley of Achor to raise hope." Here again he looks at the ancient people who, having been afflicted in the Valley of Achor by the defeat they received because of the sin of Achan, after this affliction, through the defeat of the inhabitants of Ai, regained a certain hope that they would take the land of Canaan, because everything turned out for the best.

Thus he promises the church that it will happen, when it is so frightened on all sides by Satan, by the world, by sin and by death, that the hope will be opened to it that it will not only achieve a certain victory, but also an eternal one. For the church has first the word by which salvation is promised to her. Then the godly are not alone in the dangers, but the Son of God stands by them, who helps the struggling and restores the weary hearts through the hope of the future goods, which the word indicates. They are also helped by the Comforter, the Holy Spirit, who awakens the hearts to prayer and comforts them so that they do not become discouraged, but firmly believe that Satan has already been overcome and defeated by Christ, and that now they themselves must overcome him with the help of Christ. This hope not only raises the heart, but also brings certain victory, as the histories of the martyrs show.

Therefore, the wonderful sermons of the apostles came from this passage, in which they teach and admonish that we should not only not lose heart in tribulations, but also glory in them. For, as Paul says in Romans 5:3 ff: "Affliction brings patience, patience brings experience, experience brings hope, and hope

will not be put to shame." Therefore also Lucas [Cap. 8, 15.], when he interprets the parable, says most sweetly: "The seed of the good land are they that hear the word, and keep it in a fine and good heart, and bring forth fruit in patience."

Thus, the Valley of Achor was undoubtedly a very fertile valley, but in it Israel was greatly afflicted. Therefore, the church, which produces abundantly only the very best fruit (as Christ testifies when he says [John 15:5]: "I am the vine, you are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit"), its fruits in such a way that it is nevertheless in the Valley of Achor, for it is beset by evils and dangers of every kind. But that it does not succumb, nor is it overcome by the adversities, is the reason that in this very valley of affliction hope is given to it. For whoever knows that his sins have been forgiven him, and that he has been reconciled to God for the sake of Jesus, the Son of God, and that he has become a child and heir of God, what misfortune could afflict him? For even if life must be given up, he knows that he will not lose his life, but will find it and escape eternal death, as Christ says [Matth. 10, 39]. This hope sustains the church, therefore Paul, when he admonishes Timothy [2 Ep. 2:8, 11, 12], commands him "to keep in remembrance Jesus Christ, who is risen from the dead, for this is ever certainly true: If we die with them, we shall live with them; if we suffer, we shall reign with them.

In a similar way also Isaiah remembers in the 65th chapter, v. 10, the Thale Achor. For we have shown in more than one place in the interpretation of the prophet Micah that these prophets, as they taught at the same time, also often used the same words and images. But Isaiah says thus [Cap. 65, 9, 10.], "I will cause seed to grow out of Jacob, and out of Judah to possess my mountain: for mine elect shall possess it, and my servants shall dwell there. And Saron shall be a house for the host, and the valley of Achor shall become a storehouse for my people that seek me." For the prophets were delighted with the exceedingly lovely likeness that

The valley of Achor, as the prophet says, is NXXXX XXXX, "to put up hope," because those (as it says in Psalm [126, 5.]) who sow with thirst will reap with joy.

But it is useful to think about this often in the heart, because we feel how great the abhorrence of the cross is for reason. This is because we feel that the cross is associated with the wrath of God and with destruction, that is, we think that the cross is without hope and only a valley of Achor. But this judgment of reason does not agree with the prophet, who 1) promises that in this Valley of Achor hope shall be raised.

Therefore we should learn to be of good courage in peril, and believe with the faithful Abraham in hope, since there is nothing to hope for [Rom. 4, 18.]. For "God is faithful, who does not let us be tempted beyond our ability," but at the same time as the temptation he will also provide an exit (*ἔξβασιν*-) or escape, as the examples and daily experience testify. For if even the holy martyrs, who laid down their lives for Christ's sake, nevertheless retained the hope of eternal life, shall we hold that we, who have not yet resisted to the death, must cast away hope? Therefore, just as the church has always walked through this Valley of Achor and has been plagued by various dangers and hardships, we also see that all the godly have the hope in this very Valley of Achor that they can despise the dangers and finally be saved.

But it would be an effeminate and weak heart that would want to demand that God should do better with us than with all the rest of the church of His saints, yes, than with His Son, who had to go to this Valley of Achor for this reason, so that a more certain hope of salvation would be shown to us. Therefore we should follow him as the guide out of this dangerous way. Just as Micah [Cap. 2, 13] calls him a "breaker" or destroyer, so we should also hope that we will break through safely by his power and help.

And we should take this passage all the more seriously because it shows what the kingdom of Christ is like, namely, not a physical or worldly kingdom, which is entirely based on the use and handling of things that are seen before one's eyes, but a spiritual kingdom, in which not things are taught, but hope, as Paul says [Rom. 8:24 ff]: "We are blessed, but in hope. But the hope that is seen is not hope, for how can one hope for that which is seen? But if we hope for that which we do not see, we wait for it through patience."

Just as the prophet connects the valley of Achor with hope, in the same way you see that Paul connects patience with hope. Thus Zechariah Cap. 9. 12. calls the church XXXXX XXXX, "who are captives," but with the hope of deliverance. For that we believe in the forgiveness of sins through Christ, and hope for eternal life after the death of this body, no one can see with the eyes, nor grasp with the hands. Yes, experience and feeling prove the opposite. For we feel that sin lives and dwells in us, and everywhere reminders of death appear before our minds and before our eyes. These are the bonds with which we are all held. But because the Word promises forgiveness of sins and eternal life, this, which will certainly be granted to us through Christ, must be grasped and held on to in hope. This hope does not bring us to shame, but makes us blessed. But those who do not have this hope are, as Paul says [1 Cor. 15:19], the most miserable of all men.

Therefore, the kingdom of Christ, which the prophet promises here, is a kingdom of faith; but faith relies on the word alone. The prophets presented this to the ancient people in such lovely images, which are interpreted more clearly in the New Testament.

**And there she will sing, as in the days of her youth, when she came out of Egypt.**

Here, too, the prophet has the ancient people in mind, for so it says in Ex. 15:1: "There

Moses and the children of Israel sang this song to the Lord, saying: I will sing unto the LORD: for he hath done a marvelous thing, he hath cast horse and chariot into the sea. "2c. Likewise [v. 20. f.], "And Miriam the prophetess, Aaron's sister, took a timbrel in her hand; and all the women followed her out with timbrels at the round dance, and sang: Let us sing to the Lord" 2c.

But as the church of the old people praised the blessing of bodily salvation, so, he says, it will happen that the church of the New Testament will praise the blessing of Christ, that he has overcome death and the devil, and has done enough for our sins, and has opened up eternal life for us. This praise is the proper worship of the New Testament by which not only God is worshipped, but also the Church is planted and many are invited to the knowledge of Christ.

To this passage add also the passages of Scripture, both Old and New Testament, which either require the confession of faith before the world, or praise and extol, and make glorious promises to them that confess. For this is the voice of joy and salvation in the tabernacles of the righteous, and a truly joyful song of the victory obtained through Christ, as the 118th Psalm, v. 15, speaks. For by this song is not our right praised, but [v. 16] "the right of the Lord," which is a triumphant right, by which kept, [v. 17:1] "we die not, but live, and declare the works of the Lord," not ours, as the hypocrites do.

But as the prophet testifies in this passage that those who are in the Valley of Achor will sing a song of triumph, so the Psalm indicates this very Valley of Achor by adding [v. 18], "The Lord chastises me well, but he does not give me over to death." And he asks [v. 19] "that the gates of righteousness may be opened to him," that is, he asks to be admitted to the righteous people or church, washed and cleansed by the blood of the Son of God, so that when he has entered, he may give thanks to the Lord.

For what can we miserable people, who are oppressed by sins and death

How can we do otherwise than praise to ourselves and to others the blessing of such a glorious salvation? as the prophet teaches below [Cap. 14:3], when he prays: "Forgive us all our sins, and do us good, and we will offer up the farthings of our lips. For the kingdom of Christ must be extended, that as many as possible may come to the knowledge of this benefit and be saved. And if we ourselves do not daily set this good deed before our eyes, Satan will gradually cause us to forget it and turn to the cares and riches of the world, thinking that we have everything to gain from them. And then it is not possible to beware of idolatry, as Paul calls avarice idolatry [Col. 3:5], and the prophet shows very clearly in the preceding sermon [Cap. 2:5] that the people, having forgotten the Lord, have begun to run after other paramours.

Therefore, that voice of singing that must never be silenced in the church is not only pleasing to God, but also highly necessary for us; therefore, the devil also urges the world to prevent this voice. For the fact that today the pope condemns our doctrine and desires to abuse the power of the princes to suppress our churches serves to ensure that the church should not sing, but remain silent. But because the church cannot do this, the hatred of our adversaries flares up and they resort to violence and weapons.

Here it behooves the church to remember what was said above, namely that we are led by our shepherd Christ into the Valley of Achor, but in such a way that hope is opened to us. For we have glorious consolations, which do not keep us silent, but compel us to confess and to sing, even though the world opposes us with the greatest force, and compels us to tears through many an injustice.

For who should not take courage when he hears that Christ also will confess us before the Father at the last day and in the next life, as we have confessed him in this life? Who should not also suffer death with joy when he hears that we will find another and better life, if

we have given up this miserable and short life for the sake of Christ? This is the reason why the church cannot be silent, but all the voices of the righteous resound, praising the good deeds of Christ and condemning the trust placed in the law or the works of the law and the merits of men apart from Christ. For these things must be joined together, that thou teach not only those things which are true, but also punish those things which are false, lest the simple be led astray.

Thus the 118th Psalm, which we have quoted above, preaches freely against the sin of the builders, that is, the teachers among the people who would reject the cornerstone [Ps. 118:22], and the prophet now adds that the names of the Baalim are to be taken away, against the delusion of our clever ones who think that one should teach the gospel in such a way that one nowhere mentions the Pabst and the opponents of the gospel. We want to leave these delicate teachers to the courts, but the church should freely rebuke what is contrary to the pure doctrine, for this is called singing to the Lord in the right way.

**V. 16 Then, saith the LORD, thou shalt call me my husband, and shalt call me no more my Baal.**

In Hebrew, this saying is significantly more sweet: You will call me XXXX XXX XXX.

But how Jerome interprets this passage is known, because Lyra says that also the view of the Jew Solomon is more Christian, who says that the name "man" includes the meaning of love, but "Baal" or "Lord" that of fear. And here he draws the short but perceptive (as almost all his sayings are) saying of Augustine: There is a short (brevis) difference between law and gospel, fear and love. Fear is now followed by love. This is a good opinion, but in interpreting the text of the prophets, one must follow what is most appropriate.

Here the prophet uses an image that is familiar to him, and compares the right service of God, that is, faith in Christ, with conjugal love, which

But idolatry or trusting in creatures and one's own righteousness he compares with fornication and adultery, for I also said above that Baal is not only called a lord, but also a lover, "a paramour".

And truly, this passage holds up to us a glorious saying, for it shows what the rewards are of both right worship and idolatry. In marriage there is mutual love; by this bond the hearts live most sweetly with each other. The man cannot do without contact with the woman. In the same way, the wife finds life without her husband difficult and unbearable, for she experiences that she is as dear to her husband as he is to her, as their mutual services also testify.

This, applied to the church, is full of true comfort. For, as Paul says [Eph. 5, 29], the church is fed and cared for by her husband Christ, since he transfers all his gifts and goods to her, as the above passage from Ezekiel, Cap. 16, 6, shows.

Those who therefore neglect this husband and follow strange lovers, that is, who depart from the word and confidence that stands on the mercy of God through Christ, and follow their aspirations, who invent new services for themselves without the word, they find people on whom their love is directed, but they are not loved again as by their husband. For they have not a husband, but a master who abuses their efforts for his benefit when it pleases him. It is not necessary to fetch an example from far away.

The world under the papacy has spent almost all its money and goods on idolatry. And there was never a ruler, no matter how powerful, who could have equaled the pope in wealth. This was that shameful fornication and abandonment of the husband who gave his body and blood to us. But what reward for this ungodliness did the world finally bear? Did it not love a Lord, and not a husband? For there was fear and despair connected with this very service of God, and it was of no avail that they should seek after their goods

The people of the world also put their lives into these services, because their consciences could not rest in human traditions and works.

Therefore, the opinion of the prophet is: the synagogue, like a shameful adulteress, has followed the Baalim, whom she served with body and goods, and yet could not be without fear. But the people of the New Testament and the true church will love me, as a chaste wife loves her husband, only and only, and will put all hope in me, and will not call me a lord, as the adulteress, who must daily fear to be forsaken by the adulterer, but her husband. For she knows that I care for her, she knows that I love her, and does not fear that I will leave her. In this way, the prophet wanted to indicate the full and certain trust that sprouts from the highest love; this trust is the highest service of God.

Furthermore, this passage clearly shows that the idolaters, when they honor their idols, consider that they are worshipping the true God, and that they are not so ignorant that they should pay divine honors to wood or silver, as also the Lord testifies in Isaiah [Cap. 29, 13. Matth. 15, 9]: "In vain do they serve me with the commandments of men." For this supreme sentence (majorem) nature has instilled in the hearts of all pagans, that GOD must be worshipped, who created the world and everything. But after this there is an infirmity in the subordinate clause (minore), that reason does not follow the divine services instituted by the Word, but invents for itself a way by which, as it thinks, God is honored. However, any worship undertaken without the Word of GOD is idolatry, however splendid and however difficult it may be. Therefore, in this passage, the prophet himself calls zeal for the Law a Baal service and fornication, because although the Law was commanded by GOD, GOD did not want to be known and worshipped other than in His Son. Because the synagogue did not perform this obedience or service and stubbornly opposed the legal services to the Gospel, it is rightly compared to the servants of Baal.

**V. 17 For I will put away the names of Baalim from their mouths, and they shall remember them no more.**

This is an easy saying. For where there is the right knowledge of God or the pure word, idolatry must necessarily cease, just as, after the word of God has been made known to the German land at this time through the goodness of God, the ungodly services of masses, the invocation of the saints, the vows, etc., have ceased, on which men placed a vain hope of salvation. Therefore, those who in truth desire that superstition and abuses be put out of the Christian congregation must not do what the rude rabble are wont to do, that they should hastily tear out the images from the churches and proceed by force against the idolatrous, but should speak the word louder to the congregations, and then the false services will fall away without uproar and without all noise, as long as they have always been in use.

**V. 18 And I will make a covenant with them in that day, with the beasts of the field, and with the fowls of the air, and with the creeping things of the earth.**

We can see that the prophets delighted in comparing the salvation that came through Christ with that which was granted to the ancient people. And indeed, if the ancient people trusted so much in the bodily benefits of God, how much more should we trust and praise and rely on the eternal salvation that has come through the Son of God!

Therefore, this piece also belongs to the comparison made. For when the people were led into the promised land, although they had very well cultivated and fertile fields, because they deviated from the law of the LORD, the fields were destroyed by locusts, the vineyards by worms, as Moses had threatened in the fifth book [Cap. 28, 39]. There was also other misfortune, of which the histories mention. As the cause of this disaster was that the Jews did not keep the law, the Lord promises in this passage that he will make a covenant with them.

The church has the word of the gospel, by which our worthiness is not required as in the law, but only mercy is offered through Christ, or the forgiveness of sins, and the Holy Spirit is given, who assists us that we may reasonably render the obedience due.

But, you will say, what kind of covenant is this? He does not speak of beasts, birds and worms, like those that plagued the ancient people, but he indicates that the church will be defended by God against the power of sin, the devil and the world, so that its enemies cannot harm it. But he expressly says: "I will do", so that we do not think that this defense is in our power, but that it will be granted to us from heaven through the mercy of God, with which he embraces those who believe in the Son.

Therefore the beasts of the field remain, the birds of the air remain, the things of the earth remain, and they cannot but harm; but those who are in Christ's kingdom they cannot harm, as Christ says [Matt. 16:18], "The psports of hell shall not prevail against them."

This passage is used to compare what is written in Isa. 11, 6, about the lambs that will feed together with the wolves, likewise Isa. 35, 9: "There will be no lion, and no ravening beast will tread on it. But the prophet speaks there of the power of the word, which is strong among the enemies, and soon converts the tyrants, soon the heretics and the idolaters. But in this passage it is more the actual opinion, taken from the comparison with the ancient people, that the Lord will keep away both the devil and his followers, that they cannot harm the church, and will not take away from the hearts the comfort that is held out in the Word.

**And I will break bow, sword and war from the land, and will make them dwell safely.**

Similar sayings are found in Micah 4, 3. f. and Is. 2, 4. 11, 6. ff. and 35, 9. But Paul interprets this saying abundantly in the 5th Cap.

The same is true of the letter to the Romans, where he says, v. 1: "Now that we have been justified by faith, we have peace with God" 2c. And Isaiah cap. 32, 17. f.: "And the fruit of righteousness shall be peace, and the profit of righteousness shall be everlasting quietness and safety; that my people may dwell in houses of peace, in dwellings of safety, and in proud rest."

It is truly the highest ingratitude, worthy of eternal torment and eternal fire, if we do not respect such glorious promises, and in the meantime chase after futile hopes and worldly things. For should we not rejoice and triumph that we have the Son of God, who became a sacrifice for our sins and now sits at the right hand of the Father, so that all things may be quiet and safe for those who rely on his help and assistance? For what could trouble our hearts, since our sins have been forgiven and we have been granted this Duke and Regent? What can separate us from the love of God, who did not spare His Son, but gave Him up for us all? [But this cannot be explained in words. And the prophet will now indicate the cause of such sweet assurance.

By the way, the reader must be reminded that this security is in the kingdom of Christ, or in the word and faith. For if you look at the kingdom of the world, you will find everything full of wars, injustice and murder, as Christ says [John 16:33]: "In me you have peace, but in the world you are afraid." And it has been said above that the kingdom of Christ is not a kingdom of worldly things, but of hope.

Furthermore, this piece also relates to the comparison made, because since the people were led into the land of Canaan, they did not possess it quietly, but had constant battles with the neighboring pagans. That is why it needed the sword and the bag. But the people of the New Testament will dwell safely. For even though it has enemies, and enemies that outnumber it in power, it nevertheless comforts itself with the word, and hopes for victory through Christ, and conquers and overcomes all tribulations through the hope of the salvation to come.



**V. 19. 20. I will betroth myself to you forever; I will trust with you in righteousness and judgment, in grace and mercy; yes, in faith I will betroth myself to you, and you will know the Lord.**

Here the prophet indicates the cause of peace and confident trust, namely that God betroths Himself to the Church through His Son Christ Jesus. And truly, these superfluous riches of grace cannot be set forth in words; therefore, we want to indicate the opinion in a few words and ask God that He Himself, through His Spirit, impart to our hearts what cannot be said in due time in words, so that we may at least attain a bit of this comfort with our thoughts.

First of all, the word [betroth] is full of comfort. Therefore, Paul also likes to compare the union of the church with Christ to the marriage union, and Christ seems to have enjoyed the parable of the wedding in his sermons. For he not only tells parables of the wedding, but also calls his disciples the friends of the bridegroom, just as John [John 3:29] calls Christ the bridegroom; and Christ himself uses this name when he teaches about his future on the last day. But who could doubt that he had seen these and similar sermons of the prophets?

Secondly, that he adds the little word [in eternity], that indeed makes the consolation an exceedingly great one. But here again he looks to the covenant made with the ancient people when the law was given. For that covenant was not an eternal one, but for a definite time, for since this nature cannot do enough for the law, the covenant, which had the condition of fulfilling the law, could not be an everlasting one.

But this covenant is an eternal one, which God has entered into with us, indeed, by which He has betrothed Himself to us through His Son Christ. For it is a covenant of grace, in which what we have sinned is not imputed to us, but is forgiven us because of faith in Christ, as the prophet tells us.

will be added after. Therefore, nothing can happen to prevent this covenant from being an everlasting one, because it does not have the condition, like the covenant of the law, that we should be worthy.

Furthermore, that he says: "I will betroth myself to you forever" does not only mean that Christ's kingdom is not a fleshly kingdom, but because the covenant is an eternal one, those with whom God has entered into this marriage covenant must also necessarily live forever. Otherwise, how could it be eternal if those with whom it was made no longer existed? For a covenant does not stand with one person, but is between two. Therefore the covenant shows that both are eternal, both the one from whom the covenant originates and the one with whom the covenant is made. Thus, in this passage, the prophet indicates immortality, or life after this life, and resurrection from the dead.

But one must also look at the reasons why he says it is an everlasting covenant. The first is that he says: "I will trust with you in righteousness", This is the first jewel of the ring that Christ gives to his church or his bride, namely righteousness, not that which the world calls righteousness, and which also the law teaches; because the judge is righteous, therefore he kills the thief with the rope, the robber with the wheel, the murderer with the sword. But this justice the thieves, the robbers, the murderers hate. This is not the righteousness of which the prophet speaks, but the righteousness by which sins are forgiven for Christ's sake.

Thus also Zechariah comforts the church when he says [Zech. 9, 9]: "Behold, your king comes to you, a righteous one," that is, one who brings righteousness to sinners. For in this way Paul interprets the word "righteousness": "God offers at these times the righteousness that is before Him, that He alone may be righteous, and justify him who is of faith in Jesus," that is, him who believes in Jesus. Thus, sinners do not flee from the righteous God, but follow Him of their own free will; indeed, God freely offers Himself to them and comforts them.

This is therefore a new covenant and quite different from the old covenant. For the law holds God up as threatening punishment to sinners, but in truth there is no such God apart from Christ. But in Christ He is a righteous One, that is, the One who justifies the ungodly, "who forgives sins and remits iniquity," as Micah [Cap. 7:18, 19] speaks, "and casts them into the depths of the sea."

The second cause is that he says: "I will trust with you in judgment", XXXXX. This is the second jewel of the wedding ring with which Christ adorns his Church, the "judgment", namely that he wants to be judge. And here one must not understand a judgment that would be frightening to the godly, but it is a judgment that the godly ask for and desire most of all, that God would help His Church and take vengeance on the enemies of the Word, as Peter says 2 Peter 2:9: "The Lord knows how to deliver the godly from temptation, but to keep the unrighteous for the day of judgment, to torment them."

For the word "judgment" comprehends both in itself, the salvation of the godly and the punishments of the godless. Therefore, the glorious sayings belong here, which comfort the church that the gates of hell shall not overpower it, that God will help the church and crush the enemies, as the 110th Psalm, v. 5. 6. prophesied

Also the histories of the church should have been drawn here, in which God revealed his judgment to the world. For many years now, Satan has been going about suppressing the church through ungodly authorities and falsifying the teachings through shameful teachers. But Germany has seen that God exercises judgment, and the churches have experienced salvation, since godless princes have fallen in the midst of their nobility, and the impure sophists have suffered a death worthy of their foul life. In impudence and insolence, Eck surpassed all the servants of the pope, and his last books testify that his aspiration was that he would also precede the others in toxicity, or at least equal it. Therefore, the churches seemed to be without a judge for a while, while the impure man says and does what he wants. But the wrath

God as an avenger was no longer a long time coming. For it is said of him that when he was stricken with a deadly disease, while mass was being said at his bedside, he talked, I know not what, of four thousand gold florins, and cared very little for what was being said at the time by the monk who was saying mass. And not long after that, the falling addiction overpowered him, he lost the use of speech, and the wretched man spat out his soul along with the blood.

The godly are not pleased with these frightening cases, for they would rather that all expended their effort to expound and spread the teaching of the gospel, than that they, blaspheming the gospel, should incur eternal punishment. But since they do not exercise moderation in their blasphemies, such examples are necessary so that God may testify that He is the judge and curb the wicked's behavior, so that others may mend their ways and not oppose the Gospel in this way. This is therefore a happy and necessary judgment for the church, so that it may be saved from danger and the wicked may fall.

Thirdly, he says: "I will trust myself with you in grace", that is, I will do you good, I will hear your requests, I will give you abundantly all that you need. This is the third jewel of the wedding ring with which God has adorned the bride, His Church, through Christ, that He is kind to her, not only saving her, but also adorning her with many and great gifts, both spiritual and corporal. For although God allows the church to be afflicted for a time, He does not suffer it to be consumed by constant lack and sorrow, but adorns it with teachers, gives godly authorities, gives peace and the benefits of peace, exercises and increases faith, kindles love, makes people meek, patient, humble and obedient. For all this is XXX, and comes from the mercy of God through Christ, as the Psalm says [Ps. 68, 19], Christ will go to heaven to distribute gifts among people.

Fourthly, he says, "I will trust in mercy with thee," that is, I will have mercy on thee; when thou art laden with peril, with crosses and calamities, I will not fail thee, but will myself bear a part of thy calamities, as the epistle to the Hebrews says exceedingly sweetly [Cap. 4, 15.] that Christ is a high priest, tempted in all places, *δυνάμενον συμ-παρῆσαι τῆς ἀσθενείας ἡμῶν*, who might.

Have compassion on his church, which, though exceedingly weak, is nevertheless struggling with the greatest difficulties.

Is not this sermon full of the sweetest consolations? For although we are afflicted in many ways, we know that God cares for us, yes, we know that our afflictions deceive God, as He says elsewhere [Zech. 2:8]: "He who touches you touches the apple of My eye." And to Saul he cries down from heaven [Acts 9:4], "Saul, Saul, why persecutest thou me?" This is the fourth gem of this ring, more precious than any diamond or emerald. Here, therefore, we should look in adversity, and, as the prophet said just before, hope will be opened to us in the Valley of Achor.

Although what he adds fifthly: "I will betroth myself to thee XXXXX," denotes a right, certain, and firm betrothal, yet it is properly translated thus: "In faith I will betroth myself to thee." For if we follow the feeling, it is Christians alone who feel sin; alone, as forsaken people, are they subject to death and danger. But riches and advantages of every kind flow to the wicked. Therefore, they seem to be dear and pleasant to God, while the church, on the other hand, seems to be abandoned by God in the constant misfortune it has to endure.

Here, therefore, it is necessary that we believe that this betrothal took place faithfully, and that God, even though we feel the sins, even though we are afflicted, will nevertheless forgive our sins and save us, as the Word promises. This faith must be held fast, so that we may believe in hope, since there is nothing to hope for. For our Bridegroom will not deceive us, and

What his love for us poor sinners has urged him to promise, he will faithfully keep, and will not be hindered by our sins, which we recognize and for which we ask forgiveness. This little piece is the gold of which this ring is made, and which encloses these precious gems.

The sixth is that he says, "And you shall know the Lord." For in truth the knowledge of God is not that which the law indicates, that he would reject and condemn sinners; It is not that which the bodily benefits indicate, the creation of things, the salvation that was granted to Israel when it was oppressed by the Egyptians, but that which is indicated to us by the Son of God, who says that God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have eternal life [John 3:16]. 3, 16.]. Therefore Christ also says [Matth. 11, 27.]: "No one knows the Father, except the Son, and to whom the Son wills to reveal it." This is the knowledge of the covenant that God has made with us, that he will forgive sins, save from danger, do us good and have mercy on us, for the sake of his Son, in whom we believe. Thus the prophets gloriously and skillfully extolled the doctrine of faith to their listeners and their descendants, but took all the credit away from the law and our works, as if they made us righteous.

**In that day, saith the LORD, will I hear; I will hear the heavens, and the heavens shall hear the earth; and the earth shall hear corn, and wine, and oil; and they shall hear Jezreel.**

The prophet cannot get tired of remembering the benefits of the New Testament. But for this reason he compares them again and again with the benefits of the ancient people, so that he may inflame the hearts of his people with such a rich hope and fortify them against the adversity that lay ahead of them. Therefore, the godly have always looked to these prophecies and consoled themselves in common misfortune with the hope of the mercy that would be granted to the world through Christ.

For although the outward form of the church was not always the same, the way of right teaching was always the same, so that people learned to comfort themselves with the hope of the benefits that Christ, the promised seed, would show to the faithful. By this faith the fathers rose up before the flood of sin and became blessed; by this faith the godly comforted themselves under the law. By this faith we also overcome the world and all the troubles of the present life. But those who have not risen up against sin and death by this faith, neither circumcision, nor the law, nor any works have been able to help them.

So there was a great reason why the prophets so often inculcated the good deeds of the future time to their people, because the right teaching of religion was to be practiced and kept in the church, against the false opinions of righteousness, works and merit, and at all times the godly have been placed in the Valley of Achor, and have needed these as supports, so that they did not, bowed down by misfortune, fall away completely.

But as for the present passage, the prophet contrasts the time of the New Testament or grace with the time of the Old Testament or law. For there the Lord, because the people did not cease to sin, punished their disobedience by giving them a land of iron and a heaven of brass, as Moses threatened in the fifth book [Cap. 28, 23]. But those who are under grace and in Christ's kingdom, of them he says that earth and heaven will be at their service according to all their desires, and that they will lack nothing at all.

But we must by no means think that this is a fleshly promise, as the Jews dream, for above the prophet said that this people would have the Valley of Achor, and that hope would be opened to them, but that things would not be given into their hands immediately. Therefore, the church will have to endure common misfortunes, with which God will visit the ungrateful world; it will feel hunger, lack, persecutions, wars; therefore, if you look at the outward form, it will be

seem as if heaven and earth were against the church and did not listen to the desires of the afflicted. For although it is true what David says [Ps. 37:25], "I have never seen the righteous forsaken, nor his seed going after bread," yet the bread of the church is XXX XXXX XX XXX, a bread in doldrums.

sal and water in anguish, Isa. 30, 20.

To what, you will say, is this promise to be referred? Certainly to the spirit that the church, oppressed by misfortune, has God, who is not silent to the cries or the pleas of His own, but answers and hears. As therefore Christ Joh. 16, 23. f. after other consolations also adds this: "Verily, verily, I say unto you, if ye shall ask anything of the Father in my name, he will give it you. Until now you have asked nothing in my name. Ask and you shall receive, that your joy may be full," the prophet here promises the Church that God will hear her prayers and sighs, because He has confided in her in righteousness, in judgment, in mercy and in grace.

Thus Zechariah [Cap. 12, 10.] promises the spirit of grace and prayer. For the Church trusts in the mercy of God, which is shown in Christ, and therefore she cries out in dangers with a certain hope of salvation. For she sees that God, having given us His Son, has at the same time given us all that He has, and here you see the glorious light which the New Testament brings to understand the sayings of the prophets correctly. For the Gospel clearly indicates the cause of the betrothal and the hearing, namely the Son of God, for whose sake we are in grace and are heard, but the prophets have indicated this cause in a hidden way.

But we should also hold such sayings before us and by contemplating them inflame our hearts, so that in such great dangers, which now oppress the church from all sides, we can ask with certain confidence for help, which is so certainly promised by the prophets, and firmly believe that all creatures will yield to our prayers, even Satan, who after all hates us to the utmost, especially since the so rich verse of the prophets is so rich.

hotingen itself is also added the commandment by which we are commanded to pray. Therefore, neither our own sins nor the sins of others should deter us from praying. For God will esteem His truth and His covenant, which He made with us through His Son, higher than our sins and the sins of others.

But even here we must not forget the Valley of Achor, for God tends to postpone help, and He first leads into hell before He leads out again, He first throws down before He executes, He first kills before He brings to life. Therefore, the church will not lack the challenge that the Canaanite woman experienced, Matth. 15, 23. ff, that God turns away from our prayer, does not hear it, does not care for us 2c. Here it is necessary to remember that the kingdom of Christ is a kingdom of hope, and not a kingdom of things that are seen. Therefore, the help is postponed, but not cancelled. The answer is delayed, but it is not cut off. Therefore we should learn to be bold bitters who do not cease in prayer, as Christ says [Luc. 18:1]. For God is pleased with this persistence or insolence, and at the same time faith has its exercise and increases through it.

But the prophet uses the name "Jezreel" again in the meaning as he used it above [Cap. 1, 11], when he said that the day of Jezreel will be a great day, namely for a seed of grace, not for a seed of wrath, as in the first chapter, v. 4. f. For here he refers to 1) the church, which in truth is God's seed, since it is planted by the Word and the Holy Spirit. But the prophet used this name because the kingdom of Israel was to be scattered among the Gentiles without hope of return, so that in such great danger and such long-lasting misfortune they might be comforted by the hope of future blessing through the promised seed, and know that their descendants would not degenerate into Gentiles in such a way that they would not accept the kingdom of Christ in great numbers. And for this cause also the rest is added.

1) There is one out too many here in the Wittenberg edition.

**V. 23. And I will keep them for seed in the earth, and will have mercy on them that were in disgrace, and will say unto them that were not my people, Thou art my people; and they shall say, Thou art my God.**

Here he indicates the cause of the name, why he calls his people "Jezreel", and it is indeed a glorious name that is full of comfort. For what force of winds or thunderstorms will be able to destroy the garden planted by God Himself? since God Himself has thunderstorms and winds in His hand, and wants this garden planted by Him to be cultivated and to increase.

Therefore the saying of Christ Matth. 16, 17. f. is right for this name, because he says to Peter: "Flesh and blood did not reveal this to you, but my Father in heaven (here you hear the divine planting or the seed of God). And I also say unto thee, Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it."

Therefore, we should look to this saying in peril, and take comfort in the fact that the fury of the Turk, the Pope and the devil should not go so far that God does not preserve a seed on earth, even though it is sometimes so oppressed by shrubbery and thorns that it cannot be seen, as in the time of Elijah and Christ.

That he adds: "I will have mercy on them" is, as it were, a conclusion of this rather long and exceedingly sweet sermon about the church of the New Testament, that the remnants of the kingdom will be gathered to the church, and that God, after rejecting the unbelieving synagogue, will call the Gentiles to the fellowship of the church through the preaching of the gospel, for in this sense Paul cites Rom. 9, 26. this passage.

But elsewhere it has been said that the calling of the Gentiles overthrows the merit from the law, and proves that Christ's kingdom is only a kingdom of grace. For when the Gentiles, who are without the law, 2) are called to the

2) sunt is in the Jenaer, but is missing in the Wittenberger and in the Erlanger.

If we believe the gospel and are saved, it is obvious that not circumcision, not the law, not the works of the law, whatever they may be, make us righteous, but only faith in Christ. But the prophet alludes to what he said in the first chapter, v. 6. The name of Israel, which had been rejected among the Gentiles, is called

"LoRyhamo" attached, that is, she has not obtained mercy, but here he says he will have mercy on her. Therefore, this piece also belongs to the kingdom of Israel, which is scattered among the Gentiles, which has been gathered into the true Israel through the Gospel. But "LoAmmi", not a people, are the Gentiles, as Paul interprets it.

## The third chapter.

**V. 1. And the LORD said unto me, Go again, and woo the woman that is adulterous and fornicator, as the LORD hath wooed the children of Israel, and they have turned unto strange gods, and wooed a flagon of wine.**

This chapter is explained by the interpreters in various ways, because some understand it of the whole people, as if it were a prophecy of the last times of this people, when the future of Christ was imminent. For although the people had kings and the priesthood at that time, the kings were foreigners, and the priesthood was not legitimate, but was bought by stingy and powerful people, as the histories indicate. But this view is contradicted by the fact that the prophet speaks explicitly only of the children of Israel and the kingdom of Israel, that is, of the ten tribes that had fallen away from the tribe of Judah through rebellion.

Others, like Lyra, think that this chapter contains a prophecy of the time of the New Testament and of the conversion of the Jews to Christ, of which Paul also seems to prophesy Rom. 11, 12.ff. But even these are mistaken, for what he says here about the conversion to the Lord was fulfilled, as we have already indicated several times, when the gospel began to be taught among the Gentiles. We now hold that this is the simple and certain opinion:

As the designation ["children of Israel"] indicates, the prophet is dealing only with the kingdom of Israel in this passage, and promises that, as

Even if they are scattered among the Gentiles because of their sins, it will still happen that they will be loved again by the Lord as if he were a forgiving husband. The godly in the kingdom of Israel had great need of this consolation, even though they were few in number, so that they would not think they had been completely rejected, but would console themselves with the hope of the future Christ and alleviate their temporal misfortune through the expectation of eternal goods.

And it is not inconsistent or unusual for a prophet to repeat here what he said in many words in the previous chapter. For how often does Isaiah foretell the captivity of the kingdom of Judah? How often does he promise salvation from the Assyrians? How often does he preach about the kingdom of Christ? But it is clear that this prophet was sent primarily to the kingdom of Israel. Seeing that it would be scattered among the Gentiles without mercy, he often inculcates this promise of Christ, so that the hearts of the godly would not completely despair, broken by the present calamity.

But we want to compare this sermon with the prophecy of the first chapter, because this will shed more light on this passage. That one, as we have heard, was a prophecy of wrath. For since the Lord wanted to show the people of Israel that he was offended by idolatry and that he could not avoid hating it, he commands the prophet to consider what kind of heart a husband could or would have against his adulterous wife.

wife and the children born in adultery, indicating that he has such a mind against the ten tribes. And for this cause he gives the children sad names, calling the son a dispersed one, and the daughter he will not have mercy on. This was a prophecy of wrath.

But what is done by the prophet in this chapter is an exceedingly sweet prophecy of grace and mercy. For the prophet is presented with another parable, in which he is not commanded to take a wife, but to love the adulteress. For to take a wife is easy, but to love is very difficult. But the prophet is urged by this simile to believe that the husband's heart is exceedingly gentle and kind, who can forget so great an injustice and accept so shameful an adulteress with love.

Such a heart, says the Lord, I have against the people of Israel, against the shameful adulteress who leaves me, the Lord, and follows other gods. Me, he says, she forsakes, I who offer her all things, even eternal goods. But she follows after those who offer her a cup of wine. Is this not a great ingratitude and a terrible wickedness? But for this reason I will not reject this people, but embrace them with the highest love and unite them to me as if they had never sinned anything.

This is truly a glorious manifestation of mercy, that the Lord testifies that he will not reject such a shameful adulteress, but will accept her anew with love. Is not adultery a cause of hatred and moves the husband to righteous anger? But here hear the prophet, who does not, as before, threaten dispersion among the heathen, does not deny mercy, but promises the highest love. Love, however, does not understand anger in itself, not hatred, not punishment, not pain, not fear, but mercy, grace, benevolence, joy and complete trust.

Therefore, this sermon is full of consolation, which indicates what is proper to the Gospel, and

It is his primary duty, namely that God, as it says in John 3:16, loves the world, that he wants to bestow sins, forgive them, and shower them with benefits of every kind for the sake of Christ.

Therefore, as the prophets elsewhere portray Christ as a priest who prays and sacrifices for the sins of his people, as they call him a shepherd of the sheep, who wields the staff not to chastise the sheep, but to keep the wolf away and give them quiet pasture, as they call him a teacher who is given a kind tongue to lift up the sorrowful and despondent hearts, as they call him a king who is nevertheless a wronged and a righteous man: so the prophet compares him here to a husband, who, though his adulterous wife has departed from him and followed other wooings, yet forgets this supreme ingratitude and this insult, and again unites himself with her.

What could have been devised that was more lovely? With what other parable could the mercy of God have been praised in the same way? It is exceedingly sweet what Christ Himself says [Luc. 15, 4.] about the lost sheep, but this exquisite description of the guilt shows even more clearly the depths of the divine mercy. With us, who are Gentiles, God did not have this marriage covenant, which He had with the Jews, and yet we too, as an unclean birth, are cleansed and adorned by the Lord.

But this should be put into custom. When the adulteress recognizes her sin, either recalled by misfortune, or from some other cause, she dare not hope for the benevolence of the husband whom, as she sees, she has so grievously offended: so our hearts, beholding her impurity, fear the judgment of God. For it is known that God threatens sinners, and we are rightly frightened by the examples of others. But we should build up our courage and grasp the hope of forgiveness. For how can God hate us for whom He gave His Son? For it is an extremely important saying of Paul Rom. 5, 8:

"Therefore praise God for His love toward us, that while we were yet sinners, Christ died for us."

And rightly we draw from this benefit as from the source of mercy also other consolations, which Paul remembers in the passage, namely "that we are kept from wrath by God, having been cleansed by the blood of Christ". Therefore, we are to let go of the fear of God's wrath and judgment because of our sins, and believe what the prophet says here, that God is like a husband who, although abandoned and grievously offended by his adulterous wife, is nevertheless moved more by His goodness than by the sin of the adulteress, and lovingly accepts her anew.

The prophet has indeed included exceedingly great things on both sides. For sin could not be portrayed more magnificently than he does here, since he presents the parable of the adulteress who leaves her husband, through whose benevolence she possesses everything she has, and yet follows other lovers for the sake of a cup of wine. But mercy also gloriously extols the same similitude, since it says that the marriage spell is ignited by love for the adulteress. For what follows from love but benevolence of every kind? Therefore, this passage is worthy of careful attention, so that we may both recognize our sins correctly and be comforted by this abundance of mercy.

Therefore, this passage actually belongs to the description of the kingdom of Christ, which is a kingdom of grace and mercy, not a kingdom of wrath and judgment. This teaching is blasphemed by our adversaries, as if this price of grace gave freedom to sin. But think how the heart of the adulteress will stand, whom her husband again receives so graciously, if she only believes in truth that her husband loves her. Will not an exceedingly violent pain arise because of the past and so shameful deed? Will she not then make an effort to do her husband's will, and do and undertake everything in which, as she knows, her husband is pleased, but flee everything?

and shun what she knows upsets his mind?

Therefore, the mercy of God is not praised to the churches so that people may abuse it and continue to sin, but so that they may begin to be all the more eager to continue to do the will of God, which, as they see, they have so shamefully despised until now.

**V. 2. 3. And I became one with her for fifteen shekels of silver, and an homer and a half of barley. And I said unto her, Keep thee for a season, and be not a harlot, neither let another come unto thee: for I will keep thee also.**

The brevity makes this obscure, but I hope that this view is consistent with the grammar. The prophet has been commanded to love the adulteress, but the beginnings of love are only slight. For he does not apply to her as much as was applied to a maid who had been injured by a bumpy ox, for her master had to be paid thirty silver shekels according to the law [2 Mos. 21, 32.]; here is only half as much. Further, why does he give the barley so meagerly, and not two full homers?

Jerome follows the opinion of the Jews, who think that there are secrets in these numbers and refer them to the ancient people, who were redeemed from Egypt and were adorned with the law on the forty-fifth day. Although I do not entirely reject this, it is certain that it is not the real thing. For the simple and right opinion is that the Lord will scatter Israel among the Gentiles, that they will dwell there in poverty and hard living, so that in this way he will force them to renounce idolatry. For the fifteen pieces of silver and the homer and a half of barley are nothing else than the daily bread and the sad exile among the Gentiles.

But he shows the reason why God will do this, and scatter his people among the Gentiles, and suffer them to be kept hard there. Then, he says, you shall keep yourself mine, and not fornicate; you shall not let anyone else join you, that is, for this reason I am handing you over to the Assyrians, so that you may be forced,



to renounce that shameful idolatry which you so stubbornly maintained as long as the kingdom was at rest.

Therefore, this saying serves to instruct us about the punishments which God inflicts on us because of sins, namely, that we should consider that they are not inflicted on us as if God wanted to reject us and corrupt us in our sins, but so that we, compelled by evil, may refrain from sinning and be called to repentance by these harsh means, as Paul says [1 Cor. 11:32], "We are chastened of the Lord, that we should not be damned with the world." And Isaiah [Cap. 28, 19.], "The temptation teaches to mark the word."

Therefore, after the people were led away from the kingdom, they were forced to dwell among the Gentiles, and, as stated in the previous chapter [vv. 6, 7], they could not find the way of their prey. Therefore the hard captivity was useful for the flesh to repent. But the Lord gives grace to the repentant, has mercy on them and saves them.

**For the children of Israel will remain for a long time without a king, without princes, without sacrifices, without an altar, without an ephod and without a sanctuary.**

It is common among the prophets that what they have said under images, they say straight afterwards without image. Therefore, this piece is an interpretation of the previous verse. For the small price of the fifteen pieces of silver and the homer and a half of barley, for which he bought the adulteress, as it were, so that she would not run after other suitors, is nothing other than the sad exile among the Gentiles, by whom the Israelites were harshly held. For they were without king and without princes, that is, they lived under pagan authorities. Then they had no sacrifice, that is, they were not allowed by the Gentiles to use their paternal worship. Therefore, the people of Israel, like an adulteress forsaken by her lovers, dwelt among the Gentiles and no longer whored in their land.

In this way God keeps the idolaters in check, because when everything is well, they do not give way to the teachers of the true religion alone, who teach them the right things.

The example of the Papists teaches us that the Lord will also force them to renounce their idolatry, either by the Turk or by another enemy in his time.

As far as grammar is concerned, the word *statuae* ["altar"] in Hebrew is XXXXX, from set up. It means not only the pillars that are reminders of events, but also those that are erected for worship, as the passage Deut. 26:1 testifies: "You shall not make for yourselves an idol, nor an image," "nor erect for yourselves a pillar, nor set a painting stone in your land to worship before it." It therefore actually refers to the images of the calves in Dan and Bethel and other places that the idolatrous kings had erected.

The Ephod's "Leibrook" is known from Moses, 2 Mos. 28, 6., because it was a garment of the high priest, connected with a breast shield or in which the XXXX XXXXX ["light and right"] were, things which are unknown to us, but were called so from what came from it (from event), because those who asked the Lord in doubtful things by "light and right" received instruction by divine revelation about what the Lord wanted to know. What kind of revelation this was, however, is not known.

XXXX is translated by illumination or light, but XXXX by perfection, no doubt to indicate the certainty of this revelation that had happened in the Ephod.

But, you will say, how is this true of the kingdom of Israel? For the right priesthood and the right services were kept only by the tribe of Judah. Therefore the ephod was never with Israel, but only with the kingdom of Judah. I answer: When the godless king Jeroboam had taken the kingdom by rebellion, he ordered services in the kingdom of Israel that were similar to the services of Judah. Therefore, as history testifies that he erected altars and appointed priests, we cannot doubt that he also adorned his priests after the example of Judah, so that there would not be an unequal service.

made the priesthood of Judah more glorious. Therefore, the prophet remembers the ephod at this point, so that it indicates the idolatry 1) which the Lord wanted to punish by such a hard banishment.

And he also connects with the ephod the XXXXX, of which the Scripture indicates in several places that they were idolatrous images. For this is what Moses calls the idols of Laban, which Rachel had secretly stolen from her father, Gen. 31, 34. And when David was sought by the messengers of Saul, Michal put Theraphim in his place in the bed [1 Sam. 19, 13.]. And Ezek. 21, 21. the king of Babylon is accused of having asked for counsel. Therefore the Jews everywhere interpret it as idolatrous images, which the pagans used for divination.

**V. 5. After this the children of Israel will turn and seek the Lord their God and their king David, and will honor the Lord and His grace in the last days.**

Here begins the sweet sermon that the Lord will accept the adulteress with right and conjugal love, and will not reject her because of her adultery, but will trust with her in righteousness and judgment, in grace and mercy. For the people of Israel remained scattered among the Gentiles until the gospel was spread among them by the apostles; only then did they begin to be converted and to seek the Lord their God, and David their king. Truly, a glorious sermon, if it is interpreted correctly! For indeed it proves what the Lord says elsewhere [Ezek. 18:23]: "I have no pleasure in the death of the sinner, but that he should turn and live."

But what does "convert" mean? Nothing else but obeying the gospel, which punishes the world because of sin, because of righteousness and because of judgment. Furthermore, if sin is taken only as an offense committed against the law, even reason can judge and understand it. But the Gospel shows that the whole nature of man is corrupted by sin, and as a poison through all

1) Erlanger: ostknäit instead of: ostsnüat.

parts of the body. This knowledge depresses the heart and deprives it of security, and awakens the right fear of the wrath and judgment of God. And these fears would kill man if the gospel did not connect this doctrine of sin with the other doctrine of righteousness and judgment.

It does not attribute righteousness to our works, since we are evil by nature, but to the works of Christ, and commands that we firmly believe that they belong to us and have been accomplished for us. Through this faith, hearts are established and begin to love God, and learn to 2) rely on His mercy. Therefore, judgment follows that they do not fear the threats of the devil, for they know that he is judged, and do not follow him as a tyrant, but resist him through the Holy Spirit, and overcome his attempts through faith.

This, therefore, is the right conversion, that one believes the gospel, which punishes sin and teaches righteousness and judgment. This conversion is followed by seeking the Lord, that is, basing themselves on the Word, keeping the right services, fleeing idolatry, practicing faith and invocation in perils, provoking others to worship by freely confessing the Word, and in all things looking to the will of God, putting away the vexations of the world and the flesh. For all this the word "seek" comprehends in itself, for it denotes the ardent desire for true religion and for obedience to God, which is connected with the supreme disregard for the world and this miserable life that we lead here.

But here notice carefully the words. He says, "They will seek the LORD their GOD and David their king." What new thing comes up here? For the word "seek" in this passage actually denotes inward worship, as the 69th Psalm, v. 7, testifies: "Let not them that wait for thee, O LORD God of hosts, be ashamed in me. Let not them that wait for thee, O LORD of hosts, be ashamed of me."

2) Jenaer: Zisount; Wittenberger and Erlanger: 61seant.

seek God Israel. No one will take offense at the fact that these services are rendered to God, since the prophet uses the right name of God, Jehovah.

But here the Jews may answer why the worship that is attached to God is also attached to King David? Shall we worship more than one god? Or will God give His glory to another? For not only does he say that they will seek God, but he promises that it will happen that they will also seek their king David. Therefore, this is a clear testimony that King David is to be sought with the same desire and eagerness with which the true God is sought.

But if this is considered inconsistent and ungodly (for God is one God), the Jews will be forced by necessity to declare that God, Jehovah, and this King David are one and the same God, since they are to be worshipped with the same service. But here they may answer, who is that King David? For it is not the son of Jesse, who, when Jeroboam reigned in Israel, died about two hundred years ago. And he [the prophet] promises that this David will be sought after after the kingdom of Israel has lived in captivity for a long time. To this the Jews may answer, for the saying of the prophet must not be perverted.

But for us who confess that Christ is true God, the answer is easy. Although he differs from the Father in that he is born of the Father, there is no difference between him and the Father as far as divinity is concerned. For God the Father has not been able to beget anything from His eternal nature that is not eternal, as the epistle to the Hebrews [Cap. 1, 3] calls Christ the image of the Father's being and the splendor of His glory for this reason. And Christ says to Philip John 14:9, 10: "Philip, he who sees me sees the Father. Do you not believe that I am in the Father and the Father is in me?"

But the prophet calls him by the new name "David" to indicate that the eternal Son of God was to be born into this world from the tribe of David.

and that he might inculcate in the people the promises that had been made to David concerning the eternal kingdom of the Messiah, just as the angel remembers this promise, Luc. 1, 32.f.: "God the Lord will give him the throne of his father David, and he will be king over the house of Jacob forever."

Therefore, the purpose of this saying is, first, to teach us about the person of the Messiah or Christ, that he should be born of the seed of David according to the flesh, so that we do not doubt that he is a true man, David according to the flesh, and yet, as Micah says, his origin was from the beginning and from eternity, that is, that he is God by nature, born of God from eternity, equal with the Father in glory. If you do not bring this knowledge to Christ, you will never be able to enjoy his victory, by which he overcame sin, death and the devil. For in order to overcome these enemies of ours, divine power was necessary, which is why Paul says in his letter to the Romans [Cap. 1, 4] that Christ was powerfully proved to be a Son of God through the Holy Spirit, since he rose from the dead.

Secondly, this also serves to teach us about the right worship of God. For just as without Christ no one knows God, so also without Christ no one can worship God. When you hear a Turk or a Jew, you hear the name of God, who created heaven and earth; they call upon him, they praise him, they confess that they honor him. But they are shameful and wicked idolaters, for they seek GOD, but the King David they do not seek. But God wants to be sought, as the prophet testifies here, so that you seek King David at the same time, that is, that you seek and worship God in Christ, as Christ says, Matth. 11, 27: "No one knows the Son, except the Father, and no one knows the Father, except the Son, and to whom the Son wills to reveal it." What can be said more clearly? Without Christ, God is not, God is not to be sought without Christ, cannot be found nor worshipped.

1) Erlanger: invenire instead of: inveniri.

Therefore, this is an extremely important saying of the prophet, who in the service of God connects God, Jehovah, and Christ in such a way that when we call upon God, we call upon Him through Christ, that when we hope for the mercy of God, we should hope that God will be merciful to us through Christ, just as the New Testament everywhere holds Christ up as the one mediator through whom we have access to God.

That he adds: "And will honor the Lord and his grace in the last time", that actually belongs to the worship of God. But here the prophet uses the word XXX, which can have two meanings (medium est 68t), and is sometimes taken in an evil, sometimes in a good sense. For when Moses threatens the transgressors of the law, Deut. 28, 66, he says it will happen that they will fear night and day. On the other hand, when he says of Jacob in Genesis 31:54 that he swore by the fear of his father Isaac, it is clear that he is talking about God and a blessed fear. And experience shows that a thief does not fear the executioner with the same fear 1) as children fear a kind father. But because the prophet expressly says: They will be afraid of his mercy, - who does not see that this fear is rather a reverence, and a

zealous endeavor that such a gracious God not be offended?

Therefore, the correct opinion is that nothing else will be preached in the New Testament through the gospel than the immeasurable grace of God shown through Christ, the Son of God, and that the rest of Israel, who are then scattered among the Gentiles, will seize it with admiration.

But how does this sermon and this service rhyme with the teaching of Pabst, who transfers the office of mediator from Christ to the saints, and preaches not the grace of God, but a harsh and sharp judgment? Then he urges that men, by their conduct and works, should pacify the heart of God, which is so hard and unforgiving. These punishments have rightly followed our ingratitude, since we have not respected the so glorious sermons of the prophets and have admired the dreams of men.

. Therefore, this chapter provides a special consolation and teaches us not only about Christ, the true God, but also about His kingdom, that it is a kingdom in which hearts are not frightened, as by the law, but are established through trust in the grace that is presented to us in Christ, through whom God also wants to forgive sinners and receive them into grace and make them blessed.

1) Erlanger: timers instead of: timsri.

## The fourth chapter.

**V. 1. Hear, O children of Israel, the word of the LORD: for the LORD hath caused to ring in the land.**

At this point, the chapters are correctly differentiated, because the prophet begins a new sermon here, which is so suitable for our times that one could believe that he did not prophesy about his people, but about us. There are many things from which learned people take the indication 2) of future events, because

Both the extraordinary phenomena that are seen everywhere do not promise anything good, and the world's trades are gradually coming to the point that a certain disruption of all orders must finally follow. But indeed, the most certain signs of the coming misfortune are taken from the way of life, which is extremely corrupt and degenerated. And with this kind of proclamation, which is taken from life, come the

2) Erlanger: significacionis instead of: significaciones.

3) Erlanger: impsuditiium instead of: impsnäentium.

The prophecies of the prophets agree. For who does not see what Hosea punished his people for? But since in our times the same vices are before our eyes, which are going on most violently, can we doubt that it will have a similar end?

Therefore, this sermon serves for repentance, so that the godly learn diligently to practice the fear of God for themselves and their families. For although Germany is facing an unfortunate doom, the Lord will protect and preserve those who live holy lives in fear and do not stain themselves with the widespread sins, like Daniel and his companions, so that they will feel the reward of godliness, just as the other sinners feel the deserved punishments.

It is a very emphatic preface which Hosea prefaces his prophecy, for he says that he brings the word of the Lord. Therefore, let no one doubt that what he threatens will surely follow. And it is a hard thing that he assures that the Lord has cause to rebuke the people. For who can stand in the judgment in which he is accused by the Lord? For in this court, as before a judge, we do not argue with words, but we bring against ourselves the testimony of our conscience, like a manuscript.

But how does the Lord complain or rebuke? He does not thunder down from heaven, nor does he send angels as messengers of wrath, but poor, despised and lowly people, whom the world despises and abhors as scum.

Therefore, the world commits a double sin here. For it not only surely sins, but also does not want to suffer its sins to be punished. It accuses the teachers of rebellion and interprets this as blasphemy when it hears that their sins will be punished. Therefore, the teachers are distressed on both sides: if they do their duty and accuse the world, the world is angry and furious; if they do not do the same, God is angry with them, as Ezekiel [Cap. 3, 18. 13, 18. 33, 8.] testifies. Therefore, the teachers must have great courage and punish the world freely.

Then it comes to the listeners that they have to

Do not despise the scolding or punishment of the teachers as the words of men, but accept them with a grateful heart and correct what they hear is being punished. For this punishment is inflicted so that we, reminded of our sins, may return to the right path, so that in time of calamity we may have God as our protector, while wrath will sweep the wicked away to destruction. But now let us hear the punishment.

### **For there is no faithfulness, no love, no word of God in the land.**

Here you can see how wisely the prophet deals with the punishment. He not only says in what the people sin, but at the same time indicates what those who desire to escape the wrath of God must do. Just as the entire Law is therefore summarized in these two main pieces, that it teaches of service to God and of duties or love toward one's neighbor, so the prophet at this point connects these two pieces with each other quite cleverly and briefly.

"Faithfulness and love", belong to the second panel, the Er  
The knowledge of God belongs to the first table. This, therefore, is the racecourse in which the godly should firmly set themselves to run, if they wish otherwise to do their duty and escape the wrath of God.

Jerome has his reasons why he believes that from the prophet the mercy is connected with the truth. But there is nothing to prevent "faithfulness" (veritatem) and "love" (misericordiam) from being taken for one and the same thing, that is, for a true love, and not for a feigned love, as Paul calls it in the Epistle to Timothy [1 Ep. 1, 5.]

*ἀγάπην ἰσχυρὰς καρδίας,*

"Love from a pure heart". For often we do good to others in the hope of greater benefit, often ambition makes us generous, often shame, but true love does not seek its own, looks only at God's command and the need of the neighbor. Such love, says the prophet, is nowhere to be found, therefore the punishment will no longer be absent.

Those who take "faithfulness" simply for reliability in words and deeds

The words "love" and "charity" are not wrong, but this too is included in "love," which the prophet calls "beneficence" (beneficentiam in the Vulgate).

But how did this evil come about in the world, that nothing is true, but everything is pretended, and nowhere are any signs of true love seen? Of course, it is because there is no knowledge of God among men, that is, because men do not respect the Word, because they have no godly teachers. Therefore, those who wish to heal this disease of the world must use the true and right remedy, the Word of God; that alone heals this disease. For the hearts that have been properly instructed about the will of God are not safe, but begin to fear God and call upon His name, and fight against sin and keep to the will of God.

But what a completely incurable plague this is! For how 1) many can you find in Germany, who are determined with all their might that their own should not come to the knowledge of God, since they oppose the word with such great zeal and force their subjects to idolatry. Therefore, we should not doubt that they are in for the same misfortune that the people of Israel experienced.

In this way the prophet connects the same things below in the sixth chapter, v. 6. "I delight in XXX, in love, and not in sacrifice, XXXXX XXXX, and in knowingness of God, and not in the burnt offering." And Micah says in the sixth chapter, v. 8: "It is told thee, O man, what is good, and what the LORD requireth of thee, namely, to keep the word of God, and to love, and to be humble before thy God. Therefore, we should also remember that we must make an effort to do this if we want to escape God's wrath in any other way.

**V. 2. But blasphemy, lying, murder, stealing and adultery have abounded, and bloodguilt comes one after another.**

Compare this with our times, and you will say that one egg is not like another.

be similar as our life is to the life of the house of Israel.

The word means a curse, that is, blasphemies and terrifying imprecations, which children in our country learn almost earlier than they can speak. Lies in trade and commerce even have the praise of indicating great prudence. Murder and theft are, as it were, a peculiar ornament of the nobility. Adultery, according to our customs, is not even punishable.

In truth, therefore, as the prophet here so appropriately says, XXXX XXXXX XXXX, "one blood debt comes after another," that is, sins are heaped upon sins, and one sin supplants another. For this expression is known from the 51st Psalm, v. 16, that "blood debts" are not only called murderous deeds, but in general all sins that are worthy of death. But the prophet seems to be referring to the cruel murder of the holy prophets and to the persecution in the church. But what kind of fate will finally follow such a depraved life?

**V. 3: Therefore the land will be miserable, and all the inhabitants will be destroyed; for the beasts of the field and the birds of the air and the fish of the sea will be destroyed.**

This is a frightening sermon, but experience teaches us that in this way the punishments of sins rage. The figurative expression in the word [stand miserably], lament, is well known. For just as the field is said to laugh when everything is in bloom, so it is said to mourn when it is barren, spoiled by unfavorable weather. This misfortune is followed by another, that an external enemy breaks in and devastates everything. For this means the word s "it will go badly").

What he says of the animals of the field and of the birds under the sky, some explain by the figure of the hypallage, namely that the people themselves are to be taken away, which the birds under the sky and the animals of the field used to enjoy. But such an interpretation is not necessary. For we see that it so happens when the

The Lord's wrath comes when there is a great shortage of all things. For today there is not the same abundance of fish and birds as was remembered to have been in former years. If someone says that this is the punishment of sin, he will certainly not be mistaken. Therefore, I like to interpret the present passage in this way, that it indicates a lack and a theurality in all things, which was not so great in the former times, when the wrath of God was still at rest.

I am very surprised about Jerome. Because he holds exactly this opinion. For these are his words, which I have gladly put here. He says: "When the captivity of the ten tribes has come, after the people have been taken away, there will also be a lack of animals in the field and birds under the sky and fish in the sea, and even the dumb elements will feel the wrath of the Lord. Whoever does not believe that this has happened to the people of Israel, let him look at Illyria, let him look at Thrace, Macedonia and Pannonia, and all the land that extends from the Propontis and the Bosporus to the Julian Alps, and he will realize that there is a lack not only of men but also of all the animals that were previously nourished by the Creator for the use of men.

So far Jerome speaks of his times. But who does not see that he prophesied more correctly of our times, who see and feel that the devastation of these regions, which he names, was done by the Turk for the sake of our sins?

#### **V. 4 But you must not rebuke or punish anyone, for your people are like those who rebuke the priests.**

The way of speaking is known: XXXXXX XXX, the man shall not rebuke. For the Hebrews are wont to use the word "man" for the indefinite particle [man]. So far the prophet has enumerated the sins of his people. But that which he has mentioned must be impressed upon our hearts all the more carefully, because our present age reflects the image of those times. Therefore, if we do not by true repentance

avert the wrath of the Lord, the same punishment will befall Germany.

But now the prophet adds another sin, which seems to be lesser in appearance, but is by far the most serious. For the fact that one has sinned is not something so great as not wanting to suffer the punishment of sin and to excuse the sins. For where one lives in such a way that the hearts have an abhorrence of the medicine, the punishment can no longer fail to come. Therefore, the fact that the prophet says: one must not rebuke, no one must punish, does not mean that one should not punish the vices, but indicates that the punishment is futile, that it is not allowed or tolerated by the people.

This sin, too, is going on enormously in our time. For look at the church, and you will see that everywhere the teachers are hated, because they, as the orientation of their office demands, quite freely punish sins. And especially those who are in a magisterial office have exceedingly tender ears. For when those who are drunkards hear that drunkenness is being punished, they think they are being hurt, and that they are being targeted; those who are adulterers, miserly, unjust people, take it as an insult when these vices are punished.

But in this way God is even more provoked to anger, for these sins should either have been refrained from and corrected, or one should have suffered their frank punishment. For it is not man but God who reproves and confronts the sinner, as the prophet said in the beginning of the preface [v. 1], and here he uses the same word ["reprove"] But when God punishes, we must not hate Him, but worship Him, obey Him and follow Him. Those who do not do this will hear later what punishment awaits them.

But with much greater displeasure our adversaries, who do not have the Word, receive our punishment. For when they hear that their idolatrous worship is being punished, they also want to silence the teachers with the sword. Well known are also the examples of the old prophets, of the

Elijah, Isaiah, Jeremiah, and in the New Testament, the history of Christ and the apostles sufficiently testifies to the agitation with which the synagogue received the just punishments. In this way, Hosea shows in this passage that godly teachers will not lack dangers when they carry out their ministry, because the world does not want to suffer the punishment.

That he adds: "Your people are like those who reproach the priests" is a peculiar magnification of sin. For in the previous sentence he showed that the people are of such a nature that they do not want to be punished by anyone. Here he adds that when they are punished by the priest, they begin to argue with him and confront him. But this means to turn everything around. For the people should hear, but the priest should speak and teach. But the teaching includes the punishment of the things that are evil. But these they will not suffer. Therefore, you can find [nd everywhere, that is, such people who, if they deserve to be punished by the teachers because of their sins, even punish the teachers and quarrel with them. But how dangerous it is when someone in a disease of the body quarrels with the doctor and does not want to obey him! But it is much more dangerous when the word is thrown away and the discipline is shaken off. For then what is left to heal the sickness of the soul?

**V. 5 Therefore you shall fall by day, and the prophet shall fall by night beside you; so I will put your mother to death.**

This is the punishment that is held against sinners who despise the word of God. As it happens nowadays, when we exhort the adversaries to the right religion and threaten that if they continue in their idolatry, they will be attacked by misfortunes of all kinds, but they not only do not care about these threats and despise them, but also persuade their own that these punishments will be inflicted on them because the religion of the pope is not defended more fiercely, so it happened exactly in the kingdom of Israel. Since the right prophets were sent to them, which they had to

The false prophets, who were supposed to admonish the right worship and punish idolatry, opposed them and strengthened their own in idolatry.

But the Lord threatens both the people and the prophets at this point that it will happen that they fall. And the fact that he says of the prophets that they will fall in the night indicates in a figurative way a very serious circumstance, namely that when misfortune will seize them, they will also be plagued by the thorns of an evil conscience, that they have brought the people into such great misery only for the sake of their belly.

**V. 6. my fullness is gone, because it will not learn.**

1)

This is the most wicked thing, when God sends His word, and the world refuses to accept it, and rather keeps its, usual idolatry. In Hebrew, this saying is extraordinarily well rounded and delicate: XXXXX XXXX XXX XXXX, my people are devastated without

Knowledge (scientia). For the word scientia, as stated above [v. 1], is taken for knowledge of God. Since this can only be obtained from the word of God, I have retained the term "word", although the prophet does not say that they completely lacked the word, but because, although they had the word, they did not want to accept it. A similar saying is in Solomon [Prov. 29:18.], "When the prophecy is out, the people become wild and desolate." And Amos also teaches the same, since he threatens [Cap. 8, 11.] a hunger, not for bread. Therefore, princes and the secular regiment should kiss the gift of the word, for if it is either lost or disregarded, certain desolation follows,

**For thou rejectest the word of God, therefore will I also forbid thee, that thou be not my priest. You forget the law of your God, therefore I will also forget your other.**

1) Vulgate: Oontleuit populus rusus, so quoã non tiuduerit sei kntiaru. Luther rendered the same as follows: ?ox "n1n8 rnen8 psrit, quia 68t sine verbo. Both versions are referred to in the following interpretation.



This is the other part of the complaint, in which he actually complains about the priests. For the most noble office of the priests is to teach the church, and not only to establish the right services, but also to cut off the aversions, and to exhort the people to a holy life. But they do nothing less than that, says Hosea. Therefore I will also destroy them, and the ministry in which they are shall not save them.

But this passage is worth paying attention to. For not only the Jews protected themselves with the dignity of the office, as the examples of the prophets show, whom the priests, trusting in their office, opposed, as if the law could not get away from the priest, nor the counsel from the wise man, nor the word from the prophets. But the same thing is done today by the pope, the cardinals and the bishops, for they claim the name of the church for the sake of the office that must be necessary in the church, and with this they cover, as it were with a cloak, everything that has been brought into the church by them in ungodly teachings and services, as if in fact those who are in office could not err, or the church were bound to a certain order, and not rather to the word.

It is true that the ministry of preaching is only in the church, but even the ministry of preaching has its definite limits within which it must keep. It does not give the power to establish new services, it does not release from obedience to the Word, it does not excuse sins, it does not change what Christ has given to the church and what he has instituted, but, as Christ says of the Holy Spirit [John 15:26 ff], "He will testify of me, and you also will testify," those who are in the preaching office must keep this testimony and nowhere deviate from it. But if they deviate, they lose the preaching ministry, that is, their listeners are forced by God's commandment not to obey them, as Christ says [Matth. 7, 15.]: "Beware of false prophets."

And of the priesthood of the Jews it is known that the succession in the same H of

1) Instead of Sam in the editions it would be better to read ejus. After that we have translated.

God commanded, and a certain place was appointed for their worship. This is certainly not the case in the New Testament, for only Christ has and exercises the name and office of a priest. And yet the priesthood of the ancient people, which God had ordained, was bound to the Word. Therefore, those who deviated from the Word erred, as the passage in Ezekiel says about the right priesthood of Judah: "There shall be no more law with the priests, nor counsel with the ancients", Ezek. 7, 26. And Hosea says here clearly: "For you reject the Word of God, therefore I will also reject you, that you shall not be My priest. You forget the law of your God, therefore I will also forget your children," that is, I will reject the succession to the priesthood.

If this, I say, happened to the ancient priesthood, whose succession was commanded by God, what then do the pope, the cardinals and the bishops hold against us their titles and 2) the preaching office? First of all, let them prove to us that they hold fast the word, that they teach nothing contrary to what was instituted by Christ, that they have changed nothing of what Christ commanded and ordered, and let us acknowledge that their preaching ministry is one that all should obey, according to the saying [Luc. 10, 16]: "He who hears you hears me"; likewise [Joh. 15, 26. 27.]: "The Holy Spirit will testify of me, and you also will testify."

But since they can be convicted that they have brought such things into the church, which Christ has forbidden, as there is the commandment of the marriageless state, for Christ [Matth. 19, 12. The pope generally forbids all ministers of the church to marry; likewise, that they have changed things instituted and commanded by Christ, such as the use of the whole sacrament; likewise, that they have instituted new doctrines and new services of which the first church knew nothing, such as masses for the living and the dead, the invocation of the saints, intercessions for the dead, and the like: so we say with Hosea to the church

2) Erlanger: at instead of: 6t.

of the Pabst: You have rejected the Word, therefore you are not a priest of GOD, but GOD has also rejected you.

And with us, the reputation of the popes or bishops, after they have departed from the word, is no more valid than that of any private person, because they do not have such a succession (successionem), which could last without the word, but the preaching office is bound to the word. Whoever does not follow this, whoever changes anything about it, whoever adds anything to it, whether he be a priest or a bishop, let him be accursed, and not only not the head, but not even a member of the true church, according to the saying of Paul [Gal. 1:8]: "If anyone preaches the gospel otherwise, let him be accursed," even if an angel from heaven should do so.

#### **V. 7. the more they sin against me, the more I will disgrace their honor.**

The word XXXX, according to their quantity, is ambiguous, for it can refer either to the increase of persons, or to that of things, or to the blessing that the priests stood in great honor and were enriched by God with goods of every kind, but after they had misused these gifts for avarice and sins, the Lord would punish them, not only by taking away these things, but also by showering them with various evils.

In this way Jeremiah complains about all the people [Jer. 2:7], "I brought you into a good land to eat its fruit and goods. And when ye came in, ye polluted my land."

But here the prophet uses the sublime word XXXX ["honor"], so that it may be seen that he is speaking only of the most distinguished part of the people, that is, of the priests whom God wanted to be in the land to teach the people about God and worship, to petition God for the people, and also to perform the sacrifices for the people. All this is very noble, but because they depart from the word, and do not do that which is their office: so he says: I will take this ornament, that is, the office itself, from them,

and fill them with shame, so that they will see that their worship is useless and does not please me.

#### **V. 8. They devour the sin offerings of my people and are eager for their sins.**

The word "sin," XXXX, is used not merely for guilt, but also for the atonement of guilt, or sacrifice, as Paul, following this Hebrew idiom, also says [2 Cor. 5:21], "Let Christ be made sin for us," that is, the sacrificial lamb or sacrifice for sins. In this sense it is also taken in this passage. In the second part of our saying there is another way of speaking, they lifted up their souls. Although some explain it differently, it seems to be interpreted most correctly of the great desire with which someone eagerly desires something.

But what a new thing is revealed here! Was it sin to eat of the sacrifices and of the altar? Why then were those who were not priests so seriously forbidden to eat of the sacrifices? Why does Malachi [Cap. 1, 8.] threaten so severely those who offer lean and defective sacrificial animals? But this is not the sin which the prophet here so earnestly condemns; he has to do with something greater and more important, as the following words indicate, namely, that the priests, in order to have the richer profit, provoked the people to the Mosaic sacrifices, but taught nothing of the true sacrifice of the Son of God. But before we indicate the meaning, the nature of the sacrifices of the Old Testament must be explained in a few words.

The people of the Law had their services, which were instituted for a certain period of time, so that they would have an opportunity to demonstrate their obedience to God (for they were commanded by God), and at the same time so that they would be distinguished from other peoples who used such services, which were either devised by themselves or adopted from elsewhere without any commandment from God. Moreover, the sacrifices of the ancient people were also images that were to remind the people of the right and eternal sacrifice that was to be offered through the Son of God. But even though among

These sacrifices were said to be sacrifices for sin, but in general all sacrifices were considered a worship service, and according to the law the priests were allowed to eat of what was sacrificed, as is clear from Moses.

But these services did not have the promise of the forgiveness of sins before GOD. For for this purpose another sacrificial lamb was appointed, the Son of God, as John therefore calls Him [John 1:29] "God's Lamb," that is, appointed by God to become the sacrifice for the sins of the world. Therefore, in this passage he does not condemn that the priests ate of the sacrifices, but he condemns the doctrine that they taught that by these legal sacrifices forgiveness of sins and righteousness were obtained. For since the people were corrupted by this delusion, they sacrificed all the more abundantly.

We have also experienced this in the papacy, because the delusion of merit and righteousness opened all the treasures of the rich. Now that it is taught that forgiveness of sins and salvation can only be obtained through faith in Christ, but that one must do good works as an obedience owed to God, there is no one who wants to help the church, the ministers of the Word and the poor. Therefore, a twofold sin occurs here: the first and most serious is the falsification of pure doctrine, the other is avarice, which causes the doctrine to be falsified.

Hence the opinion that the priests, for the sake of their profit, taught the people that sins would be taken away through sacrifices, as today the papists teach that one must attain righteousness through masses and alms. From this arose an exceedingly rich profit. And this is called "devouring the sin offerings of the people and being eager for their sins", because the sins gave the occasion to offer many sacrifices.

Thus, under the papacy, since it was believed that a murder would be atoned for by undertaking a pilgrimage to Rome or Compostella, it was extremely pleasing to the papists if as many murders as possible were committed. Since it was believed that the most serious sins would be expiated by indulgences, this was an extremely rich gift.

It was profitable for the papists if there were as many great sinners as possible. Yes, what is also shameful to say, it was profitable for the bishops that the priests lived in the most shameful way, because from the concubines [of the priests] they had a very large income. But what does the prophet say about his priests?

**V. 9 Therefore it shall be to the people as it is to the priest; for I will punish their doings and repay them according to their deserts.**

How exactly everything fits our times! The papists boast of the peace and prosperity of former times, and attribute it to their worship and idolatry. But if you want to know the true cause of this prosperity, it is none other than that the Lord did not afflict their sins and their ways in those days. He kept his eyes shut, as it were, and was like one who does not see, but he will not slumber nor sleep forever. But now he opens his eyes and repays the idolaters, just as he threatens Israel.

**V. 10: That they may eat, and not be satisfied, and commit fornication, and shall not prosper: because they have forsaken the Lord, and have no respect unto him.**

That is, they will be overwhelmed with misfortune of all kinds. The advantages of the former times will cease and fornication will no longer be successful. The papists praise the masses, the public supplications made in honor of the saints, and do not yet abandon this fornication. They still insist on these services in public dangers, but, as the prophet says, XXXXX XXX XXXX, they fornicate, but it does not go well with them, they do not obtain what they want. They are sunk deeper into dangers and misfortunes day by day, as experience shows. If they would stop idolatry and pay attention to the Lord, that is, if they would accept the pure doctrine and stop idolatrous worship, they would be happier. But they do not believe this, therefore they will perish.

**V. 11. Fornication, wine and must make mad.**

So far, the prophet has mentioned the sins in general, both of the people and of the people.

the priest or teacher, and also spoke of the punishments. Now he preaches a special sermon about fornication, that is, about idolatry, because the prophet has this before others as something special, that he attacks idolatry extremely vehemently as the head of sin. For as good fruit follows from faith, which is a good tree, so sins of all kinds follow from false trust, which is idolatry.

It is not uncommon for this saying to be applied to carnal fornication, and this view is not inconsistent. For the examples teach that those who are entangled in this vice do not consider anything, but, as if they were senseless, throw themselves wherever their evil-consulting unchastity drives them. And the similarity, both of the attitudes and the outcome, moved the prophet to transfer fornication to the pursuit of idolatry. For everything is the same on both sides, except that spiritual fornication is more serious and in innumerable ways more dangerous, for hearts that are thus possessed and infected cannot easily be cured. For it is thought to be spirituality [Col. 2, 23.] and the highest worship of God. In physical fornication, on the other hand, there is an obvious shameful that can neither be excused nor defended before men, nor before the conscience. Then people cease to sin after they are afflicted with the damage that shameful fornication brings.

Therefore we see in the history of the Gospel that the Pharisees, the great fornicators, that is, the idolaters who were puffed up by the delusion of their own righteousness, are quite incorrigible, and Christ freely reproaches them [Matt. 21:31, 1 that fornicators and publicans may enter the kingdom of heaven rather than they.

It is obvious, however, that this saying was in general use and was used as a proverb: "Fornication, wine and must make mad", because these two vices, fornication and drunkenness, occupy the mind of man in such a way that he cannot think, speak or do anything that would be worthy of him. Therefore, the boy Cyrus aptly says in Xenophon that poison is added to wine.

because he saw that the drunkards waver in mind as well as in body. This, it seems, is what the comic poet [Terence] wanted to express when he has a hulking young man say: After I have risen, neither my feet nor my mind will do their duty. And the saying of Archilochus about impure love is well known:

*ερως  
πολλην χατ ἀγλόν ὀμμάτων εχευεν χλέψας ἰχ  
στη&εών ἀπαλάς φρέζας.*

[Love showers the eyes with deep darkness, stealing the lovely insight from the heart]. And this was the cause why the poets portrayed love as blind. For since it is in truth blind, no one is understanding in love. But in a far more dangerous way the heart is moved after 1) it has departed from the trust that must be placed in God. This fornication is the most harmful, and "makes mad", as the prophet says. For if one loses the word, one loses the knowledge of God. And not only this, but the hearts are filled with hatred against God and the Word, and all diligence is spent in defending idolatry. But what counsel, what outcome follows this ungodliness, is not hidden; known are the dangers into which a shameful love plunges people; known are the countless evils that drunkenness brings with it. But all this surpasses spiritual fornication, which is followed both by extreme dangers and certain destruction of the soul.

Against fornication there are very serious sermons in Paul and Solomon, and all the histories, both sacred and secular, are full of frightening examples by which God shows how much He hates fornication.

Drunkenness is also detestable in many respects, which Christ also seeks to make detestable to us by the name that it weighs down the hearts, as the prophet also preaches in this passage. He says [Luc. 21, 34.], "Beware lest your hearts be burdened with eating and drinking." For it ent-

1) Erlanger: xost^as instead of:

a twofold evil springs from it. We are forced by God's command to work, and to work in a certain way. The work, however, requires diligence and a good reputation. But this cannot be where the hearts are weighed down by wine. But the higher the station in which you see yourself placed by God, the more carefully you must guard against drunkenness, which does not allow anything to be done properly.

The other evil is that hearts weighed down by wine are quite unskilled in speaking and praying. Therefore they are, as it were, deprived of the protection of the angels who are around those who fear the Lord; they are exposed to the tyranny of Satan, and, as Christ says [Luc. 21:35], are assailed by dangers before they mean it. If this be rightly considered, it will move godly hearts to beware of drunkenness. And Paul says with a serious word [sEph. 5, 18]: "Do not get drunk with wine, from which follows a disorderly life," that is, those who give themselves over to drunkenness degenerate and become wild and get into a dissolute life in general. Thus Seneca says finely: "The vices that one has adopted through wine continue even without wine. But let us return to the prophet, who will now show how fornication takes away the mind or makes it mad.

#### V. 12. **My people shall ask his wood, and his staff shall preach unto him.**

The Hebrews use the word like the Greeks the word *ἔρωταν* and the Latins the word *rogare* for ask or request. And it seems most fitting in this place to take it as a request, so that the sense would be: they call upon the wood, from the wood they ask for help in dangers, as also 1) the pope has introduced the invocation of the images in the church. For it was believed that the images of the saints would bring greater salvation to those who invoked them in certain places. But what can be more foolish, what can be more contrary to common sense, than that one should seek help from

1) Erlanger: HnoHuarn instead of: Huoyus.

than to believe that the wood understands what you move in your heart and say with your tongue?

Therefore, Isaiah treats this nonsense of men in a long sermon, Cap. 44, 2) 15-17. "The master," he says, "takes of the firewood, whereof one takes to warm himself, and which one kindles, and bakes bread therewith. There he makes a god of it and worships it, he makes an idol of it and kneels down before it. Half of it he burns in the fire, and over the other half he eats meat, he roasts a roast, and satiates himself, and warms himself also, saying, Hoja, I am warmed, I see my delight in the fire. But the rest he makes his god, that it may be his idol, before which he kneels, and falls down, and prays, saying, Save me, for thou art my God." This is a rich interpretation of what Hosea says they ask the wood.

What follows in Isaiah [Cap. 44, 18-20.] explains what Hosea says that fornication makes mad: "They know nothing, and understand nothing; their eyes are blinded, that they cannot see, and their hearts cannot perceive. For such a man entereth not into his heart; no understanding nor wit is in him to say: I have burned half of this wood with fire, and have baked bread on the coals, and roasted meat, how then should I make the rest an idol, and why should I kneel to a log? Therefore the same wood gives ashes, and inclines the deceived heart toward it, since it cannot save the soul. And yet a man does not realize that what his right hand is doing is a lie" 2c. I have preferred to reproduce the meaning rather than the words, which an understanding reader will not blame.

And this is also the reason why everywhere in Scripture the use of images is so strongly condemned, and why we also admonish that annoying images should not be tolerated in the churches. For though this makes no impression on those who are instructed in the Word, yet it should have been prevented for the sake of the unintelligent, for when the cause of offense is removed,

2) In the editions: oax. 40.

there is less danger. And one should not look only at what people do; this is the workshop of the devil, who does not cease to destroy the churches as long as the occasion for such sins exists publicly. And with us the use of the images can be defended all the less, because most of them are lying, and, as the prophet says here, are nothing but wood. For what are the image pillars of George and Margaretha but inventions of the Greeks, Perseus and Andromeda? The right images, however, can have some use, namely, that they remind us of history; but since these are also misused for idolatry, they should be discarded, as we have explained more extensively in the interpretation of Micah.

**For the spirit of fornication seduces them to commit fornication against their God.**

This statement is to be particularly noted for the sake of contrast. For just as Zechariah calls the Holy Spirit "the Spirit of grace" [Zech. 12, 10]. For just as Zechariah calls the Holy Spirit "the Spirit of grace" [Zech. 12:10], who testifies of Christ and makes known to us the kind will of God, that He will not condemn those who accept Christ for their sins, so Hosea calls the evil spirit XXXXX XXX [the spirit of fornication], who takes away the right thoughts of God from the hearts, and either falsifies the Word or suppresses it altogether, and fills the hearts with trust in creatures, which is true idolatry. For not only the worship of images is to be considered idolatry, but also the trust in one's own righteousness, works and merits, in the wealth and power of men. And this is as the most common, so also the most harmful idolatry, as Paul calls avarice an idolatry. How ungodly do you think it is to trust in these things and to abandon trust in the eternal and almighty God?

**V. 13. Up on the mountains they sacrifice, and on the hills they burn incense, under the oaks and limes and beeches, for they have fine shade.**

This is another kind of idolatry. For although these sacrifices were done in honor of the true GOD, the fault was that they were done in a place that GOD had not indicated nor commanded them. Therefore, there was disobedience involved in these services, for GOD had appointed a certain place for the outward services, namely, in Jerusalem or in the Temple, but the Kingdom of Israel sacrificed in other places. Therefore, it must be noted that these services were punished because they were connected with disobedience, and were undertaken not according to the precepts of the Word, but according to the counsel of individuals. It is often said, however, that these are not services which are undertaken without the Word of God, according to the saying of Christ [Matt. 15:9]: "In vain do they serve me with the commandments of men." What follows now shows the punishments of idolatry.

**V. 13. 14. Therefore your daughters also shall become harlots, and your brides adulteresses. Neither will I prevent your daughters and your brides from being defiled and becoming harlots, because you worship with harlots and sacrifice with harlots. For the foolish people want to be beaten.**

Truly, a severe punishment of idolatry, which also extends to the descendants. For all this is figuratively spoken. The Greeks say that maids follow the manners of their mistresses, and experience teaches that children imitate the shameful life of their parents. So it will also happen here, says the prophet, the idolatrous parents will also have idolatrous children.

To this punishment he adds a far more severe one, that he says it will happen that the Lord will not visit this fornication, that is, that he will allow them to be guided by their will and will not defend the erring people by punishments. For chastisement indicates, as we said above [Cap. 2, 7.], that God cares for us, that God is concerned that He keep us, that He thus keeps us from sinning. But when God leaves people to themselves, that is only the most severe wrath. Therefore

The word "I will not resist" (visitabo in the Vulgate) is here actually taken for the fact that the Lord will not bring the erring people back on the right path by His chastisement, but that they will suffer to fall from one sin into another, as Paul preaches in the first chapter of the Epistle to the Romans [v. 19] about the Gentiles who have departed from the knowledge of God, which nature has given them.

But the prophet undoubtedly looks at the descendants of the synagogue who would reject the gospel. For now this wretched people is in error, and in this error it will surely continue. This saying should wake us up to the fact that we should diligently take care of the word of God. For what do those who do not respect God's word do but leave godless descendants behind them?

But what is the end of the wicked, that is, of those who either do not have the word or do not respect the word, is indicated by the prophet when he closes this sermon and says: "The foolish people," that is, those who do not want to be instructed by the word and do not respect the word, "will be defeated," as he also said above [v. 6]: "My people have perished because they did not want to learn. For what else should God do with those to whom he gives his word, and yet who will not be instructed by the word, but that he gives them over in a hardened mind, that is, that he leaves them to their counsels until they perish? This is the end of idolatry and godlessness.

As far as grammar is concerned, the word XXXX, in this place, means: to be set apart or separated after leaving the church or the assembly of the people of God for a special service.

**V.15. Will you, O Israel, go to whoredom, lest Judah also be guilty? Go not to Gilgal, and come not up to Bethaven, and swear not, As the LORD liveth.**

To the long punishment the prophet adds an exhortation to the kingdom of Judah, lest, after the example of Israel, it also be deprived of the true

The first church was so corrupted by the example of the children of Cain that only eight souls were finally saved from this contagious plague. The first church was so corrupted by the example of the children of Cain that finally only eight souls were saved from this contagious plague. The idolatry of the Moabites and other pagans became a trap for the people in the desert. Solomon, who was otherwise an exceedingly excellent man, was harmed by his affinity with the kings of Egypt, so that he even set up the worship services of the Egyptians. Finally, the kingdom of Judah learned to sin by the example of the kingdom of Israel, as the histories show.

Therefore, Paul rightly compares the aergerniss with the leaven, which, even if it is very small, nevertheless leavens the whole dough gradually [Gal. 5:9, 1 Cor. 5:6]. Therefore, both the rulers of the churches and the Christian authorities must take great care to counteract in good time the emerging upsets. For they are indeed a seed of the devil, so that whatever part of the church it has taken over, it grows again so abundantly that it cannot be eradicated.

Gilgal is a place known from the fourth and fifth chapters of the Book of Joshua. For there is erected a memorial mark of twelve stones to preserve the memory of the drying up of the Jordan. There the new people, born and raised in the wilderness, were circumcised. The Passover to the Lord was also celebrated there. This gave the place a divine reputation among the descendants. Therefore, when the kingdom of Israel separated from Judah, the idolaters began to worship God there as a holy place.

About BethAven one is doubtful. Jos. 7, 2. a city of this name is mentioned, but the prophets did not mention that an idolatry was done there. Therefore, I believe that the prophet uses this name to refer to the city of BethEl, where Jeroboam set up the golden calf. BethEl is known from the first book of Moses, Cap. 28, 19. 28:19; for when it was called Lus before, Jacob would call it BethEl, because there he had seen heaven open, and the angels ascending and descending upon the earth.

the leader. For he thus says [v. 17.], "How holy is this place! Here is nothing else but God's house, and here is the gate of heaven."

But when Jeroboam there had prepared the golden calf, the prophets would no longer call the place BethEl (that is, GOD's house), but called it by the name of the neighboring city BethAven, that is, Hans of Sin. For sin is everything that is done without faith, that is, everything that is instituted as worship without the Word of GOD or against the Word of GOD. For it is the word alone whereby all things are sanctified, and whereby faith is sustained. This opinion of mine is confirmed below in the 10th chapter [v. 5. 8.], where he speaks of the calf at BethAven, since the prophet clearly indicates at the end of the chapter [v. 15.] that he spoke of BethEl, where Jeroboam wanted the golden calf to be worshipped. Thus the devil makes BethEl, the house of God, a BethAven, a house of sin, by having the ungodly perform new services against the word of God.

In this way, the godless kings turned the places where the patriarchs sacrificed into places of idolatrous worship. But one should not have made an example out of what the patriarchs did, since there was a quite obvious commandment about the place which was designated for the services. But the examples must be followed only 1) when a commandment is added to them. Abraham was commanded by God's voice to sacrifice his son. Ahaz did not have this commandment. Therefore, one and the same work was a right service and a glorious proof of obedience for Abraham [Gen. 22:2], but for Ahaz it was an abominable murder [2 Kings 16:3].

In this way, the rich young man in the Gospel [Matth. 19, 21] had the commandment to sell everything and distribute it among the poor. But a monk acts ungodly who leaves his profession and departs from his goods and locks himself up in a monastery, for he has no commandment that he should do so. Therefore, one must adhere to the rule that all God's

The same services were praised in the Fathers, who had a commandment for them.

What he says about swearing can easily be understood from the foregoing. For it is not forbidden but commanded to swear, "As the Lord lives," Deut. 6:13. For it is for the glory of God that we call upon Him as a witness of the truth, and that we take it for granted that He will look upon what we do, and that if we do something against our conscience, He will be an avenger. Therefore, swearing is not evil in itself. But the children of Israel attached this honor to their idols, because they meant the God whom they worshipped in Dan, Gilgal, BethEl and other places where God could not be worshipped, since he had appointed another place for the worship of God. Therefore, the prophet forbids swearing in this way, because the honor due to GOTte alone is attributed to idols.

#### **V. 16: For Israel is running like a mad heifer, and the Lord will feed her like a lamb in the wilderness.**

This piece also belongs to the admonition that the kingdom of Judah may be moved by the punishments that follow the idolaters, XXXX XXX means a cow that does not want to suffer the yoke and is unruly, that cannot be kept in check. To this he compares the Israelites, for the word of GOD is the bond with which GOD has tied us, so that we do not deviate from the truth, and let the lusts of the flesh shoot the reins. This bond, he says, Israel has broken. For it does not listen to what God reminds it of through the prophets concerning the right worship; it seeks other places for its worship and abandons the Temple in Jerusalem.

But what kind of punishment will follow? Certainly this, that it wanders like a lamb in a desolate place, that is, that it must be among the heathen without the word and without worship. It is just as if you were preaching to the papists today: "Let the Word remind you to stop the abuses, to offer the whole Sacrament, and to give it to the people.

1) Instead of äum in the editions will read turn.



that you may live in holy matrimony without offense to the churches. But because you will not heed these exhortations, it will happen that you will die in these abuses, without sacrament, without the Word, without Christ. I believe that the prophet uses the simile of the lamb in the wilderness for this reason, because there can be nothing more miserable than a lamb without a shepherd. For it is exposed to innumerable dangers, which it is by no means equipped to drive away. That is why Christ also uses the parable of the lost lamb when he wants to show the miserable situation of sinners and his extraordinary kindness towards them.

But at this point some hope is promised. For although it is certain that this sheep will be fed in the wilderness and in an inhospitable place, the comfort is added that the Lord will feed it.

**V. 17 For Ephraim has joined himself to idols; so let him go.**

This is the conclusion of such a long sermon. Because Israel cannot be turned away from idols, I will leave it to the Gentiles to desolate, as he also said above [v. 14.], "I will not resist it when your daughters are defiled."

The word [XXXXX] by which he here names the idols takes its name from toil. For the life of idolaters is not only arduous, because they do not allow themselves leisure or rest, but certain misfortunes follow idolatry.

**V. 18. 19. They have given themselves over to indulgence and whoredom; their masters delight in disgracing them. The wind with its wings will drive them bound, and they must be disgraced over their sacrifice.**

I did not want to translate from word to word at this point. For what the Hebrew text says: Their wine has stunk, is nothing else than that they were in shameful

way. However, as it is customary to do at the conclusion, the prophet repeats the sins of the kingdom of Israel at this point and adds what punishment will follow.

Idolatry is blissful in the beginning, that is, it acquires great goods and power, while true religion starves and suffers frost. But how the idolaters use their goods may be exemplified by the papists. For look 1) at the monasteries of the canons, the courts of the bishops and cardinals, and it will become clear to you that the same thing is happening today that the prophet condemns in the kingdom of Israel, for, as Moses says [5th book, chap. 32, 15]: "When the servant became fat and full, he became horny."

This godlessness and impurity of the idolaters protects the worldly authorities. For the kings and princes (whom the prophet calls shields in this passage according to Ps. 47, 10. because of their office, which their power should serve) are almost always the patrons of ungodliness and idolatry. Therefore the prophet says that they delight in dishonor, that is, in idolatry, which dishonor and disgrace will surely follow at last; but what will be the end? Certainly such a one, of which Samuel preaches 1 Sam. 12, 25: XXXXX XXX-XXX

XXXX XXXXX-XX XXX-XX,

"but if you do evil, both you and your king will be lost".

The prophet threatens the same here: "The wind with its wings will drive them bound," that is, the wrath of the Lord will drive you back and forth like a violent wind and pursue you, and you will be put to shame with your sacrifices. For the idolatrous services that are undertaken to avert the wrath of God only provoke God more. Today, the papists do nothing else with their masses, supplications, and saints' services than to hasten their downfall. This is the end of idolatry.

1) Erlanger: viäi instead of: viäs.

## The fifth chapter.

**V. 1. Hear this therefore, O ye priests, and take heed, O house of Israel, and give ear, O house of the king: for a punishment shall come upon you, who were a snare in Mizpah, and a net stretched out in Tabor.**

This chapter also contains the punishment of idolatry, and the threat of certain destruction is added. For God can suffer nothing less than the contempt of His word, which is a constant companion of idolatry. For since the word shows the right way to worship God, the idolaters, setting aside the word, invent for themselves a way to worship God.

But all Scripture teaches that we should first accept the Son of God, who became the sacrifice for our sins. Then, that we should render to God the obedience to which the Ten Commandments call us. But what happens? The Jews neglected this proper worship, and dreamed that even if they indulged in sins, they would obtain forgiveness of sins through the sacrifices. Thus, in our country, a monk chooses a new state, he fasts, he watches, he prays, he dresses in a new way, he says masses, and hopes that by doing so he will obtain forgiveness of sins.

But if you ask why he has undertaken these services, he will not say that he is compelled to do so by God's word, but he will refer to the services and examples of the ancients, of which he judges that it is not evil to imitate them. If you now stop harder and say that the services performed without the Word are shameful idolatry, then a dispute will immediately arise, and the hatred of right doctrine and murder will also be connected with the ungodly services. Therefore, God will be compelled to judge on both sides, so that the godly will not be oppressed, and so that the idolatrous will not go unpunished for having departed from the Word, and for having established new services, with which others will be as with

The people will be entangled in nets and will not be able to come to the right knowledge of God.

Furthermore, this punishment is also noteworthy because it shows that the direction of the ministry requires that sins be punished freely and that no consideration be given to whether the dignity is violated.

1) For he does not punish the house of Israel in general, as above, but he names the priests, likewise the king's house, that is, the king himself and the whole court. These are certain and undoubted punishments of persons. And it does not move the prophet that there was danger that the publicly rebuked authorities would be despised and that these words would be declared seditious. For he is urged to do so by another and greater danger, namely, that he sees that after the example of the rulers, the subjects also sin.

Therefore, it is necessary to punish the perpetrators of the offences, especially if they are in great dignity. But the matter is not without danger. Therefore, it is surprising that Hosea was not put to death immediately because of this sermon, because he, who is only an individual, subjected himself to it, and condemned the people of God, the priests and even the king, threatening them with ruin, at the time when the kingdom was seen to be flourishing again. For Jeroboam, as history shows, ruled the kingdom of Israel with great success.

But the ministers of the word must imitate this right conduct (*virtutem*) of the prophet, lest, by treating those who are in dignity and rule too gently, the simple be led into error, for the common people judge themselves by the example of the great. Above all, however, we must be careful not to be too lax in punishing papal abuses. For one must not worry about the

1) Instead of *rationes* [*nlva aiAnitatis* in the editions should probably read *rationes*] [*nlva* "aiginitatis.

This is the judgment of the wise men of the world, who think that one can keep the pure doctrine if one also translates the errors of the opponent for the sake of peace. For there is a greater danger in the aversion which the teachers can remove in no other way than by freely punishing that in which, as they see, evil is done.

What is written in Hebrew: XXXXX XXX XX, for judgment is upon you or against you, is the same as when he said, For the Lord will judge, he will punish, he will afflict you. For this is how the word "judge" is often used in Scripture, as in Paul [1 Cor. 11:31], "If we judged ourselves, we would not be judged by the Lord," that is, the Lord would not punish us. In this way, also in this passage, the word "judgment" is taken in an evil sense and denotes "punishments." Elsewhere, as above Cap. 2, 19: "I will trust myself with thee in judgment," it is in a good sense. For this is the other part of judgment, that after the wicked are subdued, the godly are saved.

"Mizpah" is a mountain in Gilead, on this side of the Jordan. "Thabor" is the famous name of a mountain in Galilee, also on this side of the Jordan. There is also a city of the Levites of the same name in the tribe of Zebulun, as the well-known passage 1 Chron. 7, 77. testifies, that Thabor with its suburbs was given to the children of Merari.

Jerome, and Lyra, who followed him, rendered the name Mizpah as a generic name (appellative), namely, a waiting place where, as they say, ordained by the godless kings, there were men of war who were to watch and restrain the godly Israelites who adhered to the worship of God in Jerusalem, as with us the princes and the bishops forbid theirs to hear our sermons and to partake of Holy Communion with us.

But it is more fitting that we understand it to mean that in these places of Mizpah and Tabor special services were arranged by the priests and kings, so that the people would be held back by the outward appearance of worship, and would not think of the proper services in Jerusalem. For out of

For this reason he says that these places are nets and ropes, because they stalk the people with new services, so that their profit would be the greater. Furthermore, this profanation of the ministry is a very great sin, for the ministry of preaching is instituted in the church for the purpose of instructing the hearts, and of rooting them out of error and wrong opinions. But the priests of Israel turned all their efforts to the end that they would only entangle the hearts even more in idolatry and false opinions of God. But that this is the right view is also proven by the following.

## V. 2: With slaughter they are deepening in their wandering, therefore I must punish them all.

In Hebrew it says: XXXXXX XXXX XXXXX,

which is literally translated thus: Deviating they have made the slaughter deep. But the word XXXXX means almost 1) what we say: to take root, or to be firm and strong, and well fortified, as Ps. 92:6: "Your thoughts are so very deep", that is, firm, which like a well-founded building cannot be overturned. In this way we must also take it here that he says the slaughter is made deep, that is, the sacrifices are so praised to the people, so fixed with him, that this delusion cannot be brought out of the hearts of the people. As if we were to say that the worship of the masses in the papacy is deeply made, that is, it has taken very deep root, so much so that no human power could have torn that confidence out of the hearts of men; and yet it is torn out by the Word.

But it is an enormous disparagement (tapinosis) in the word XXX, that he calls the service, which Israel held, a slaughter, as if he wanted to say: Verily, an excellent service! For what do you do other than what the slaughterers are wont to do daily? In this way God is not worshipped, but sin should be strangled and lusts should be kept in check. By this sacrifice, GOD is won when trust in the promised seed is added. But now,

1) Erlanger: terre instead of: ters.

Since you think that everything you like is free to you, you boast that you slaughter animals as the highest worship.

It has already been said several times why the prophets punish the sacrifices commanded by God. For not only did the Israelites sin who sacrificed in a forbidden place, but also the right sacrifices were sinful when the opinion was attached to them as if they made righteous. For righteousness is not found in any work that we do, but in the sacrifice of the Son of God. Those who despised this sacrifice, that is, who relied on their sacrifices and works, are condemned everywhere in Scripture as abusers of God and idolaters. For God does not want to be worshipped in this way, even though he wanted this to be an exercise of obedience among his people. He wants a reasonable worship, as Paul calls it [Rom. 12, 1], that is, he wants the hearts to think rightly of God, to recognize their unworthiness, and to rely on the mercy of God, which is shown to us in His Son. When this service is performed, the outward obedience in sacrifices and other works is also pleasing to God.

**V. 3. I know Ephraim well, and Israel is not hidden from me, that Ephraim is now a harlot, and Israel is unclean.**

This is known from the foregoing, for he punishes the idolatry with which they defile their minds and all their works.

**V. 4. They do not think to teach themselves to their God, for they have a harlot spirit in their heart and do not teach of the Lord.**

How so? They spare neither effort nor expense to show everyone that they are zealous in the worship and service of God. The churches, the sacrifices, the sermons and other things testify to that. But the prophet's judgment is true, that they do not think of returning to God and do not strive to know the Lord. Therefore, they are turned away from God and have no knowledge of God.

Therefore, as he has described above [Cap. 4, 12 ff.

If he condemned the servile services, he shows here what the right services are, namely, that one turns to God and knows God, that is, hears the word and obeys it. Therefore, everything depends on our hearing the word and obeying it. For then we will not be turned away from God, will not follow our thoughts, will not invent services for ourselves, but will persevere in the services that we see are indicated and commanded by God's Word. If the pope had done this, the abomination of masses, the idolatrous invocation of the saints, and other ungodly ceremonies would not have been introduced in the church. But because he did not respect the word and gave room to temptation, superstition grew immensely. What follows now indicates the penalties of idolatry.

**V.5 Therefore the hope of Israel shall be humbled before their face, and both Israel and Ephraim shall fall because of their iniquity, and Judah shall fall with them.**

This is the punishment of idolatry, that they shall be afflicted, and lose their worship, their kingdom, their goods, and all that they had. But it is all the more grievous because this has happened to them because of their sins, as he says, "They shall fall because of their iniquity." On both sides they shall be afflicted, 1) for the body shall be afflicted with the adversity of captivity, but the hearts shall be afflicted with the consciousness of sin. This is the end of ungodliness, when hearts neglect the word and fall into idolatry.

But the Lord postpones the punishments to give the sinners room for repentance. For he does not delight in their death; he would rather that they should be converted and live. Therefore, as a shepherd, he seeks the erring sheep by the voice of his word; but if they persist and despise all exhortations, a late but severe punishment seizes them. This is the certain judgment of all sinners.

1) In the text: prmskantur; in the Jenaer at the margin as Conjectur: xrenevuntur. We have assumed the latter.

He also mentions Judah here. Because it was, as history shows, a comrade in idolatry, it also received a share in the punishments. For the Assyrian plagued the tribe of Judah severely, as can be seen from Isaiah.

**V. 6 Then they will come with their flocks and herds to seek the Lord, but they will not find him, for he has turned away from them.**

This is a sorrow that far surpasses that of the flesh. But it is the real and right punishment for having despised God's word. Above [v. 2] the prophet said that men deceive themselves with their much slaughtering, because this is not the right service of God; for how can God delight or propitiate the slaughtering of cattle? Now, when they are in the highest and most imminent danger, they again take refuge in the worship for which they are punished.

This is not the way to reconcile with God. The sins should have been recognized and forgiven, one should have asked for forgiveness and hoped for the mercy of God for the sake of the sacrifice of the promised seed. In this way, God is reconciled, and this is the right repentance through which access to grace is open. This is how Daniel instructed King Nebuchadnezzar [Dan. 4, 24]. He saw that the punishment was very near, because he abused his rule for court and tyranny, and neglected the true service of God. Therefore, he reminds him to remember that he was not placed in this high position to rule proudly, but to care diligently for his subjects and serve their needs. For this is the justice or mercy and good deed of which he preaches. So it will be, he says, if you repent of your sins, that you will escape the punishment that will surely follow if you disobey my counsel.

In this way, the Israelites should have recognized their sin of sacrificing against the Word in forbidden places; they should have returned to worship in Jerusalem, relying on the mercy of God, not on their sacrifices. But this they did not do. Therefore, God was angry with them

the more fiercely they performed their religious services.

Now look at the churches of the pope, and you will see the same thing. They do not dismiss the masses, not the invocation of the saints, not the reliance on their merits, but hope that by these, as the highest divine services, they will drive out the Turk, and lay upon them with greater zeal than ever before. For now, which they were not in the habit of doing before, they compel their subjects to this idolatry, and diligent search is made for those who seem to be somewhat more lax in the practice of superstition. But who should not recognize that, since they seek the Lord in this way, they do not find him, but that he has departed from them? That is why the Turk wages war against them with such great success.

This is a glorious passage that belongs to the doctrine of repentance, which is not in outward worship, but in the putting away of sins and trusting in the mercy of God.

**V. 7: They despise the Lord and beget strange children, so the new moon will devour them with their inheritance.**

How do those despise the Lord who, as the prophet said, seek the Lord with their oxen and sheep? For he that despiseth any man seeketh him not, maketh no expense for him 2c.

But we have said several times that "to seek the Lord" is nothing other than to accept the word, to hear the word, to obey the word, not to perform other services, not to believe in any other salvation than that which the word indicates. Thus, to "despise God" is to neglect the Word, to devise services apart from the Word, to rely on other things than the Word commands.

Therefore, you must look at the word if you want to judge correctly who in truth cares about God or seeks Him, and who despises God. For he who, setting aside the word, would take his judgment from the outward appearance of works, would be mistaken. For we all see how great zeal for religion was in Ahab, in

Manasseh and similar people. For they do not even spare their children, to show that they would like to do something pleasing to God and serve him. But whoever holds these services against the word sees that it is the utmost idolatry, worthy of eternal fire.

But the prophet makes the sin greater by adding that of the strange children. For he indicates the trouble that will be given to the descendants. Because they remain in the footsteps of their ancestors, they cannot come to the knowledge of the true worship of God. Thus we see in the adversaries how stubbornly they cling to the examples of the ancestors. But the same verdict awaits both: "The new moon will devour them," that is, idolatry will destroy them. For I think that "new moon" is taken here the same way as above [Cap. 2, 11]: "I will put an end to their new moons", because I do not approve of the Jews' interpretation of the new moon.

**V. 8. 9. Yes, sound the trumpet to Gibeah, yes, sound the trumpet to Ramah, yes, shout to Bethaven: Behind you, Benjamin! For Ephraim shall become a desolation in the days when I will punish them.**

Also here (about what others assume here, I leave the judgment to the reader) seems to me to be a strong admonition that in these high places this should be proclaimed publicly, that Ephraim at the time when the Lord will visit it should be devastated, that is, led away captive among the Gentiles, without any hope of return, so that they do not think that these threats are vain. For this is what the wicked do, they despise the judgment of God, and do not think that God will punish so severely; therefore they are safe. The prophet now wishes that this certainty could be taken from the hearts, and exhorts, so that it will be known everywhere that this judgment of the Lord will take place.

**I have faithfully warned the tribes of Israel of this.**

An excellent saying that he says he warned with the utmost diligence beforehand.

what end it would come to, but in vain. For they kept the idolatry and despised the threats and the judgment of God. In this way, Germany is also warned in many ways. Above all, however, the bishops are reminded of their office, that they should stop the abuses and take care that the right doctrine is preached. But how many bishops are there who seriously think about this? Therefore, although they will be attacked by sudden misfortune in its time, they will not suffer anything that had not been foretold to them long before. Thus, godlessness remains the same at all times, that is, obstinate, obdurate and incorrigible.

**V. 10 The princes of Judah are like those who move the border, so I will pour out my wrath on them like water.**

Because the content of what follows is the same, it is quite rightly connected with what has gone before. This constant repetition of the punishments of ungodliness does not seem to be necessary and unpleasant. But we must remember that these sermons are not preached on one day or in one place, and that the obduracy of the human mind requires that one and the same thing be often inculcated, so that some may be brought out of their error and back onto the right path.

But the prophet uses a new image here, that he compares the princes of Judah with those who move the borders. For although he indicates the deviation from the word and the true and ancient religion, he also punishes with this image the avarice and the greed for profit, which is constantly found among the idolaters, as also the example of the papists shows. They would never insist on the masses in this way if the benefit of the mass, as a certain man 1) used to call it, were not so great. So they would not defend other human statutes so stubbornly if they did not bring so much profit.

1) Jenaer and Erlanger: yuiääm; Wittenberger: <Mdsru. - Immediately following is in the Erlanger äkkenäärrmt instead of ützkslutersut.

Now the kingdom of Judah, after the apostasy of the kingdom of Israel, held fast for a time to the pure doctrine and the right services, but at last the priests of Judah, seduced by the example and lured by the richer gain, yes, even the princes, embraced idolatry. But as no one moves the boundaries without sin, so also the corruption and the falsification of the old and true religion brings with it the certain punishment. Therefore the Lord threatens that he will pour out his wrath like water. For the water not only flows in a straight course, but also pours over the shore on both sides. Thus, the LORD threatens, he will let his wrath rage, and history shows how Sanherib devastated the kingdom of Judah far and wide, even to Jerusalem.

**V. 11 Ephraim suffers violence and is afflicted (et iudicio conteritur); it serves him right, because he gave himself at the commandment of men.**

This is taken from the devastation of the kingdom of Israel, because it was more severely afflicted than the kingdom of Judah. The enemy, the Assyrian, did violence to it, but could not have done so at all if Israel had not first been destroyed by the judgment of the Lord. For "judgment" here means the punishment imposed by the judge for the sake of sin. For in judgment both things tend to happen, the wicked are punished and the good are avenged, hence the Hebrews take the word in both senses. But as he accused the princes of Judah of transgressing the boundaries, so he accuses the kingdom of Israel of having obeyed the commandment of its kings, for this is what the word XX means.

But, you will say, is it not a virtue for subjects to obey the command of their authorities? Why then does the Prophet make this an offense and threaten this obedience with punishment? I answer: The authorities must be obeyed in civil matters and in what (as one is wont to say) belongs before their forum. If, however, the authorities leave their territory (forum)

goes out and encroaches into the territory 1) of GOD, and wants to command what is forbidden by the word of GOD: if anyone obeys here, he sins. For one must acknowledge and obey the commandment of the higher LORD, as Peter says [Apost. 5, 29.]: "One must obey GOD more than men."

Today, Germany is also beset by this sin. For not only the bishops force their own to idolatry, but the princes do the same. And we usually judge that this sin of the rulers will harm themselves, not the subjects. But listen here to the prophet, who expressly says that Israel shall be punished because it has kept the commandments of its kings.

What should have been done now? Should the kings have been deprived of their rule or should violence have been used against them? No, but they should not have been obeyed, because they gave orders in an unjust way, and rather they should have suffered the utmost, as the example of Daniel and his comrades shows [Dan. 3, 18]. In this way, the subjects should not obey their bishops and princes who hold to idolatry and want to force their own to the same, for God's command is greater than that of a man, and there is also a greater reward for this obedience. For this man of his leaves our body unharmed only for a short time, but that [God] preserves body and soul eternally.

**V. 12. I am a moth to Ephraim, and a maggot to the house of Judah.**

Here he explains what kind of power this is and who is the judge who has crushed Israel, namely the Lord himself. And he uses magnificent images.

For there is nothing softer than a moth, for it cannot stand the touch, and yet it gnaws through a garment every now and then, so that it is quite useless for clothing.

XXX is a very small worm. If I am not mistaken, it is called teredo in Latin, but it also gnaws large trees.

1) Instead of torinn in the outputs we have assumed toruna.

Thus the wrath of the Lord is most hopelessly despised by the wicked, as if it were void and powerless like a moth or a maggot, and yet what it has seized gradually perishes and cannot be restored in any way.

Therefore, these sermons serve to instruct us so that we may not be safe, but fear the Lord and walk in His ways. Otherwise, no strength, no power can protect us, as we see that the smallest worms gnaw the hardest oaks, that they rot and fall to the ground. What follows now shows what kind of heart the hypocrites have in dangers.

**V.13. When Ephraim felt his sickness and Judah his wounds, Ephraim went to Assyria and sent to the king of Jareb, but he could not help you or heal your wounds.**

Above [v. 6] he said that in perils the idolaters do not diminish their idolatry in anything, but only practice it more fiercely, whereas true repentance requires that we rest on the word, and accept the services that are presented and commanded to us in the word, but reject those that are prepared without the word. Therefore, this is the first thing in which idolaters sin. Then, as the prophet indicates here, they also sin in this: they should have sustained themselves by hoping in the mercy and help of God, but they do not have this hope at all, and take refuge in the hope of the help that the riches and power of the world show them. Thus Ephraim, when the neighboring Syrians were oppressing Israel, joined forces with the Assyrians and bought their help with a large amount of money. Later, when disaster threatened the Assyrians, it joined forces with Jareb, just as Judah had sought help from the Egyptians.

sought. For although it is not known who the king of Jareb is, it is clear that this reliance on human help will be punished.

Therefore, this piece also serves to instruct us about the right repentance, that we should first put away idolatry and rest on the Word. Then, that we place our hope in God, who forgives sins and mitigates the punishments of those who refrain from sinning. But those who do not want this form of repentance, and maintain idolatry, like the Papists, hasten their ruin, and of those who take recourse to human help, the prophet says: "They have not been able to heal your wounds." Why is that?

**V. 14. For I am as a lion to Ephraim, and as a young lion to the house of Judah. I, I tear them apart and go away and no one can save them.**

. Not the Assyrian devastated the kingdom of Israel, not the Babylonian devastated the kingdom or the house of Judah, but the Lord himself. As soon as he has begun to rage, he is in truth like a lion from whom that which he has seized cannot be snatched. Nowadays we should think that this is the reason why the Turk fights against us with such great success. For since we have united ourselves with the Lord and have not made Him our enemy through our sins, the ungodly enemy would also be punished for his unworthy undertakings. But now that we are ripe for punishment, he succeeds in his ungodly schemes.

The repetition of the intercession ["I"] serves to depress the certainty of the idolaters. For they think that they are loved by God because of the services they perform, but the Lord testifies that He hates them.



## The sixth chapter.

Cap. 5, 15. **Again I will go to my place until they recognize their guilt (donec abjiciant peccatum), and seek my face, if it is bad for them, they will have to seek me early (and say):**

Here begins a new sermon about the kingdom of Christ, by which the prophet comforts the godly, so that they will not lose heart because of the tribulations that 1) lay ahead of them. For this is what the prophets do: when they see that the greater part of the people will surely continue in sin and accumulate wrath, they turn to the godly, from whom they see that they must also suffer the common punishments, so that they should learn to soothe their pain, which the common misery has brought about, through the hope of the future grace through Christ. But this passage is especially wonderful, for it teaches about the most important things, about the counsel according to which God smites His own, about true repentance, about faith, about the resurrection of Christ and its benefits, and about the whole ministry of the gospel, how it is constituted, and what fruits it will bring. Therefore, one must not pass over it carelessly.

By nature, when we are punished, we judge that God is angry with us. And it is true that God hates sin, and that is why He imposes punishments. But the Word shows a vast difference between the wrath of God and the wrath of men. When men are angry, you will hope in vain for a benefit from them. Therefore Christ, when he interprets the fifth commandment, says quite clearly [Matth. 5, 22] that he who is angry with his brother is a murderer. But God's wrath is a wrath of judgment. For though he hates and punishes sin, he does not hate the person. For He loves the world, as Christ Himself teaches, John 3:16, and Paul says [Romans 5:8] that we were loved by God at the time when we were

1) Erlanger: Instead of:

nor were enemies. Therefore, the wrath of God is connected with love, that is, with the effort to preserve people and make them blessed.

This is not the nature of man's anger, because it is connected with the desire to harm, and it completely extinguishes love. And yet God wanted to leave a kind of characteristic of his wrath, which is a wrath of love, in nature. Therefore Solomon uses a simile that is taken from men, since he says [Proverbs 13:24]: "A father who loves his son chastises him." For here we see both that the father hates sin, and yet loves the person who has sinned. And this very love, which is to be wondered at, is a cause of wrath. For if the Father did not love the Son, he would let him follow his vents with impunity. But because he sees that this would bring ruin to the son, he resists his lusts through strict discipline and beatings.

The prophet explains this counsel of God very well. For it was a terrible example of wrath that the whole people of Israel was cast out among the Gentiles and left there, not only in constant servitude, but also in blindness and without knowledge of God. Although Judah's situation was better (for, as he will say below [v. 11], it was preserved for the promised harvest), it was still kept hard because, after the temple and the whole kingdom had been laid waste, it had to dwell captive among the Gentiles for a whole seventy years. Therefore the people was as it were without God, because the Lord, as he threatens here, went to his place, that is, he left the idolatrous ones to the Gentiles for chastisement and did not defend them against the Gentiles. But for what purpose did he do this? Of course, so that they would recognize their sin and seek the face of the Lord, that is, so that they would accept the Word and the divine services that are presented in the Word. For this is actually God's face, through which He reveals Himself and makes Himself visible to us, as it were.

The Word and the outward services that are commanded by the Word.

But, you will say, the lodge could happen in another, less harsh way, and which rhymed better with the mercy of God. I answer: it could not happen in any other way. For this we learn by experience, that the idolatrous, so long as they prosper, are incorrigible. For as Hosea testified above [Cap. 2, 12], they attributed the very prosperity they enjoyed to idolatry, and therefore indulged in it all the more.

Therefore, although God could have used milder means, the depravity of men does not permit them. For what milder way can there be than to admonish sinners through the word that they should repent of sins and avoid the causes of punishment? But God does not judge in this way. Therefore, they must be chastised, and so severely that they no longer retain the ability to practice their idolatry. For as long as the adversaries of our religion either live in peace or are frightened by rumors of war in the distance, they do not put an end to their idolatry. Therefore, the Turk lies heavier on our necks from day to day until God also takes away their ability to practice their idolatry.

But blessed are those who understand the counsel of God in this way. For these go on the right path to repentance, that is, they recognize their sins, for whose sake, as they know, the wrath of God has come, and repent of them. Then they seek the Lord's face, that is, they do nothing or do nothing against the Word or without the Word, and begin to trust in the Lord's mercy, that as he has smitten, so he will also be merciful and heal. But the hearts that are thus instructed are content with the will of God. For they comfort themselves with confidence in the mercy of God, and with hope in the good things to come they overcome the present adversity, from which springs true patience and willing obedience.

The word XXXXX is interpreted in many ways, but it means, like XXXX, sin.

and the guilt offering for sin; so the verb means both sinning and atoning for sin by sacrifice. Therefore, the prophet indicates not only the part of repentance by which we recognize sin, but also the faith by which we take hold of the sacrifice of Christ offered for sin and are cleansed from sins. For then we sacrifice for sin when we appropriate Christ's sacrifice by faith. Therefore, I have wanted to translate the word XXX: to cast away or put away sin, because in this way we sum up both the sacrifice of Christ, through which the Son of God has taken away our sins, and the correction, which is always connected with faith.

Therefore, just as no one who is afflicted with a dangerous disease should be disgusted by the physician and the medicine, for the physician is to be honored for the sake of the need, so too, because affliction is the medicine of the soul, by which we are brought to the knowledge of sin, and driven to seek a reliable remedy for sin, we must not hate affliction, not lament after the manner of women, but give thanks to God who has afflicted us, not in anger, though there is anger, but in grace. For he wratheth, that we should not continue in sins, but be converted and saved. If he were without this wrath, we would perish in sins. For this is the most grievous wrath, when the Lord does not punish sins, but lets men be carried away by their lusts, as he said above in the fourth chapter, v. 14, about the fornicating daughters. For the temptation gives understanding and teaches to remember the word [Is. 28, 19.], as he says here: "When it is evil for them, they will seek me early." But the meaning of the word is known, that it expresses a fierce zeal and haste.

Cap. 6, 1. **Come, let us return to the Lord; for He has torn us asunder, He will also heal us; He has smitten us, He will also bind us up.**

This also belongs to the description of true repentance. For he who says he will go to the Lord

who confesses that he has departed from the Lord. Therefore, the church, gathered from the remnants of Israel, condemns with one word all the services and sacrifices it has used until now.

But how does one return to the Lord? Certainly in such a way that one does not follow one's thoughts, not the commandments of one's rulers, not the examples of one's neighbors, but the word itself, and keeps the divine services that are commanded in the word. Above [Cap. 5, 2. 3.], however, we have shown what the proper worship services are, namely obedience to the law with confession of sin; then faith, which takes hold of the sacrificial Lamb Christ, and firmly holds that we are justified and reconciled to God through His merit. Although there is a great diversity of offices in the outward way of life, these are also to be related to the holy ten commandments, and each one should consider that he has served God when he serves his profession.

Therefore, these words not only include the confession of past sins, that he says the church will turn back to the Lord, but they also show a glorious trust in mercy and help. For no one takes refuge in danger in him from whom he fears evil. That is why the church adds: "He has torn us apart, but he will also heal us; he has wounded us, but he will also bind up the wounds" or heal by applying 1) plaster; because that is what the word XXX means. But the prophet could not have indicated the trust in mercy more emphatically. For this is what we do by nature: we hate or flee the one from whom we have received punishment or from whom we fear punishment.

Therefore, the fact that the church, gathered from the remnants of Israel, after the punishments suffered, still has the confidence that God will bring it help and heal the wounds, is a sign of a very special confidence, of which we have a similarity with well-behaved children. For the constant contact with the parents keeps them in their attachment in such a way that even after they have received punishment they will not

They cease to love their parents, but go out to them and hope for the usual good deeds from them. We see, however, that the cause of this inclination in children does not lie in nature, but in the fact that they have experienced their parents' kindness in their long intercourse with them.

But this passage also serves to teach us to judge the visitations correctly, that the Lord does not impose punishments in order to reject and condemn us completely, but so that He may remind us of our sin and provoke us to repentance, and then heal us again and have mercy on us.

Manasseh was treated miserably in the exile, but if he had been without this plague, he would never have desisted from persecuting the true church and insisting on idolatrous worship. But after being afflicted with punishments, he is reminded of his sin, and deceives sorrow over sin, but in such a way that in the midst of feeling wrath he holds fast the hope of mercy. Now this is a glorious virtue that does not come from flesh and blood, but from the word by which the Holy Spirit enkindles hearts so that they firmly believe that even when God is angry and punishes, He is merciful and wants us to be well. Neither Cain nor Saul saw this, so they ran blindly to their doom, having thrown away the hope of forgiveness.

Therefore, this passage should be carefully remembered, because it describes repentance so beautifully, and connects with the feeling of anger the trust in mercy.

## **V. 2. He makes us alive after two days, he will raise us up on the third day so that we will live before him.**

Jerome cites the Jews' opinion of the three days. But what can we expect healthy from those in the interpretation of the prophets, who deny the prophets completely, if one presses them a little harder? Therefore, whoever wants to take pleasure in their inconsistencies and sought-after subtleties, I believe that they are not worth even looking at when we interpret the holy scriptures.

Therefore, let the reader here first of all the words

1) Erlanger: imxositio instead of: Imxokito.

of the prophet carefully consider. "He maketh us alive," he says, therefore they are dead before; and he adds the time, "He maketh us alive after two days, and the third day he will raise us up." How or why? Certainly, "that we may live before him," that is, in the life in which he himself lives.

If this is well considered, it proves that the prophet speaks expressly of the resurrection of Christ, and that this is the passage to which Paul aims, when he says 1 Cor. 15:4, "He is risen the third day, according to the Scriptures." For emphasis cannot be laid solely on the fact that he says "after two days" and "on the third day," but that he adds: "The LORD will make us alive," and, "We shall live before him." This cannot but be referred to the resurrection of our flesh and to eternal life.

But, you will say, he is not speaking of Christ's resurrection or his return to eternal life, but of ours, for he says, "He will make us alive after two days." 2c. I answer, This very thing must be particularly noted. For in this way he indicates the fruit of Christ's resurrection. For it is Christ alone who was made alive after two days, and on the third day rose from the dead. But the prophet indicates that the fruit of the resurrection also belongs to us. Therefore he makes Christ's life our life, and his resurrection our resurrection, just as the apostles do. Paul says Col. 3, 3. that we have died and our life is hidden with Christ in God. In the 15th chapter of the First Epistle to the Corinthians he says, v. 12: "But if Christ is preached that he rose from the dead, how do some of you say that the resurrection of the dead is nothing?" Likewise, vv. 20-22: "But now is Christ risen from the dead, and become the firstfruits of them that sleep. Since through One Man comes death, and through One Man comes the resurrection of the dead. For as in Adam they all die, so in Christ they shall all be made alive." These sayings show that the fruit of Christ's resurrection is that we too shall rise and live.

Therefore the prophet rightly changes the persons. For it should have been said: Christ shall be made alive after two days, and shall rise again the third day, as Peter saith [1 Ep. 3:18.], "Made alive according to the Spirit." For so it came to pass that Christ rose again the third day. But the prophet says that after two days we shall be made alive again, and on the third day, when Christ rose again, we shall rise again, and that for this reason: because we were sunk into death by sin, and should have remained continually in death, the Son 1) of God took our sins upon Himself, and was sufficient for them on the cross. And afterwards, when he rose again, he overcame the death he had suffered for us. Therefore, at the time Christ rose from the dead, we began to rise and live, for through Him our death was conquered and the life we had lost was restored to us.

But we should diligently endeavor to appropriate the resurrection of Christ in this way, so that when you hear that Christ is risen on the third day, you may be sure that you are risen at the same time with him, as indeed it is, though it has not yet been revealed. For this reason Paul calls Christ the firstfruits of those who sleep, because he was the first to raise himself from death to life, and we will follow him. And he says [1 Cor. 15, 55. ff.] that victory over death and sin has been given to us by God through Christ.

But it is not necessary to anxiously inquire why the prophet did not content himself with saying, "He will raise us up on the third day," but also added that of the two days: "He will make us alive after two days." For though it might be said that "on the third day" and "after two days" are the same thing, or at least that the two days are included in the third day, yet nothing prevents it, because these two articles of our faith are distinct 2): "He descended to the

1) Erlanger: ülios instead of: ülius.

2) Erlanger: ässtinoti instead of: äistinot!

Hell" and "he rose on the third day" to refer what he says about the two days to the descent to hell. Because one must believe that this descent was something else than that he is buried.

And it seems that Peter interprets this descent, since he says 1 Petr. 3, 18. ff. that Christ died for our sins, the righteous for the unrighteous, so that he might bring us to God, and was indeed killed according to the flesh, but made alive according to the spirit. In the same way he preached to those who were in prison when he came in the Spirit, who had once been unbelievers, waiting for God's patience in the days of Noah, when they were preparing the ark. 1) Here Peter clearly says that Christ not only appeared to the dead fathers and patriarchs, some of whom Christ, when he rose from the dead, undoubtedly raised to eternal life with him, but also preached to some who did not believe in the time of Noah and were waiting for God's patience, that is, who hoped that God would not deal so harshly with all flesh, so that they would know that their sins had been forgiven through the sacrifice of Christ. Therefore, in this passage the prophet includes the church of all times, that is, not only the one that was under the law and according to the law, but also the one that existed before the flood.

That he says, "We shall live XXXX, before his face," though some draw upon the life of the godly in this temporality, yet it certainly includes the eternal life which we begin to possess by faith while we live here, as John says [1 Ep. 3:2:] "We are now children of GOD, but it has not yet appeared, but when it shall appear, we shall be as He is."

### **V. 3. Then we will be careful and diligent to know the Lord.**

Known is the meaning, which is in the word, because it comprehends in itself the knowledge

1) This biblical text found in our original agrees verbatim with that of the Latin translation of the Bible attributed to Luther. Compare Walch, old edition, Vol. XIV, 1159 f.

God and the ministry of the Word, through which the right knowledge is propagated. Therefore, this passage belongs to the time of the revealed Gospel after Christ's resurrection, when both the Holy Spirit was given to the apostles and, through their ministry, the knowledge of God, that is, the good deed of Christ, was spread to all parts of the world. For at that time the hearts, inflamed by the Holy Spirit, received the word with great desire, as the Acts of the Apostles show.

But here notice the name "Jehovah" [in Hebrew], because it says that people will only know the Lord when the teaching of Christ will be spread in the world. Has there been no knowledge of God in the world before that? But this saying belongs to the passages of the Gospel [Matth. 11, 27.]: "No one knows the Father, except the Son." Likewise [John 14:9], "He that seeth me seeth the Father." For although nature has some knowledge of God, which, as Paul says [Rom. 1:20], it takes from the visible things of the world, yet this knowledge is very small, and is easily shaken off. But he who knows Christ, that he is the Son of God, sent by God the Father to save sinners, knows God in the right way, that he is merciful, kind, gentle and friendly, that he loves the world, not hates it, that he desires to save sinners, not to destroy them. This knowledge of God is brought forth only through the knowledge of Christ, that is, through the gospel. Therefore, the poor multitude of sinners, terrified by the fear of God's judgment, as the prophet says here, follow this teaching with great diligence and effort, so that they may know God in this way.

### **For he will "break forth" like the beautiful dawn (Quasi aurora firmatus est egressus ejus).**

This refers to the ministry of the Word and the teaching of the Gospel. For this is why the prophet uses the simile of the dawn, that he might show this light of the Word, which is the knowledge of the Lord spread over the whole world.

the one. And I have no doubt that the prophet followed the prophecy of David Ps. 19, 7. in this place, where he compares the teaching of the Gospel to the sun. He says: "It rises at one end of heaven, and returns to the same end; and nothing is hidden from its heat." But because our prophet prophesies of the beginnings and, as it were, of the cradle of the gospel, the similitude of the dawn was more fitting than that of the sun. For this, as it shows itself to the world from afar, gradually increases so that the outgoing sun illuminates the whole world with its light.

Then this similitude must also be applied to teach us what the world is if it does not have the teaching of the gospel. It is instructed in the knowledge of the law, has dominions and kingdoms; these are maintained and fortified by laws, discipline, respectability, also by lawful punishments. And it cannot be denied that these are great and glorious gifts. But if the knowledge of the gospel is not added to these, then in truth the world errs, as it were, in dark night. For it lacks the knowledge of God, which alone not only adorns the other gifts and makes them complete, but also shows people the right and beneficial use of them, so that they apply them for God's glory and the salvation of their neighbor. The world does not see this use of the gifts because it lacks the knowledge of the Gospel. Therefore, it thinks that it must use them for its own glory and benefit, but since it abuses the gifts in this way, it is unfortunate and will be punished in many ways.

But what is the word XXXX used for? We have translated it: firmatus est [he has been fixed]; others translate: to be prepared. And it is true, it means to be prepared, but in such a way that it is fixed and well founded, and cannot be overturned or hindered. In this way the prophet says here of Christ and the Gospel, in which Christ's good deed is presented: His exit is prepared. For as no one can hinder the rising of the dawn, nor veil its light, that it may not be seen

could, it indicates that the ministry of the gospel cannot be hindered or suppressed, although Satan and the world should undertake it with greater effort. Hence this saying agrees with the words of Christ [Matt. 16:18.], "The gates of hell shall not prevail against it." The reason is: because the exit of this king is so prepared and fixed by the gospel as that of the dawn, which cannot be hindered, but gradually pours out ever brighter upon the world.

Therefore, this saying contains a wonderful consolation, which we should especially take into our hearts at this time. For when you look at the raging of the adversaries, their power and constant striving to harm, combined with the greatest cunning; when you then look at our churches, how great weakness is everywhere, how great a multitude of aversions, how great a lack of teachers, how dangerous negligence among princes and rulers: Tell me, will you not think that the gospel is like a lamp that only spreads a dark light, which seems to be extinguished by a single breath, and not a strong one at that?

Therefore, the godly are afraid when they see the many dangers. But the prophet comforts us that it will come to pass that, just as he who would endeavor to suppress the rising of the dawn would labor in vain, so also the light of the gospel will increase greatly, and cannot be hindered or suppressed. For its coming forth is fixed, so that it cannot be hindered. Thus Simeon [Luc. 2, 30. 31.] used the same image in his song, when he calls Christ the Savior, who is prepared before all nations, that is, firmly established, fortified.

**And will come to us like a rain, like a late rain that moistens the land.**

This is the other consolation: that just as the word cannot be hindered, so also it will bear certain fruit. For this is the net which Christ desired the apostles and teachers to cast into the world, as it were into a sea, to catch men for salvation. For

This is the reason why the prophet compares the gospel to the rain, namely to the late rain that restores the seed, which has almost withered due to the persistent heat of the sun, towards the time of harvest, so that it can increase.

**V. 4. How will I do you good, Ephraim! How will I do you good, Judah! For the grace that I will show you will be like the dew of the morning, and like the dew that spreads early in the morning.**

The prophet said of the New Testament times that deliverance from death and eternal life would be preached through the resurrection of Christ, and then people would know God rightly. For they will not fear Him, as those to whom He is not known in the right way must fear Him, but will be of good cheer in His mercy. Although the synagogue and the Gentiles oppose this teaching, he nevertheless says that it will come to pass that, just as the dawn cannot be prevented, but enlightens the world more and more, and not without very great fruit, so also the course and fruit of the word cannot be prevented. This is what the prophet has said so far about Christ's kingdom. Now he goes on to describe these benefits.

"How will I do you good, Ephraim! How will I do you good, Judah!" as if he wanted to compare this with the benefits shown to the ancient people. It was a great thing that they were freed from the servitude of Egypt, that they were graced with glorious victories over the nations, that they possessed the land promised to the fathers. But these were all temporal things, and only helped those who lived at that time. But the New Testament brings us spiritual and eternal goods, namely reconciliation with God, forgiveness of sins, the Holy Spirit and eternal life.

Therefore, the prophet adds, "Your grace will be like a cloud of dew in the morning." Here the interpreters have erred, not only because of the ambiguity, but also because of the nature of the parable. For almost all the newer ones take "grace" or mercy in an active way (active) for grace, with

The Jews are compared to the dew, because they suddenly turned away from it to godlessness and sins. Jerome takes it in suffering consecration (passive), but he also understands the nature of the parable, that the grace with which the Lord had stood by them would quickly cease, because they were to be led into captivity by the Assyrians and Babylonians 2c.

But I do not approve of either view. It is true that mercy or grace is taken in a suffering way, from the grace that God wants to show to this people, but the prophet does not use the simile of the dew because it disappears quickly, but rather has in mind that through the dew the earth is refreshed. For when it is very hot, the nights are so warm that the people are weakened by it. But when the dawn is about to break, cooler breezes arise, and descending clouds of dew dampen the heat and refresh the earth. Just as the bodies suffering and languishing from the heat are refreshed when they drink a cool drink and regain their lost vigor, so also the earth is refreshed, the languishing plants are refreshed, regain their strength, as it were, and straighten up when they drink the morning dew.

But what is this heat in people? Nothing else than the feeling of sin, the wrath of God and the eternal punishments. For when these take hold of the heart, one must almost give up one's life over them, as this temptation is described so wonderfully in the 38th Psalm, v. 2 ff: "Lord, do not punish me in your anger, and do not chastise me in your wrath. For your arrows are in me, and your hand is upon me. There is nothing sound in my body before thy wrath, and there is no peace in my bones before my sin. For my sins are upon my head, like a heavy burden they have become too heavy for me. I walk crookedly and very stooped; all day long I walk sadly. For my loins are all withered, and there is nothing wholesome in my body. It is quite different with me, and I am very crushed. I howl with the disquietness of my heart. Lord, before you is all my sorrow.

greed, and my groaning is not hidden from you. My heart trembles, my strength has left me, and the light of my eyes is not with me."

In these pains and dangers, nothing raises the hearts that have grown weary and almost died but the teaching of the Gospel, which teaches that Christ has taken our sins upon Himself, has done enough for us, and has opened for us the way to life through His death. When hearts hear this, they draw hope of forgiveness and, like almost dead flowers, return to their former freshness and splendor.

And this is the real benefit of the gospel. For when the law is applied, it only increases these terrors and makes sin greater. How great, therefore, is the folly of those who do not lead hearts that are terrified by the sight of their sins to this fresh water, but tell them to seek help from their works and be content with the teaching of the law! These heap plague upon plague, and indeed, like the Egyptians, give them twofold trouble in burning the bricks [Ex. 5:6 ff]. For not by the works of the law, but by faith in Christ comes righteousness; and not the law, but the gospel is the power of God, which makes blessed all who believe in it [Rom. 3:28, 1:16]. 1 Who could doubt that Paul drew these sayings from these sermons of the prophets?

#### **V. 5. Therefore I court them by the prophets, and kill them by my mouth, that thy judgment may come to light.**

Nothing else makes the reading of the prophets so obscure than that they give only a few short announcements of their sermons and for this reason often make use of sudden transitions. Whoever does not pay careful attention to these must inevitably go wrong. And to read the prophets, knowledge of grammar as well as the light of the spirit is not necessary. Therefore you can see everywhere that what is said about the kingdom of Christ is transferred to the ancient people, as all interpreters have done in the previous verse, while it is certain that the prophet speaks of the kingdom of Christ.

had spoken. Sometimes careless interpreters draw what is said about the people living at that time to the time of the New Testament.

The prophet has made such a sudden transition also here, because this passage does not refer to the preceding, but to the then existing people, to whom Hosea preached. But there is a good connection, because the prophet answers tacitly to an objection. Because God wanted to give the people of the New Testament such great riches of His goodness and mercy, the people of the Law seemed to be wronged, since they lacked these gifts. But, says the prophet, you are not wronged, for God sends His prophets. The word of them is as it were a plane, that it may cut off the vices, 1) by threatening the sinners with punishment, and by indicating the right knowledge of God and the right services of God.

This is a very beautiful description of the ministry of preaching, which has been in the church at all times. For it is likened to a plane, not only because by the ministry of the word that which is defective is cut off, but man is renewed and born again, so that he who before was ugly to look at, like a rough and gnarled wood, and unsuited to the work of God, now, as it were smoothed and polished, presents himself to God to be formed, permitted, and made ready for holy use.

However, it has often been said that the teaching in the Church is twofold. The law indicates what God demands of us and at the same time holds the punishments against the transgressors. Therefore Paul calls the office of the law [2 Cor. 3, 6. f.] an office of death, not only because it is not useful for life, but because the law, since death itself is presented to sinners as the punishment of sin, convicts us of sin and kills us. That is, it convicts us that we are guilty of death, and at the same time warns us that we should not heap upon ourselves the punishments and wrath of God, but abstain from those things for which the wrath of God comes upon the children of disobedience [Eph. 5:6].

1) Erlanger: praectiaat instead of: praeaiäat.



This part of the teaching is indicated by the prophet when he says: "I killed them by my mouth. But this part of the teaching is necessary for the churches. For those who do not see their sins are secure and despise grace, and never come to right repentance, as the examples of the Pharisees show. But those who are terrified by the wrath of God not only fear God and guard against sins, but also look around for a remedy against sins. Therefore, one must not tolerate those who think that the teaching of the law should be removed from the church, because this plane is necessary for the rough and gnarled blocks.

The other part of the teaching is the word of the Gospel, through which the frightened hearts are restored. For they hear that God does not want to reject sinners. God hates sin and threatens it with punishment, but for this reason He does not want sinners to be lost, because He sends His Son as the sacrificial lamb to redeem them, who shall be sufficient for sins through His death. When this will of God is recognized in Christ, the hearts are straightened and attain a new light. They are no longer afraid, they do not flee from God, but, filled with hope through Christ, they take refuge in His grace, because they see that He has such great care for them that He has not spared His only begotten Son. Therefore the prophet compares the gospel to the rising sun, which with its light brings new life to the world, which is shrouded in the darkness of night.

He calls it [the gospel but with a special name "the right" (judicia - judgment), as also Christ Joh. 16, 8. says: the Holy Spirit will punish the world sum the judgment]. 1) Therefore these two teachings, which are different from each other, must be constantly connected, so that first the hearts are killed by the preaching of the law, but then again made alive by the light of the gospel. For only in this way is that which is corrupt in us properly cut off, and we are born again to a new and spiritual life. For through the word

1) Added by us.

of the law, the old man is killed, security is cast out and the fear of God is implanted in the hearts. But through the Gospel, the new man is born, for the Spirit enkindles and purifies hearts through it.

Therefore, I have said that in this passage is a description of the preaching ministry that is in the church; that is compared to a plane. And the teachers of the church, in truth, do nothing else when they perform their office, but plane men like rough and gnarled blocks, and cut off the unevenness. For just as a tree that has grown out of the ground is not fit for any use, but only after the branches have been cut off, the bark peeled off, and first smoothed with an axe, and then with planes or other tools, can it be put to various uses: so we see that in men there is much that is defective, which must be cut off by the Word. Avarice is an unshaped branch. Now if a teacher in the church teaches that one must flee this one, if he indicates the punishments that are threatened to the miserly, he will find somewhere one who will have remorse and sorrow for having committed this sin, and will henceforth guard against it. For the word will not return empty to the one who sent it. It is the same with the other vices, when a diligent planer comes over them.

It should be noted, however, that he does not say that it is the prophets who plane the gnarled trees, that is, who call sinners to repentance, but GOD Himself. "I," he says, "court them through the prophets." For he wants to teach us that we should not be angry with the teachers when they punish what deserves punishment, but receive their words as the word of GOD. For it is in truth in this way that GOD seeks the blessedness of sinners, so that they may not surely continue in sins and be condemned. Now if we could include this image in our hearts, that we are like a log unshaped by many knots, we would never cease to give thanks to GOD, who so fatherly reminds us and shapes us by His word, so that we may abide in His kingdom.

The word does not actually mean planing, which refers to wood alone, but rather cutting out, pruning, cutting off, as is usually done when troughs, winepresses and the like are hollowed out. We have retained the word "höfeln" for this reason, because it contains a beautiful interpretation and alludes more closely to the doctrine of repentance.

Although the prophet is talking about the people of that time in this way, this transition is connected with the previous prophecy of the kingdom of Christ, because it has always been the same word in the church, but in the time of the New Testament it is presented more clearly, as Christ also says [Luc. 10, 24.]: "Many prophets and kings wanted to see that you see, and did not see it", and yet says [Joh. 8, 56.] that Abraham saw the day of Christ. Therefore, if you compare the church of the Old Testament with the church of the New Testament, it is like a man with stupid eyes who looks at something from a distance. He sees the same thing that another sees who has sharper eyes, but not as clearly. He recognizes a mountain, a tower, a castle, a city from a distance, but those who see more clearly can distinguish even the smallest parts of the buildings.

In this way, the same doctrine has been presented to the church at all times in words, the same things, but the New Testament brings these very things closer to the eyes and lets them be seen more clearly. Thus, the prophet now summarizes the brief epitome of the doctrine in delicate brevity and with a marvelous force.

#### **V. 6 For I delight in love and not in sacrifice, and in the knowledge of God and not in burnt offerings.**

This saying is not only worthy of note because it contains the summa of Christian doctrine, which has always been in the world, in the church, but also because it has been quoted twice by Christ. Therefore, before we interpret it, let us see how Christ used it, for the interpretation of the Old Testament must everywhere be taken from the New.

This saying is used by Christ Matth. 9, 13.

Christ protects himself against the Pharisees, because he called Matthew to the ministry of the word, and was not ashamed of eating with sinners, because the Pharisees were unwilling. But Christ tells them to learn what it is: "I am well pleased with mercy" 2c. He therefore indicates that God not only wants to have mercy, by which we help one another in bodily ills, but also in spiritual ones. This happens in the way that teachers approach sinners, instruct them, admonish them from sins and exhort them to godliness. Since God demands this mercy, Christ justly defends his actions.

Secondly, this saying is cited in Matth. 12, 7, where the Pharisees judged the disciples because they plucked up ears of corn and ate them on the Sabbath. Therefore, in this passage Christ calls this mercy, that one does not judge others, as Paul also says [1 Cor. 13, 5. Vulg.]: "Love is not suspicious", that is, it takes and interprets everything for the best. Therefore, these two passages show that the word here means nothing other than what we call "love" or "mercy." This, Hosea says, is more pleasing to God than sacrifice.

But he connects "the knowledge of God" with love, which he prefers to burnt offerings. We have often said, however, what it is to know God, namely, to know what God's will is toward us. We will not find this knowledge in the law, for the law does nothing other than to indicate what God demands of us, namely, love toward God and toward one's neighbor, as Christ Matt. 22, 37. 39. beautifully summarizes the summa of the law in these two commandments: "You shall love God your Lord with all your heart, and your neighbor as yourself." If you should ask what God's will is against those who do not keep these two commandments [the answer is]: He threatens them with wrath and eternal punishment.

The true knowledge of God must therefore be taken from the Gospel, for this shows that the Son of God was sent into this world to make sinners blessed. This

is such a knowledge of God, which does not arouse hatred against God, but reverence, love and obedience. For who would want such a kind God to be offended? Who should not gladly follow and obey him? Therefore, the knowledge of God is rightly counted among the highest services of God, for it includes diligence in words, faith, invocation, hope, patience in adversity, obedience 2c.

Therefore, the prophet connects the law with the gospel in this passage and shows which are the noblest services in which we must make an effort if we want to be considered servants of God, namely, that we love our neighbor and accept the gospel, that is, that we believe in the forgiveness of sins and eternal life, by grace, free of charge, through Christ. The godly know that this goal is presented to them, toward which they must run.

But why does he add the comparison with the sacrifices? They too were commanded by God. But since they were only models of the future sacrifice by Christ, and an exercise in obedience for a time, the prophet shows that these legal services are required in such a way that nevertheless greater care is to be taken for the higher services, which have been in vogue in the church at all times, namely love towards one's neighbor and the knowledge of God. But the godless crowd of the Jews neglected the word and persecuted the prophets, and yet hoped that they would please God because of those outward and legal services. Therefore the prophets preach so often against the sacrifices and reject them completely. For they were not commanded to obtain forgiveness of sins by them; that was reserved for the sacrifice of Christ. They were an outward exercise of obedience by which God wanted to distinguish His people from the Gentiles; He did not want to free them from sins in this way.

#### **V. 7. But they transgress the covenant, as Adam did, in that they despise me.**

This is the conclusion of this sermon, which has many excellent teachings. In the beginning, there is a good description of sin, that it is

is a transgression of the covenant. Because it is a disobedience, on which punishment is set. But he remembers Adam for this reason, that he may show that sin is planted among us. For just as Adam was forbidden to touch the tree of the knowledge of good and evil, but did not obey the will of God, and therefore fell into the punishment that was set for this sin, so God wanted His people to be bound to the knowledge of God and the love of their neighbor. But what happens? Adam plucks the forbidden apple, the Jews throw away the knowledge of God and the love of neighbor, and serve their benefit and honor. Therefore, they take upon themselves the punishments laid down in the law.

But the mention of the covenant also serves to show that the promises made to this people of the kingdom and priesthood are conditional, contrary to the stubborn presumption of the Jews, who thought that it would never happen that God should reject his people. What follows now interprets this general statement further, and speaks in particular.

#### **V. 8 For Gilead is a city full of idolatry and blood debts.**

It indicates a twofold sin, the lying worship of God and the tyrannical worldly rule. And these are always connected to each other, as Christ indicates when he calls the devil a father of lies and a murderer [John 8:44]. For those who follow ungodly services are cruel to those by whom they see themselves punished. Thus the pope, because he wants the ungodly services to be maintained in the church, rages against the godly teachers with cruelty of every kind.

Hosea complains about the same thing in this passage concerning the kingdom of Israel. The kingdom of Israel had several cities that stood out for their idolatry, such as Samaria, the capital of the kingdom, BethEl, Dan, Gilgal, BethAven. But the prophet uses the name of the land of Gilead for a certain purpose, to make sin great, because in it was the city of refuge or the sanctuary of Ramoth, Deut. 4:43, a dwelling place of the kingdom of Israel.

The Levites went to the seat of the Levites, so that they would know about the death that had not happened willingly, but unawares. But what happens? There, where God wanted to be resisted with special diligence against the death blow, there became the greatest occasion for the death blow because of idolatry.

Thus, in the beginning, Christians began to build churches so that the people would gather in a certain place to hear the Word, pray, and use the sacraments, but not only through the negligence of the popes, but also through their wickedness, it happened that the Word was taught almost nowhere, and everyone thought that the churches were only intended for the ungodly sacrifice of the Mass; so much has Satan at all times shown himself to be an adversary of God and an enemy of the right worship of God.

What Jerome tells about the blood debts or murder deeds according to the information of some Jew is fabulated. For the prophet himself now explains what he meant by it, since he says that Gilead is loaded with blood debts.

**V. 9: And the priests with their company are like unto the thunderers that lie in wait for the people, and choke them in the way that goeth to Shechem; for they do what they will.**

This is an excellent Bjld, that he compares the priests, who are anxious to increase the idolatrous services, with highwaymen, who occupy the places suitable for an ambush, and attack the wayfarers unawares. For they have the office appointed to instruct the church. But because they reject the word and teach such things from which the richest profit flows to them, not the knowledge of God, not love, not charity, what happens? The people go along like a safe wanderer, and while they think they are on the right and safe path to eternal life, they are plunged into hell by the godless teachers.

Jerome translates the word "Shechem" by a generic name (appellative), but it is a proper name in this place, because it is a part of the desert, which is near Jericho. Therefore Christ also looked at Hosea,

He tells the story of the man who went down from Jerusalem to Jericho and fell among the murderers. For there he also punishes the priest and the Levite in the same way as Hosea does here.

Thus the godless teachers pervert the ministry of preaching, which was instituted to serve life, so that it becomes an occasion of destruction. Therefore, they sin far more grievously than those who rob unafraid wanderers, for they not only rob their poor listeners and take their money and goods, they not only damage the bodies but also strangle the souls and subject them to eternal torment.

What is written in the Hebrew, XXX XXX XX, we have perhaps not translated inappropriately, because the word vor means intention and thinking. Although this is an undecided word (*meson*), it has here a meaning in an evil sense, that they do everything they only ever think of, "what they think, they may do". Thus the Germans use this word generally of the monks, that they have such a desperate wickedness that they think of nothing that they should not dare to practice.

**V. 10 I see in the house of Israel that I am afraid; for Ephraim fornicates, and Israel defiles itself.**

This is known from the foregoing; nevertheless, it is worthwhile for us to remember that the idolaters do not please themselves more in anything than in their worship. Therefore, the Israelites thought that they had rendered extraordinary service to God by increasing the divine services, just as the monks and the sacristan think that they render an extremely pleasant service to God only when they sacrifice, when they keep certain days, when they fast.

But what does the Lord say here? "I see that I am afraid." For the divine services, which men invent for themselves without the command of God, are nothing more pleasing to God than the adultery of his shameful wife to an honorable man. Therefore, as the husband casts out the adulteress, so the kingdom of Israel is finally cast out of its land and transferred among the Gentiles, without mercy and without hope of

Return, as the prophet prophesied in the first chapter.

### **V.11. But Judah will still have a harvest before it when I turn around my people's prison.**

The kingdom of Judah was also led away captive by the Babylonians because of its sin. But this captivity was not an eternal one. For the sake of the promise that had happened to David (which he here figuratively calls a harvest), this people had to remain and be restored, so that Christ would be born from the same.

But the time of Christ's kingdom is gloriously adorned by the fact that the prophet compares it to a harvest. And Christ imitated this image in the likeness of the seed that brings forth manifold fruit [Luc. 8:5 ff]. This is the true fruit for which the word is sown, so that men may know God and be saved. But how 1) unblest are those who leave off here and are not diligent workers in this harvest! In this way, the prophet concludes this chapter with a serious admonition.

1) Erlanger: Hnoä instead of: Huaw.

## **The seventh chapter.**

### **V. 1. If I want to heal Israel, first find the sin of Ephraim and the wickedness of Samaria, 2) how they practice idolatry. For though they are plagued with thieves among themselves, and with robbers by heart; yet 2c.**

The following sermon is also a legal one. It contains a punishment of idolatry and threatens the sure sinners with punishment. There is no difficulty in the matter here, only the grammar is somewhat obscure because of the images, which (as foolish reason judges) are somewhat harsh; but if we look at them more carefully, although they are crude and taken from the midst of life, they depict the aspirations of the idolaters quite accurately. It is clear from this passage, however, that just as the church has had the same enemy at all times, so also the temptations are the same. For if you compare the despisers of the Word that we have today with the Israelites, you will say that one egg could not be more like another.

The Lord complains that since he is anxious to heal Israel, Israel, even more so at the beginning, as if driven by the spirits of hell (furiis), is most eagerly engaged in idolatry.

and to sin more licentiously. It is something wonderful and almost unbelievable, but look at the examples we have before us and you will say that it is still happening today.

The Lord has made known to us through His Word the right worship of God, that we should believe the Gospel and call upon the so merciful Father in the name of Christ, through whose merit or death we are freed from sin and death. Therefore, idolatry and false worship are condemned, and men are exhorted to set aside the ordinances of men and earnestly engage in the good works commanded by God. But is not the godlessness of the papists revealed here and the wickedness of the Church of the Antichrist? They also try to suppress the true doctrine by force of arms, the ungodly services of the masses, the idolatry in the invocation [of the saints], and what other abuses there are, they now begin to defend seriously and, as much as they are able, they fortify them. Thus also Israel killed the right teachers and pressed with all the greater fury on its services, since

2) From here on, the following in Latin reads like this: Hula operantur menäavinrn, läeo venit kur st latro toris sxoliat.

3) Erlanger: tamen miseriooräiam instead of: tarn miserivoräern.

it heard that they were punished by godly teachers.

But how did the Lord avenge this stubborn wickedness? The thief has come, says the prophet, and the armed man has invaded the land, that is, as we say, at home and from without they are plagued and plundered. For he does not call him the thief who breaks through the wall by night and secretly takes away what he can, but the lies, the deceit, the avarice, the unjust violence, the injustice that the citizens do to each other, the unjust public burdens that are imposed by stingy authorities. For these are the most pernicious thieves, by whom the commonwealths are plundered. To this trouble at home, he says, comes from outside the enemy and wars.

Do we not also feel this in our time? The princes rob their subjects most shamefully. The citizens among themselves know no measure of their avarice. And in addition, there is the Turkish tyrant, as well as other wars. Thus poor Germany is oppressed on both sides, but it is ripe for punishment, so that in fact, as the old man says in the comedy 1), not even the goddess of salvation herself could save it, even if she wished it. And we, who nevertheless boast of the Gospel, are not entirely without these punishments, for we see that the same damage to the commonwealth is also going on with us, the harmful thief and the plundering enemy. Therefore, these are also punishments of our sins, because we misuse the gospel and do not walk worthily according to it.

**V. 2. Yet they do not want me to see their wickedness. But I can see their wickedness, which they do everywhere.**

This is a punishment of safety, which is the most harmful evil, because it keeps away repentance, by which alone the access to the relief of public distress is open. In these sins, says the prophet, they continue as surely as if they were sure that I do not know. But I know it very well, because these sins are constantly before me.

1) Ierent. 4, 7, 43.

eyes, and cannot be overlooked. Therefore, they will give rise to more severe punishments.

But see also here our adversaries: do they not behave as if they had heard a voice from heaven that they would flee from the wrath of God? as John [Matth. 3, 7.] says to the Pharisees. But this is for the comfort of the church, that God says that the wicked are constantly before His eyes. For when the punishment is not there, and the idolaters cruelly persecute the godly, the hearts of the godly are often challenged, as if God were busy with other things and did not care about His Church. But indeed, God sees not only the deeds that can be seen with the eyes, but also the counsels and the intentions and the innermost part of the heart, therefore He will not always let them go unpunished.

**V. 3. They put off the king by their wickedness, and the princes by their lies.**

Here he actually speaks of the sin of the priests, who not only did not punish idolatry, but also tried to gain the grace of the princes by their idolatrous services. For the wickedness of which the prophet here speaks is not a civil, but an ecclesiastical one, which includes ungodly worship and ungodly doctrines; therefore he calls them "lies." For the simple are deceived, and thinking to make themselves agreeable to GOtte, they offend him to the highest degree. Thus, when a monk fasts, when he zealously worships the saints, when he says masses, he is in truth making a fool of himself with lies, for these are not acts of worship, but blasphemies and the highest disobedience to GOtte.

**V. 4: They are all adulterers, like an oven that the baker heats when he has kneaded and leavened the dough and let it rise.**

Here he explains what wickedness and what lie he is talking about, namely, the shameful adultery, that they have departed from the true God, and like an adulterous woman have gone to strange wooers, to idols and forbidden

Divine services. The likeness actually serves to illustrate the fierce zeal that is in the idolaters. For they are hot like an oven when it is heated. As for the grammar, I consider that the sense is correctly and actually rendered.

**V. 5 Today is the feast of our king (they say), when the princes began to be mad with wine; so he calls the scoffers to him.**

The brevity here makes the text dark, as it is wont to do. But the prophet has nothing else in mind here than to interpret the parable of the heated oven. Under the name of a becker the godless teachers are introduced; these knead the flour, that is, they lead the people to idolatry; then the oven is heated, that is, the people are invited to idolatry by new ceremonies and services, as he says: "Today is our king's feast," that is, a special celebration. Therefore the princes revel at court, but in the temple godless services take place, and the authors of them are in great favor with the king. 1)

It is not unlike that great princes celebrate their birthday with great pomp in the churches, with many masses and other ungodly ceremonies. As in the first Psalm, v. 1, the prophet calls the godless teachers "mockers", who falsify the Scriptures with their interpretation. But this is in truth mocking God and men.

**V. 6 For their heart is in hot devotion, like an oven, when they sacrifice and deceive the people; but their becker sleeps all night, and in the morning he burns brightly.**

This goes also to the priests, who are the authors of the godless services. These, he says, "when they deceive the people," that is, when they deal with idolatry, are like a heated oven, that is, they burn with tremendous desire to increase and strengthen idolatry. For they see that in this way they have access to the favor of the princes, and in this way they also increase their wealth quite handsomely. But these plots will not go out happily for them, because just as if the

1) Erlanger: inZratia instead of: in Zratia.

If the fire, while the becker is lying there overcome by sleep, bursts out of the heated oven and engulfs everything in flames, idolatry will be the ruin of the kingdom of Israel.

**V. 7. They are still as hot with devotion as an oven. Though their judges be eaten up, and all their kings fall, yet there is none among them that doth worship me.**

Here he says without a picture what he said above about the fire burning in the oven and consuming the Becker himself.

At this point, however, the stages of ungodliness must be noted. The first is that the idolaters are not satisfied with your words, but the more diligently God admonishes them through the prophets, the more fiercely they lay on idolatry. This sin is followed by their punishments, for the judges and kings fall, and the people are plundered by the neighboring pagans.

The other sin is that, just as they did not listen to God when He kindly called them by the Word, so they do not care about Him when He strikes them. They imagine that their misfortune has other causes than their idolatry. So also Isaiah complains in the ninth chapter (2), v. 13, that the people do not turn to him who smites them. Therefore also in this piece the counsel of God is in vain. For just as God wanted to turn them away from idolatry through the word, so He also sends punishments for the same purpose, so that they may recognize their sins and return to the right path through repentance. But since neither by words nor by blows anything is accomplished, what else can be expected but desolation?

Therefore, this passage teaches about the intention of God in punishing sins. For he does not intend to reject and condemn us because of sin. In this way he calls us to repentance, that we may depart from evil, and call upon him. For this is the way to meet the wrath of God, if we combine repentance with prayer.

But what do the idolaters do? Even if

2) In the editions: in I. oaxits.

they feel the punishments, they do not consider that they are imposed by God in His wrath. Therefore, they do not call upon God, but call upon their idols. They call upon people by whose power they hope to help themselves out of the present misfortune. Thus, those who follow the papal religion today feel the Turks and other calamities, and therefore ask for salvation. But they do not pray to God, they put their trust in their works, they rely on the intercessions of the saints, yes, they even call upon the saints, while only God should be called upon in the name of Christ. For in this way one asks for a benefit from grace in vain, which God has promised to the Church.

**V. 8. Ephraim mingles with the nations; Ephraim is like a cake that no one turns over.**

This is the third sin, that they not only do not call upon God, but also rely on human help, and connect themselves with the pagans through alliances. But this also goes badly for the idolaters, for they become prey to those with whom they associate, as the image of the cake proves, which can be understood in two ways. For a cake that is not turned over burns and becomes ashes, since it is always exposed to fire on one side only. But perhaps it is more appropriate for this passage to understand it in such a way that the prophet intended to show by this image that Israel would be eagerly plundered by the Gentiles, just as people who cannot bear hunger devour the cakes half cooked, and cannot wait until they are baked. Therefore, what he adds is, as it were, an interpretation. He uses the word like Moses, 2 Mos. 29, 2. 3. book 7, 12. where he speaks of mixing the flour with oil, and he does the same in this passage with the equation of the cake.

**V. 9. 10. But strangers devour his strength, yet he will not know it; he also has gray hairs, yet he will not know it. And the hope of Israel is humbled before their eyes; yet they turn not unto the Lord their God, neither inquire of him in all this.**

The prophet summarizes two things in this passage, namely the certain punishment and such a great blindness that they do not see where the punishment they feel comes from. For if they thought they were being punished for idolatry, they would let it go, but they do not.

What he adds of the gray hairs is rightly explained by the broken forces of the kingdom, as the comic poet [Terence] calls old age a disease. For Jeroboam, under whom the prophet lived, found the kingdom miserably torn. But there is nothing to prevent it, if it is taken in such a way that it serves to make sin great, for such shameful ignorance is more abominable in an old person than in a young one.

That he says, "the hope of Israel is humbled", we have interpreted above in the fifth chapter. Therefore, it is the highest sin if, after neglecting the Word, one does not respect the punishments that God lays down with the intention of bringing the erring back on the right path, as the prophet shows in this passage, when he says, "that they do not turn to the Lord and do not inquire after God". For "to turn to the Lord" means to renounce idolatry, and "to inquire after God" means to follow the word.

**V. 11. For Ephraim is like a tempted dove that does not want to notice anything. Now they call Egypt, then they run to Assyria.**

This simile is very beautiful, also taken from the household. The dove is most easily deceived among all birds, that it forgets its nest. Thus he says that Ephraim also became accustomed to a foreign nest, leaving God and the Temple, and seeking help, not from God, whose name dwelt at Jerusalem, but from the neighboring Gentiles, the Egyptians and Assyrians.

Isaiah also uses the simile of the doves Cap. 60, 8. when he prophesies about the apostles and evangelists, but praises them for knowing their windows and not being led away from the word as their right nest to ungodly teachings. Therefore Christ also wants the apostles to be like the deaf [Matth. 10, 16], as far as the simplicity and the truth are concerned.



innocence. By the way, he adds: "Be wise as serpents", because the foolish doves are deceived and get used to strange nests. This does not have to be the case with a disciple of Christ, for they must demonstrate a wise simplicity. For "simplicity" is to look at nothing but God's honor and the salvation of one's neighbor, "prudence" is to beware of Satan's snares and to rely only on the Word.

**V. 12. But as they run to and fro, I will cast my net over them and bring it down, as the birds of the air; I will punish them as one preaches in their gathering.**

This is finally the reward of the godless being and the outcome of the godless alliances, which are undertaken in the hope of human help. There is an emphasis in the pronoun "my" when he says: "My net", because it is of such a kind that the wicked cannot escape. But the likeness includes both the safety of the wicked and their sudden and accidental destruction.

What is written in Hebrew, "according to how one preaches in their assembly," is a familiar figure of speech. But it refers to the punishments that Moses threatens the wicked. So also Isaiah often says that not even one of the things threatened by the Lord will fail to happen. For, as the Gospel testifies, they used to read Moses on the Sabbath days in their schools or assemblies. But we are to consider that the same punishments will come upon each one of us if we do not keep the word and repent, and if we do not cease from ungodly worship.

**V. 13 Woe to them that they depart from me; they must be destroyed, for they have gone astray from me. I would have redeemed them if they had not taught lies against me.**

This is the conclusion of the present sermon. But it must be noted that the Lord everywhere adds his person: "They have departed from me", "they have become apostates from me", "they teach lies against me", "they do not call on me", "they think evil of me". Therefore, how do we punish the sins according to

If we distinguish between the sins of the first tablet and the sins of the second tablet, we are to conclude that the prophet is not speaking of the sins of the second tablet, but of the sins of the first tablet.

"To depart from GOD" means to let go of faith in GOD and to trust in people and rely on their help.

"To become apostate from the LORD," that is, to change the worship of God and to commit idolatry.

"To teach lies against the LORD," that is, to profane the name of GOD by ungodly teaching.

"Not calling on the LORD," that is, desecrating the name of GOD by calling on it falsely.

"To think evil of the Lord" means to remember that one wants to hold on to and spread false worship. And this includes the persecution of the word, as well as the abuse of peace and the other gifts that the wicked use to defend their idolatry.

He mentions these sins in the following conclusion and threatens that it will happen that they will be destroyed because of them. Therefore, warned by their example, we should learn to beware. We, too, are poor sinners, but by God's grace we escape these sins against the first table, since we hold fast the right services and the pure doctrine; therefore the hope of grace remains for us. But those who combine ungodly doctrine with ungodly worship, as our adversaries do, what else can they promise themselves but ruin.

The fact that he says: "I wanted to redeem them, but they teach lies against me", goes back to the time of Jeroboam. Although Jeroboam was a godless king, he was fortunate because he brought back to the kingdom of Israel what the forefathers had lost, namely from Hemath to the sea, 2 Kings 14:25.

**V.14. Neither do they call upon me from their hearts, but they listen in their camps. They gather together for the sake of grain and Mosiah, and disobey me.**

They do cry out, and from the heart, for that is what their need urges them to do; but this is the fault, that they do not cry out to the Lord from the heart.

For they came together by their idols, and called in a forbidden place; for the temple at Jerusalem was appointed for prayer; therefore also they that were absent in body turned their faces thither. But Israel despised the temple and had idolatrous temples built without the Word and against the commandment of God, which the prophet here calls "camps," for he alludes to the similitude of adultery. It is especially remarkable that the prophet calls the idolatrous calling a "hearing" (ululatum - howling), for just as a musical harmony delights the ears, so a howling offends the ears. The right call is a very sweet music for God, but the wrong and idolatrous call offends his ears and heart in the most serious way.

But this saying should be written on the walls of all churches, especially those in which the pews of the chaplains are. For since nothing else happens there but people shouting at each other with the highest zeal, the prophet indicates here what is wrong with this service.

The first and almost the highest infirmity is that if this is an invocation, it is not only without heart, but also without all understanding; I will refrain from saying that this invocation of the saints or men elevated to gods (divorum) is altogether idolatrous.

The second error is that in truth, as the Prophet says here, "they gather for the sake of grain and mosi." For if this work were not exposed to this reward, they would never gather for these efforts. Therefore, their God, whom they worship with these songs, is not the God of heaven, whom they do not know, but bread and wine, which they eat and fatten themselves with.

The third fault is that they perform this service in such a way that they resist GOtte with the greatest effort and zeal, that is, the pure doctrine, which they would like to condemn and eradicate as a heresy. And indeed, this godless kind of people dares to ask why we have done away with the in so many respects godless service from our churches?

### **V. 15. I teach them and strengthen their arm, but they think evil of me.**

This also belongs to the times of Jeroboam. But he remembers two and very high benefits; the first is that he instructs through the prophets and sends the word. For this time had five excellent prophets, Amos, Hosea, Isaiah, Micah, and Nahum, all of whom exhorted the people to repentance, prophesying that the Assyrian would lay waste their land unless they converted and forsook idolatry.

Then 'he also strengthened their arms, that is, God graced the worldly regiment with peace and victories, as we told shortly before about Jeroboam. But how have they used of these gifts? Against me, he says, they think evil, that is, they misuse peace and victory to suppress the word and the right worship, and to fortify their idolatry. For the word does not mean merely "to think," but to be intent on something with diligence and earnestness.

### **V. 16. They are converted, but not rightly, but are like a false bow; therefore their princes shall fall by the sword; their dread shall become a mockery in the land of Egypt.**

This is the resolution. Even if I strike them because of their sin, I do not remedy anything. For when they feel their plagues, they do not turn to me, but call on their idols and seek help from men.

Therefore, what will finally be the end. You will be like a false bow. The bow is made to hit the enemy. If the string breaks or something like that happens, it is useless. So here he threatens that even though the kingdom of Israel will lack neither counsel nor action, all its undertakings will be disastrous because of its sins. Thus he interprets: "Therefore their princes will fall" 2c.

The opposite sense is in the 127th Psalm, v. 4. where he compares the children of those who let themselves be ruled by GOD to the arrows in the hand of a strong one, for he indicates blissful rulers. But here the arrows are indeed in a hand, and in a mighty hand, because the kingdom of Israel was under

Jeroboam in beautiful bloom, but the bow is wrong, that is, they fall in their enterprise. And this happens because of the distrust of their tongues, because they are reproachful against the godly teachers and gloriously praise their power and means of help, by which they hope to be safe. For Egypt will deceive them, therefore they will be laughed at.

The Hebrews follow a different opinion, for they call a false bow that which is drawn in falseness, so that when you think it will hit on the right, it will hit on the left.

ken meets. And on this opinion the Septuagint Ps. 78, 57. have translated the word XXXX by a "loose bow" (versatitem), στρεβλόν, *which is* easily directed hither and thither. And it is not inappropriate for this passage either to have this opinion, that it is not a matter of punishment, but of guilt. Like a false bow they convert, as if to repent. But they do not turn to God, they continue in their idolatry. If you hope that they will go to the right, they turn to the left 2c.

## The eighth chapter.

**V. 1. Cry aloud like a trumpet (and say): He is already coming over the house of the LORD like an eagle; because they are transgressing my covenant and turning away from my law.**

This, too, is a legal sermon in which the prophet condemns both idolatry and reliance on human protection or alliances with the heathen, and threatens destruction. Therefore, as far as the matter is concerned, there is absolutely no difficulty here, nor is the grammar obscure.

The beginning of this chapter refers to the kingdom of Judah, because it expressly remembers the house of the Lord, which 1) was in Jerusalem. However, although some refer this prophecy to the Babylonian captivity, it is more correctly referred to the misery inflicted on the kingdom of Judah by Sanherib, as the following proves.

The simile of the eagle must be related to the speed as well as to the power of the enemy. For in both the eagle surpasses all the birds and therefore it has the name of a king of the birds. But what is the cause of this misfortune? Certainly the transgression of the covenant and the violation of the law. Those, therefore, who want to be without these dangers, must make every effort to obey the word.

<sup>1)</sup> Instead of yuoä should probably be read yuss, referring to äoiius.

God had made such a covenant with His people that if they obeyed the law, they would be showered with benefits of every kind, but if they deviated from the law, they were threatened with certain punishments. Such a covenant was not made with the Gentiles. For as far as outward worship is concerned, all is done, and yet the first commandment is a general one and concerns all. Therefore, those who obey God will receive some fruit of their obedience, but those who deviate from obedience will suffer punishment.

**V. 2. Then will they cry out to me: You are my God, we know you, Israel.**

This is interpreted by almost everyone in the same sense: as if they would cry out in vain, as he said above Cap. 5, 6. about the kingdom of Israel: "Then they will seek me, but will not find me." But I have said above that this sermon actually goes to the kingdom of Judah, which is saved by God from the enemy.

Therefore, the opinion is that the kingdom of Judah, being afflicted by the Assyrians, will recognize its sin and cry out to God for salvation and be preserved, as the history of the godly king Hezekiah testifies. And this is also proved by the fact that the prophets indicate that not only the service of God, but also the name of God was unequal in the kingdom of Judah.

and Israel. For Israel called GOD by the pagan name of Baal, but Judah, as it kept the right worship, so it called GOD by its right name.

But it is useful that we consider this example of the kingdom of Judah at this time. For it shows that there is hope of grace for those who, though they are sinners, keep the word and worship. But those who persecute the word and remain in idolatrous worship will be punished exceedingly severely and, according to the example of Israel, will be destroyed from the foundation of the world if they do not repent. Furthermore, he calls "Israel" here the God of Israel; this, they say, they know, that is, they keep his word and his worship.

### Other sermon to the kingdom of Israel. 1)

#### V. 3. Israel rejects the good, therefore the enemy must persecute them.

A short saying, but very glorious. The word and true worship he calls "the good," for [Ps. 119:165.] "Great peace have they that love thy law, O LORD." For these have GOD for a protector in all dangers. But those who forsake this good and depart from it, what do they do but bring themselves into misfortune? To be sure, the world does this with great zeal, either neglecting or persecuting the Word. For it neglects and pursues the good, but seizes its ruin and chases after it. What follows now explains what it is to "forsake the good."

#### V. 4 They make kings, but without me; they set princes, and I know not. Out of their silver and gold they make idols, that they may soon be cut off.

He does not speak of the election of the king, which is lawful, but of the covenants with kings and princes, as he said above [Cap. 7, 11.] that they call the Assyrian and the Egyptian king. For though the first Jeroboam is made king by sedition, yet to him who knows the history of

1) This heading appears in the Latin editions only after the following Bible text.

carefully, it is clear that the kingdom of Israel was approved by God. Therefore, he does not speak of the succession in the government, but of the covenants with the Gentiles. Therefore he adds: XXXX XXX without me they do this, namely by letting go of the confidence which they should firmly keep in me. Thus, he says, princes would be set without him knowing it. This is the first deviation from the good.

The other is that they make idols out of gold and silver, that is, they attach divine honor to gold and silver, as they are wont to do in the papacy, when they worship the images of the saints. This sin of idolatry is followed by destruction.

#### V. 5. Your calf, Samaria, he cast out; my wrath is kindled against them; it cannot stand long, they must be punished (non poterunt perpetuo innocentes esse).

. He has threatened ruin; now he repeats sin; let it be because of the worship and service of the calf. Therefore, not improperly taken as nominative, "Thy calf hath cast thee off," that is, idolatry is the cause of ruin for thee. For the LORD cannot suffer the same. What we have translated, "They will not remain innocent forever," reads in the Hebrew: How long will they not be able to remain innocent? This is very short and obscure, but in fact it is the same as saying, "They are guilty, therefore they will not remain unpunished in their sins forever."

#### V. 6: For the calf came from Israel, and a craftsman made it, and cannot be God; therefore the calf of Samaria shall be pulverized.

This is easy, for it serves to ridicule idolatry. For what is more foolish than to fall down before wood, stone, silver or gold made by human hands? Why does one not fall down before him, why does one not call upon him who made everything out of nothing? Because he can save. But gold, silver, stone, wood cannot even save itself, but is crushed.

And yet the entire papacy still lies drowned in this shameful, vile and pernicious idolatry.

**V. 7 For they sow the wind, and reap the whirlwind: their seed shall not come up, neither shall their plant yield flour; though it yield, yet shall strangers eat it.**

This is a description of a useless advice. The most suitable time for sowing is when it is quiet. So the time to reap is inconvenient when it is not cheerful. Therefore he says: Just as the beginning is unfortunate because of idolatry and reliance on men, so also the end will be exceedingly sad, just as if someone sowed in a great storm and reaped in great downpours; then one can hardly find a stalk that could be of any use 2c.

**V. 8. Israel is eaten up; the Gentiles deal with them as with an unworthy vessel.**

The fact that the prophet so often repeats one and the same thing proves that these sermons were neither preached at one and the same time, nor at one place, and that the secure Israelites had hoped to despise them. For this is what the wicked do: the nearer they are to danger, the safer they live, as Solomon says [Proverbs 16:18]: "He who is to perish becomes proud first; and proud courage comes before the fall." But the Israelites' courage grew through the success of the happy king Jeroboam.

But how miserably the world deceives itself! The merciful God had given such glorious victories to the kingdom of Israel, so that there would be a peaceful life, and the congregations could be taught about the right worship, and so that the punishment of idolatry would be averted through repentance; for God truly does not want the death of the sinner, but that he should convert and live. But the more the kingdom flourished, the more the godless people laid on idolatry and despised the Word. They sought the friendship of the neighboring kings and their help, and so they thought they would be safe if, for instance, a

The prophet lists these sins and threatens them with desolation. The prophet lists these sins at this point and threatens them with desolation.

But it is a wonderful image that he compares Israel to an unclean vessel, which no one desires, but immediately throws it away as soon as it comes into his hand. Thus, rejected by God because of their idolatry, they were also held in great contempt among the Gentiles.

**V. 9. 10. Therefore they run up to Assyria like a deer astray. Ephraim gives tribute to the woovers and gives tribute to the heathen. The same heathen will I now gather upon them; they shall soon be weary of the burden of the king and of the princes.**

This is the first sin, that they forgot God and the Law and relied on the help of the Gentiles. For this is what happens when trust in God is lost, then one takes refuge in human help. This is the head of idolatry and a sin against the first commandment, which forbids the service of other gods, that is, reliance on creatures.

The word is explained by forest donkey, but it seems to me a general word, as we say "game" (feras). And perhaps this designation [ferae] originated from the Hebrew word, like many other words, both Greek and Latin.

But that he adds XX XXXX XXX, a game alone for itself, is nothing else than a game which wanders around alone, and, not sure of life, wanders soon here and soon there.

What he says about the woovers and the pagans, to whom tribute is given, also belongs to this. But there is an emphasis in the word as if he wanted to say: My people should detest the fellowship with the pagans, who do not know God and hate the right worship. But they even give them gifts and spend a lot of money on them. But what will be the end? They shall become weak from the burden of the king and the princes, that is, these covenants will be their undoing. For "the same Gentiles will I gather," on whose help they shall rely to oppress Israel.

Others derive the word from which means to begin, but it will be more properly derived from weak, for it gives a more fitting sense, and does not so much dispute grammar.

**V.11. For Ephraim made the altars to sin much; so also the altars shall be sin for him.**

This is the second sin, ungodly worship or idolatry, that they made much of altars on which sacrifices were made, while God willed that there should be only One Temple in Jerusalem.

But why does he say that the altars were made much to sin? Surely they did not build the altars in the opinion that they wanted to sin, but thought that this service would please God. This, therefore, is the judgment and opinion of the Holy Spirit, who says what is true and paints idolatry with its true colors. For although they firmly believed that they were worshipping the true God in this way, this worship, since it was done without the Word, even against the Word, could not please God, and was in fact nothing other than sin. Thus, a monk anxiously observes the commandments of his order, he holds masses with great devotion, but because both are done against the Word, he heaps up his sins through this very spirituality (religione) and provokes God to anger.

**V. 12: If I write to him as much of my law, it will be regarded as a foreign doctrine.**

This is the third sin. The prophets punished idolatry, and taught from the word of God about the right services, about the fear of God, about faith in the promised Seed, about obedience to the Law, again about the outward services in the place which God had indicated, but XXXXX XXXXX they thought the pre The teachings of the prophets were none of their business; they despised them and condemned them as a doctrine that would also be harmful to the commonwealth and would destroy religion among the people, just as the papists condemn the gospel today.

1) Hiphil from אָן.

**V.13. Though they sacrifice much, and bring flesh, and eat it, yet the LORD hath no pleasure in it; but he will remember their iniquity, and make an atonement for their sins, which turn to Egypt.**

This is a tremendous reduction of the sacrifices. This is truly a great gift, he says, which you offer to me! You sacrifice animals for slaughter, meat; you eat it afterwards. Should I be so pleased with this service? 2) You do not sacrifice to me, but to yourselves, because you satisfy your bodies. In this way, sins are not atoned for. Therefore, just as I have mercy on those who take refuge in mercy and ask for mercy by trusting in the promised seed, so your sins shall be kept. I will remember them and atone for them, since you have no better way to atone for them than to bring flesh and eat it. But here he repeats the sin, the trust in human help, while only in God the trust should be put, as he now adds:

**V. 14. Israel forgets its Creator and builds churches, so Judah makes many strong cities; but I will send fire into its cities, and it will consume its houses.**

Here is also a sin of flourishing kingdoms and communities, that they build buildings at great expense, and hope that they will be safe from the enemy's power and weapons. But "where the Lord does not guard the city, the watchman watches in vain" [Ps. 127:1]. Therefore not the building but the trust in it is punished here. But to show that this is vain, the Lord himself threatens that he will send fire, which cannot be quenched with water. -

Thus the prophet shows in this chapter what the sins are for which the flourishing kingdoms are destroyed. But this serves to instruct us, so that we, warned by the example of the kingdom of Israel, may guard against such sins.

2) Erlanger: dslsatarst instead of: äklsotarsr.

## The ninth chapter.

### **V. 1. You must not rejoice, O Israel, nor boast as the nations do, for you are hurting against your God.**

This is also a sermon of repentance, in which he condemns the idolatry of the kingdom of Israel and threatens desolation. Therefore, everything is clear.

The sermons so often repeated by the prophets show not only the greatness of this sin, but also the obstinate stubbornness of the idolaters; therefore we should not be surprised today that our adversaries so stubbornly defend what is theirs, and are not satisfied with any of our admonitions. For Satan keeps his old ways, and holds those who are once entangled in ungodly opinions and worship so tightly that they cannot wriggle out of the manifold snares of ungodliness, for they have indeed, as Paul says of his Galatians [Gal. 3:1], enchanted minds. We should thank God all the more diligently for the light of the Word and apply ourselves to it with all the greater zeal, so that we may keep it.

In the beginning of this chapter is a threat of punishment and an accusation of sin. The kingdom of Israel flourished under Jeroboam, whereas before it had been plagued with many and various calamities. For the neighboring enemy, the Syrian, had waged war against Israel continually and with great success. But Jeroboam broke the power of the Syrians, so that they kept within their borders. When the power of the kingdom of Israel was strengthened, as it is wont to do in long peace, their hearts became lush, and they dreamed that they would have this prosperity forever. But the prophet warns them that they should not rejoice nor boast, for the gravest sin was upon their necks, namely, that they had fallen away from God through idolatry. This sin, he says, will be followed by the certain punishment of desolation.

**That thou mayest seek whores' wages, that all the threshing floors may be full of grain.**

The prophet makes sin twofold, as above several times. For the worship of the kingdom of Israel was a deviation from God and a shameful adultery. But the priests kept this worship for the sake of the bodily benefits, because it served, as the Greeks say, *προς τή ἀλφειά* [to the

livelihood. For godlessness always seeks profit. That is why even the papists keep the mass and other religious services, not both because of the worship of God, but because they bring abundant profit.

In Hebrew the particle causes a darkness, you look for the reward at all threshing floors full of grain, but the sense cannot be doubtful. Now he says of the punishments.

### **V. 2. Therefore the threshing floors and winepresses shall not nourish thee, and the must shall fail thee.**

This is the first punishment, that they will be deprived of these advantages and suffer lack, even though all things are in the greatest abundance. For it is true what the Germans say in Proverbs: If all the mountains were nothing but flour, the famine could not be averted if the sins of men deserved it. This proves that everything depends on the Lord's blessing, and not on the abundance of goods itself, which the world seeks with such great zeal, care and effort, as if it alone were enough.

### **V. 3. and shall not abide in the land of the LORD: but Ephraim must return into Egypt, and eat in Assyria, which is unclean.**

The second punishment is the captivity among the Gentiles. He names Egypt and Assyria, so that it may be seen that the kingdom of Israel was oppressed by those through whose alliance and friendship it hoped to be secure. This is the nature of human advice, and this is how it goes with trusting in people. About "what is unclean" the prophet will explain himself soon after.

**V. 4: There they cannot make a drink offering of wine to the Lord or do anything to please him. Their sacrifice shall be as the bread of the afflicted, whereof all they that eat thereof shall be unclean: for their bread they must eat for themselves, and shall not be brought into the house of the LORD.**

This is the third and most bitter punishment, that they will have no public worship, but will degenerate with their offspring into pagans, like our people who are imprisoned in Turkey. They will not hear sermons, they will not be able to bring their children to baptism, they will not be able to use Holy Communion, they will not come to the gatherings of the people who have come together to offer their prayers. These are the penalties for the neglect of worship, as we see in this passage. Therefore, we are to learn to use these so great gifts holy while we can.

What he says about the "bread of the afflicted" is known from Deut. 26, 14. For by burying the dead one became unclean under the law. Therefore no one dealt with those who were in mourning. And God also wants the heart to be full of joy and hope, He wants us to rely on His goodness, He does not want us to be sad, in fear and sorrow. This is therefore a twofold evil, that he threatens that there will be no services, but if there were, people would be defiled by them, not sanctified.

What now follows: "Their bread, which they eat for themselves, shall not be brought into the house of the Lord," is the same as saying, "They shall eat common, unsanctified bread, as they were sanctified by the offering of the fruit that grew out of the ground.

In Hebrew it says: XXXXX XXXX, their bread for their soul shall not be brought or come into the house of the Lord. We have rendered this simply, "The bread which they eat for themselves," though it is more emphatic in the Hebrew. For this is to say: They will have no bread from which to offer anything, as they used to do in the land of the Lord. They will have only bread with which to nourish themselves, not with

They will have no temple, no ministers of the sanctuary, so they will not be able to honor the Lord and serve the ministry.

**V. 5: What then will you do in the seasons and feasts of the Lord?**

"Seasons" he calls the certain feasts celebrated at a certain time of the year, as the Passover, the Pentecosts 2c. But it has the same opinion as the preceding: You will be captives among the Gentiles, keeping no temple, no worship, none of the customary feasts.

**V. 6. Behold, they must depart from before the destroyer. Egypt shall gather them, and Moph shall bury them. Nettles will grow where their dear idol silver now stands, and thorns in their tents.**

He combines both captivity among the Gentiles and desolation. The word

XXXX, "they must go away," the prophet uses the word οὐχὲσ&αῖ almost as the Greeks do, "they are gone".

"Moph" is thought to be Memphis in Egypt.

It is certain that the silver idols are called "silver", as he said above several times, that idols are made of gold and silver, which he calls XXXX, a "dear", because they delighted in this worship and trusted in it. The exceedingly gloriously flourishing empire got into this trouble because of its idolatry. With all the greater zeal we should seize the light of the Word and hold it in all the greater honor.

**V. 7 The time of visitation has come, the time of vengeance; Israel will know it.**

This is related to the preceding. But there is a special emphasis in the fact that he calls it a time of visitation and retribution. For as long as the punishment is far away, the wicked dream that God is a blind Cupid, as it were, and will never pay attention to it. But soon after [v. 9] 1) the prophet says: "He will remember their iniquity, and will punish their sin.

1) There is a comma after xaulo xost in the outputs by mistake.



seek." Therefore, they should have laid aside this security and returned to the right path while the plague abates and they are given time to repent. But those who let this time of repentance pass by without fruit, afterwards seek in vain a mitigation of the punishments, as the prophet says: "Israel will realize it," that is, they will feel that what I have proclaimed before is true.

**The prophets are fools, and the rotten spirits are mad, for the sake of your great iniquity and for the sake of the great hostile idolatry.**

After he has punished everyone in general for idolatry, he now speaks especially of the teachers. He calls them "fools", because they did not teach the word but their dreams, likewise "insane", because they defended obvious sins, which could be judged by common sense, as well as promised better times, since everything was already going downhill. Thus in the papacy today the use of one form is defended, the marriage of priests is condemned, a service is made of certain food, of certain clothing 2c. For even children can judge this. But these senseless people, who have no sense at all, defend this also by shameful murder of the godly.

In Hebrew, XXXX XXX means the man of the Spirit, that is, he who boasts of the Spirit, who boasts that he has the Holy Spirit. Micah calls [Cap. 2, 11. in Hebrew] the lying and false teachers "men who walk in the Spirit" or in the wind. But in this passage the verb "walk" is missing, so here is another meaning.

However, it must be noted here that the prophet explicitly states that the godless teachers are punishments of sins and signs of the highest displeasure 1) on the part of God. In contrast, godly teachers are a glorious testimony of God's mercy and grace. Therefore Paul calls the apostles, evangelists and prophets [Eph. 4, 11.]

gifts of Christ, who sits at the right hand of God the Father, and Micah [Cap. 5, 6.] compares the teachers of the Gospel to a fruitful rain.

The word XXXXX means hate. But he calls idolatry so, because the Lord hates it and cannot stand it.

**V. 8. the watchmen of Ephraim kept about my God; but now they are prophets, laying cords in all their ways through the hostile idolatry of the house of their God.**

The brevity makes this place dark. I think that the prophet uses here the figure of the antithesis 2), which we wanted to indicate to the reader by adding the circumstances of the time. For the opinion is that the earlier times had right prophets, Elijah, Elisha and others, who punished idolatry with great courage and taught the right worship. But the watchmen and bishops who are now (he says) are a cause of error and ungodliness. For they lay ropes for the people, and invite the people to idolatry, and defend the ungodly worship with great effort.

**V. 9: They will run away, as in the days of Gibeah; therefore he will remember their iniquity, and punish their sin.**

Above in the fifth chapter, v. 2, I said about the word. Here it is also put in the same meaning, that godlessness and the endeavor to deceive the people have taken such deep roots that the godless teachers cannot be set right by any admonition. However, I have used a different image in the translation, which, however, indicates the same meaning.

Thus the word XXXX means to spoil, to falsify, to ruin, to ruin a thing, but even this we have not been able to render by a suitable word, so we have indicated the sense: they act wickedly. The Historia of Gibeah is known from the Book of Judges, Cap. 19, 22. ff. Such an abominable and terrifying sin

1) Erlanger: inäiAnitalioQSlli instead of: inäiAriutionsm.

2) Compare Crull, "Lehrbuch der deutschen Sprache," p. 149.

He compares the protection of idolatry, which today, unfortunately, is quite common in the Church of the Pope. But also we should consider that people like Eck, Pighius, Wicel, when they defend the masses, the invocation of the saints, purgatory, indulgences, the merits of works and other plagues of religion, do nothing better than if they were the protectors of the most abominable lusts.

**V.10. I found Israel in the wilderness like grapes, and saw your fathers like the first figs on the fig tree; but afterward they went to BaalPeor, and vowed themselves to the vile idol, and became as abominable as their woovers.**

He makes the sin of Ephraim great by mentioning the previous sins, as if he wanted to say: The people always remain the same. Even in the wilderness, when they daily experienced my benefits and my wonderful guidance, they still departed from me and surrendered to the pretensions and worship of the Gentiles. They still continue in this ungodliness and cannot be corrected.

Known is the story of the fornication of the children of Israel with the daughters of Moab in Sittim and of the service of the idol BaalPeor, of which Jerome thinks that it was Priapus, and the name is certainly correct, because the Hebrew word Peor means nakedness. That which we have translated, "They vowed themselves to the shameful idol," means in Hebrew, "They set themselves apart to shame or to shamefulfulness," but we have preferred to indicate the sense. For although the word means "to set apart," it is really a word that refers to worship, just as the Nazarenes got their name from the fact that they set themselves apart, that is, that 1) they did something special in relation to worship.

XXX But without doubt he calls the idol Peor, a shameful and obscene image. But this very name also fits the idol, because it is with the people, for the sake of the service of this shameful idol,

1) Erlanger: <4110 instead of: yuoä.

The result was such that it became a disgrace and was even afflicted, as history shows that twenty-three thousand fell in one day [Num. 25:1, 9, 1 Cor. 10:8].

In the word XXXXX there is a common way of speaking for the Hebrews, because the abstractum is put instead of the concretum, the courting instead of the courting, the love for the beloved. But he calls "woovers" the idolatrous Moabites, whose worship Israel followed. For so says Moses, 4th book, 25, 1. ff: "The people began to fornicate with the daughters of Moab, who invited the people to the sacrifice of their gods. And the people ate, and worshipped their gods. And Israel attached themselves to BaalPeor" 2c.

But here it is useful to consider how easy it is to fall away from the true religion, and how great is not only the wickedness of Satan, but also his power. For the Lord does not say a small thing when he compares the people of Israel, as they are called out of Egypt, to a bunch of grapes in the wilderness and to a precocious fig. For he indicates that this people accepted the words that God spoke to them with great desire and walked beautifully in the fear of God, so that God took special pleasure in them, who was especially pleased with the service, the godliness, the faith, and the calling of this people. For the first bunch of grapes and the first fig give the gardener extraordinary pleasure.

But the people, who walked so beautifully in the fear of God and in faith, fall into the most abominable idolatry, to which the forbidden unchastity gives the occasion, as history shows, that they, invited to the sacrifices, ate and worshipped the idol. Hosea said above [Cap. 4, 11] quite rightly: "Fornication, wine and must are maddening," that is, they make people nonsensical, they instill in their hearts either neglect or contempt for religion, and seduce them to godlessness, as the example of the Pabst shows quite clearly. For unchastity has followed the impure life of celibacy, and has also brought about much idolatry. Therefore Daniel connects these two pieces when he prophesies of the Antichrist [Cap. 11, 37] that he will not respect the God of his fathers and the love of women.

In this passage, we rightly consider our weakness and Satan's power and cunning plots, which careless and negligent people cannot possibly escape. Constant prayer is needed that the Lord may govern us by His Spirit. Special care is needed so that we ourselves keep our desires and evil inclinations in check and do not in any way take our eyes off the Word. Those who do not exercise this care and also neglect prayer cannot stand for long, but are suddenly carried away by Satan, and the gifts with which they are adorned by God, no matter how excellent, are of no use to them.

Since Paul reminds the Corinthians of this danger, that the apostasy from the true religion and the fear of God can easily happen, he uses this history of the people who were fooling in the wilderness, 1 Cor. 10, 8. And Christ did not admonish in vain that we should pray daily that we would not fall into temptation [Matth. 26, 41]. For a fall happens very easily, as the examples of David, Peter and other saints, but especially of this whole people show. But the power of the enemy is immense, while we are indeed, as Paul [2 Cor. 4:7] calls it, earthly vessels that are broken by a light blow, if we do not take refuge in humble and earnest prayer, supported by the Word.

**V. 11, 12: Therefore the glory of Ephraim must fly away like a bird, that they should not bear, nor carry, nor conceive. And though they bring up their children, yet will I make them without children, that they shall not be men.**

"The glory" he calls, as above, the kingdom and all that this people had in gifts; this, he threatens, will fly away like a bird. But he indicates with this image that the defeat of the kingdom cannot be made good, because if one lets a bird out of the hand, it cannot be seized again.

What is added is very short in Hebrew: from birth, from mother's womb, from

Conception, but the meaning is undoubtedly that it should neither give birth, nor bear, nor become pregnant. This must not be understood as if the people of Israel in captivity should not have the gift of fertility, because they had to remain remnants until Christ, but that they, oppressed by constant bondage, will lie low. But also the punishment is included that the children shall be taken away by an early death.

**Woe to them, too, when I have departed from them!**

Here he speaks of the time of captivity, that they would live hard and miserable among the Gentiles. And these are punishments of idolatry and ungodliness, which we will only consider with benefit when we set out on a diligent study of the Word and repent. For Hosea, no less than John the Baptist, goes about exhorting the people to repentance, reminding them that the axe has already been laid to the root of the tree if they do not amend their lives.

**V. 13. Ephraim, as I look at it, is planted and beautiful like Tyre; but now must let her children go out to the death-striker.**

Tyre is known both from the histories and from the poems of the pagan writers. For it was a very famous commercial city, which flourished there by wealth and power. And although it was destroyed by Alexander, the conquest was very difficult, and Alexander, which I believe he did not encounter anywhere else, more than once despaired of the conquest. Therefore, we must consider it no small price that he compares the kingdom of Israel to this so rich and powerful commonwealth.

But here learn how great is the misfortune of men. Those whom God had showered with every kind of good deed, so that they, thus provoked, might learn to worship and love Him and obey His word, became, as it were, nonsensical through their good fortune and such great prosperity, and despised God and His word all the more stubbornly, thinking that these benefits were not the same as the good deeds.

The people said that their idolatry was the reward for their deeds. Therefore, no matter how prosperous their empire was, it could no longer exist, but finally perished. But the kingdom of Judah, even though it was not equal to it in power and wealth, was nevertheless preserved because the seat of the church was in it. This is how God uses to break the power of the wicked and to show His strength and power in weakness.

We are also witnesses to the abundant bodily gifts that Germany and other nations received when Pope's reign was in full bloom. We did not see the Turk raging within our borders. Grain was very plentiful. There were not so great occasions for revolt and discord on all sides as there are now. We cannot assume that this happiness comes from anything other than the immeasurable goodness of God, who does not punish us immediately according to merit, but gives us room for repentance, and also invites the ungrateful world to the word and right worship with many kinds of goods.

But God does little in this way. For just as He said above [Cap. 2, 5.] of the kingdom of Israel: "I will go after my servants who give me bread, water and wool", so we still hear today that the blessedness of former times is praised by the papists as if it had been the reward for their worship, and therefore they lay all the more stubbornly on idolatry.

But what will finally happen? Since the punishment of idolatry can no longer be withheld, the Lord now gives his word to Germany, so that the godly, before the punishment comes, may learn how to comfort themselves in common misfortune, which is the punishment of past idolatry. For these evils also come upon the godly, as the histories of earlier lines show. But because the godless papists neglect and persecute the Word, but insist on their idolatry, the punishment will befall them, and without consolation they will perish, like Israel. But why does GOD threaten even the innocent infancy with the weapons of the enemy? "Ephraim," He says, "must let her children go out to the slayer."

Do innocent children have to pay for the sins of their parents? I answer: It is true that when evil punishments come, they also take hold of the innocent. Thus Daniel and his comrades, although it was only a punishment of the wicked, were nevertheless led captive to Babylon. And when wars or pestilence rage, how many children perish who are still innocent, that is, who have the forgiveness of sins promised in baptism and have not yet fallen from grace through sin!

This happens not only for the sake of the example, that the descendants, warned by the terrible punishments, learn to fear God and flee idolatry, but also for the punishment of the parents, for whom the death of the children is more bitter than their own death. Although it seems hard that the innocent are taken away, nothing bad happens to them, since their body is otherwise also subject to death. And for this reason it is better for them to die than to live, because they could not preserve their innocence if they were not soon taken away by death, for they, too, would be swept away by the example of the parents, as if by a torrent, into an ungodly being. Therefore, nothing bad happens to the children, and the example benefits others, so that they, warned by the terrible punishment, learn to fear God and flee idolatry.

The children of the Gentiles, who are outside the church, are to be judged differently, even though they will perhaps be judged more mildly than adults. But this will be revealed by the life to come. We must be careful, however, not to assert something that is not revealed by the Word. But there is a certain revelation of the word about the baptized, as before Christ's future about the circumcised, that they are accepted by God in grace.

**V. 14: Lord, give them! But what will you give them? Give them barren bodies and dried-up breasts.**

The meaning is the same as above. Because he does not want that the gift of fertility is completely denied to them. For the remnant of Israel remained until the kingdom of Christ; but

that they should not give birth as they had given birth until now, where the born children followed the parents while the kingdom existed, the worldly regiment, the customs of the fathers 2c. Now the kingdom will cease, he says, the citizens will be driven from their homes, and dwell among the heathen in the position of servants; never will they rise, never will they hold a position in the commonwealth. Therefore, children will be born to them under different circumstances than they themselves were born, since they received the kingdom, which was ordered by the ancestors, handed down, as it were, from hand to hand. But also according to the word and letter this prophecy is fulfilled, because as punishment of sin in the fifth book of Moses [Cap. 28, 18.] also the curse over the fruit of the womb is enumerated, that is, that it happens unhappily and sadly in the birth, that the mothers either give birth more rarely and more heavily, or the fruit perishes before the time.

But here the question arises, why the prophet wishes this for the poor people, since we have the commandment that we should also love our enemies, and Christ Matth. 5, 44. expressly commands that we should bless those who curse us and pray for those who offend us. You will say, "How does this seemingly cruel wish fit with this saying? For although the sin of the parents deserved this, what was the fault of the innocent child? How much better it would have been for him to ask that the Lord would enlighten their hearts by his grace, and that at least the offspring would not be entangled in the punishments of the parents. The misery is great enough that one has to suffer a cruel enemy, to be expelled from the kingdom of the fathers and ancestors, to be deprived of the right service of God, why then does he ask that the blessing on body and breasts be taken away from him as well? These are words of the heathen [Ps. 137:7], "Pure off, pure off, even to their ground." The prophet should certainly have spoken differently; it would have befitted him to have been moved by such an extraordinary calamity of his people, and to have wished them better. Now, however, he has forgotten himself, as it were, and imposes still more misfortune on the afflicted,

since he himself does not grant them these goods that are in the household 2c.

To this I answer: In this passage two things are to be considered, just as two different persons are held up to us, namely the profession of the holy prophet and the sin of the people. When Christ preaches Matt. 5:20 ff, he does not refer to a particular and specific profession, but as the holy ten commandments are a very general law, so he indicates that all are obligated to love. Love, however, does not permit anger, strife, wishing evil, striking back, or revenge for insults, but commands that one should love one's neighbor, even one who has wronged us and is an enemy. Therefore, whoever does not show this love in a pure and genuine manner on all sides, transgresses the holy ten commandments. In this passage, Christ rightly condemns anger, evil curses, angry gestures, strife, revenge, and swearing. For what else could he do, since the holy ten commandments are a general law that is laid down for the whole human race?

But God, who has subjected all men to one and the same law, makes distinctions among men according to their profession. He does not want the king and his subjects, parents and children, lord and servant, commander and soldier, to have equal authority. Therefore, he commands the children to honor their parents, that is, to obey their command; he does not give the children the power to rule over the parents, indeed, he commands that the parents should resist the will of the children even by force. Therefore, parents are not only allowed to be angry if the children do not do their duty, but also to lay hands on them and to correct them with blows. And yet they do not transgress the fifth commandment, but do according to their profession, and would be disobedient to God if they did otherwise, as the Lord says of Eli, 1 Sam. 3:13: "I will be a judge of his house for his iniquity, because he knew that his children did corruptly, and saw not that they did so."

Thus, the authorities have the right to decide on the er-

The people of the country are the children who despise the authority of their parents, or even injure them. But as the rule of the authorities extends farther, so also their punishments are more severe than those in the household, for they have power over life and death. Therefore it is not said of the authorities that they act against the fifth commandment when they hang thieves, when they cut off the heads of murderers. For it has the special profession by which it is commanded to do what others are forbidden to do.

In this way, we must answer in relation to what the prophet does. He has a special calling. He is not commanded to speak to the people of Israel, not to pray for them, as others do, but he is commanded by God to curse this people and to wish them evil. Since he does this, he does not act contrary to Christ's teaching, which does not have an individual profession in mind, but rather, in general, as the law is a general one, it prescribes what all must do who do not have their particular and specific profession. The prophet, however, has his special calling, and since he carries it out, he does right.

In this way one can answer with reference to the other sayings [Matth. 5, 39. 34.]: "You shall not resist evil"; "you shall not swear in all things." These sayings are all general, as the law is general, therefore those must not resist evil, must not swear, to whom it is not permitted by a special profession. But the authorities are a guardian of good discipline, to honor the good and to punish the bad. Just as the authorities have the right to punish, so they also have the right to establish courts and to enjoin oaths. Those who have to do with the law do so at the command of the authorities, who are ordained for the sake of protecting the good and punishing the guilty. Those who confirm their testimony in a doubtful matter by an oath do so by order of the authorities, and do not sin. Therefore, this is to be considered a public and lawful vengeance, not a private one, because it is exercised by the authorities, who want the unjust to be denounced and accused.

does not want their wickedness to be strengthened by covering or carrying.

But afterwards Christian patience has a place, if the right, which you seek, cannot be obtained and preserved. And also Christ does not impose anything else on his own. For since he did not come to abolish the law, he does not want to abolish the worldly rule, as can be seen from other sayings of the Scriptures.

Therefore this is the answer to the presented question: Christ speaks in the fifth chapter of Matthew generally of all private persons. But he does not abolish the special profession, as he certainly does not abolish the vengeance of the authorities. But the prophet has a special profession, therefore he does not act against Christ's commandment, since he rightly curses the people, because this is commanded to him by God.

But one must also consider the sin of these people. It is of such a nature that even if one thinks that one should not wish them evil, one cannot pray for them. The merciful God acts in this way with sinners, instructing them by His word about His will, condemning idolatry, and exhorting them to repentance. He commands this office to certain people, because he does not want to speak to us through angels, as he did to Moses, nor, as at the baptism of Christ, through his voice from heaven. But since the wicked reject and persecute the word, and when they are admonished only persist in their idolatry, what more can be done by us? Shall we pray that God will strengthen their power, and not rather that he will come as the righteous judge and destroy the wicked from the earth, who only deal with all being entangled in their ungodliness.

The papal crowd today not only does not allow the word, but hates and condemns it in a cruel way. And not only are abuses not stopped, however obvious they may be, but every day new beautiful appearances are invented with which the godless being would like to be adorned. What is to be done here? We have taught in the hope that they should mend their ways; daily we also pray for success for the Word and against Satan's lies. But

The more diligently we teach and the more fervently we pray, the angrier ungodly men become, doing, undertaking and trying everything that seems to serve the downfall of our teaching and the spread of their idolatry. Shall we then pray that they may prosper, that they may have peace from enemies? that they may not be deterred by any punishments? since it is certain that they would abuse their prosperity to the dishonor of God, and of peace to the extirpation of the churches that keep the pure doctrine and the right worship.

Yes, rather we are to pray that God's name be sanctified. We know that this prayer will be answered only when the Lord overthrows the protectors of ungodliness and dampens them with misfortunes of all kinds, so that they cannot accomplish what they have undertaken with such great zeal.

Thus, the prophet can also be excused if one considers the sin, since the sanctification of the name of God must be more important to him than the welfare of his people. He would like the people to prosper, but since this could not be done in any other way than by constantly blaspheming the name of God, since they do not want to be reformed by the word, he would rather that his people perish than that God's honor, the word and the right service of God be endangered. In this way Moses prays [4 Mos. 16, 15] against the rebellious Korah and his comrades, and Jeremiah is forbidden [Jer. 7, 16] to pray for the people, and John says [1 Ep. 5, 16] that there is a sin unto death for which one should not pray.

If you raise the question: Where is the Holy Spirit, who is a spirit of love? Where is love? Because that is how the protectors of the Rotten answer us nowadays, the answer is: Sin is such that it excludes all love, because our first concern must be for the name of God, and only then comes the welfare of others. If one of these two must perish, then may the pope perish, may the godless authorities perish, may the protectors of godless doctrines perish, may

the whole world will perish, and God will receive his glory, his word, his church, his worship, amen.

### **V. 15 All their wickedness is done at Gilgal, there I am an enemy to them.**

We have said about Gilgal at the end of the fourth chapter [v. 15] that it was a very highly respected place because of the memorial of twelve stones, which the Lord ordered to be erected there to commemorate the amazing miracle that the Jordan stopped its course while the people were passing through; likewise that the people, who were born in the desert, were circumcised there and celebrated the second Passover. For then the people first began to eat that which had grown on the ground, while they had used the heavenly manna for forty years.

God wanted all this to stand as special testimonies of His goodness to this people and also to be seen by the descendants, so that they, reminded by this, would trust in the goodness of God and learn to fear Him. For so says the text Jos. 4, 22. 24.: "This you shall teach your children, that all the nations of the earth may know the hand of the LORD, how mighty it is; that ye fear the LORD your GOD always." And therefore also the LORD himself gave the name to the place, and called it Gilgal, because there he had turned away from his people the reproach of Egypt, or, as the word [XXX] is, rolled it away, that is, that he had commanded the people, who were uncircumcised, and therefore like the Egyptians and other heathen, to be circumcised there, and had received them into his covenant.

And this is what the prophet actually has in mind here, when he says: "All their wickedness happens at Gilgal, there I am an enemy to them." As if he wanted to say: O! how much the place has changed against the one who has the name of sin removed and rolled away, since now the people heap up sins by idolatrous worship. Therefore, just as God loved the people who came through the Jordan, He now hates and detests this one.

2) In the Latin editions erroneously: 86xti, probably by confusing Gilgal with "Gilead", Cap. 6, 8.

1) Erlanger: nuNus instead of: nuHis.

Thus we are taught by experience that what Germans say in Proverbs is true, that the devil tends to build a drinking house where God has a church. For the Oter, which were the most famous because of religion and the glorious works of God, Satan always defiled with the most shameful idolatry, until he even turned the temple itself, in which God wanted his worship to be preserved, into a pit of murder and made the holy land the dwelling place of the most godless people. Greece had the best-ordered congregations, and there were bishops there who were distinguished by scholarship and godliness; now the cruel Turks entangled everything in the hideous godlessness of Mahomet. Thus at Rome there was a very great multitude of the holiest people, all of whom proved with their lives and blood their zeal and love for the true religion. Now there reigns "the man of sin" [2 Thess. 2, 3.], the Antichrist, who from there, as from a castle, has challenged the true religion for many centuries, pouring idolatry and manifold superstitions over the whole world.

But such examples teach us about the immense wrath of God, which tends to follow the contempt of the word and certainty. Therefore, we should learn to use the word sacredly, not to snore safely, as if the enemy did not prepare any reenactments for us. He is truly careful on all occasions, and usually causes tremendous evil from very small beginnings. Therefore, we must watch carefully and not disregard any occasions; the beginnings must be resisted, for the histories testify that from small beginnings the most dangerous discord has arisen in the church, and that idolatry has been advertised to men even under the appearance of sanctity.

For that I say of the present place, the false prophets persuaded the people that their ancestors had sacrificed in Gilgal, therefore it could not be blamed if they themselves also sacrificed there. The reason is acceptable on the face of it, but to him who is attentive to the word which says that Jerusalem is the place for the sacrifice of God, it is not acceptable.

service, it is easy to see that the services performed in Gilgal were nothing but idolatry. Therefore, God pronounces at this point that He has an abomination both for their sacrifices and for the authors of the sacrifices.

In the New Testament, no specific place is designated for the services. The children can be baptized at home, if the matter requires it, or in the church; under the open sky or under a roof. The place, even the person who performs the baptism, does not give anything to the baptism. Thus Holy Communion is properly administered to those who wish to partake of it, whether in the home or in the church. Only one thing is required, that all trust be based solely on the Son of God, who gave himself as a sacrifice for our sins and reconciled us to God. Where this trust is present, all works of the profession are pleasing to God, even those that seem to be the least. But if this trust is not there, God hates and detests even the most holy and difficult works to perform, if they are to be considered a service of God; according to the rule: "What does not come from faith is sin" [Rom. 14, 23].

**And I will also cast them out of my house because of their evil nature, and will no longer show love, for all their princes are apostates.**

"Their evil nature" he calls idolatry, which is devised by men without the word. But this is a very harsh word, that God threatens to expel them from the house, because until now the people of Israel had been the household of God, as it were. For although there was an infirmity in the service of God, and it maintained idolatry, it was nevertheless visited by the Lord through the prophets. When they did not care for them and continued in idolatry, the Lord threatened that they would be cast out of the house as disobedient children, that is, that they would be taken away as captives from the land of promise, which had been given to them by the Lord, among the Gentiles, without any hope of



Return. For this is what he says, "I will show them no more love." For he speaks only of corporal punishment. This did not cancel the promise of future blessing through Christ, as other testimonies show.

The word [XXXXX ---- "apostates"] which he attaches to the princes means sedition, as he says above [Cap. 4, 16.] Israel XXXX XXX called, a cow that cannot be tamed and shakes off the yoke.

But it is easy to see what he punishes the princes for, namely, that they, proud of their power, did not respect the word and wanted to be higher than the word, as the examples of the godless kings show, who persecuted the prophets with tremendous hatred, who made known the right worship and the pure doctrine. Wherever godlessness finds such patrons, religion fills up completely, and punishment can no longer be withheld. But this punishment always hits the tyrants harder than the common man, as the examples show. And the reason for this is that the authorities are to be the guardians of the whole law, that is, they are to take upon themselves the care of religion, to ward off idolatry and godless teachers, and finally also to put an end to other offences against the second table. Not only did the kings of Israel not do this, but they were also instigators of idolatry for their own people and kept their subjects from the right worship by force.

**V. 16 Ephraim is smitten; her root is withered, that she can no more bring forth fruit. Though they bear, yet will I kill the dear fruit of their womb.**

He interprets what he said above [v. 15]: "I will no longer show them love" and compares the kingdom standing in high blossom to a tree whose root has withered. Not only does no fruit come forth, but not even any leaves.

Of the "killing of the fruit of the body" we have said above [v. 11. f.) that thereby the constant bondage among the Gentiles is indicated. But this punishment is also carried out, as the letter sounds, that the best

heads have been taken away before they reached maturity.

**V. 17. My God will reject them because they will not hear Him; and they must go astray among the Gentiles.**

This is a noteworthy saying, and worthy to be written on all walls: "My God will reject them, because they do not want to hear him," 2c., because it reminds us that if we want to keep the blessing of the Lord, with which he has adorned us, we must hear him, that is, that we accept the word and follow it with all diligence. For God will make glorious those who honor Him, whereas those who do not honor God, that is, who would rather follow their thoughts than the word of God, will be XXXX

XXXX, that is, "they must go astray among the Gentiles."

Now the truly miserable example of Hungary is before our eyes, which the enemy, notorious for barbarism and godlessness, devastates and either strangles the old inhabitants with the sword or leads them away to distant places, where they live as miserable people without any hope of a certain residence. For this is what the Hebrew word means. But it is not necessary to search far for the cause of this misfortune, for it is indicated by the idolatry that has been in use for so many years, not only by the negligence but also by the extreme impiety of the bishops who have zealously protected idolatry.

Therefore, those to whom God has kindled the light of His Word should see to it that they cherish it with all diligence, that they cherish this great gift and walk worthy of it, otherwise we too will fall into the same misfortune. The people of Israel undoubtedly also had other vices, as Hosea also indicated above, and Micah punishes their tyranny, avarice, injustice and unchastity. But the prophet only remembers this sin that they do not want to hear God when he speaks to them, because this is such a sin that it destroys whole kingdoms.

# The tenth chapter.

## V. 1. Israel is a desolate vine, its fruit is just so.

This is a common image among the prophets, that they compare the holy people to a vineyard, because of the holy and good pleasing fruits, which follow the words of God. But just as Isaiah [Cap. 5, 2. and Micah [Cap. 7, 1.] complain about the people of their time, that instead of grapes there grow heathings, so Hosea compares the people here to a desolate vine, on which no grapes are to be seen, because, as he said in the previous chapter, they do not want to hear the Lord. For just as the word as a fruitful rain is never taught without fruit, but always awakens some to the fear of God and to faith, so without the word there can be no true fruit. For what can reason accomplish that does not have the Word? It does dream of a zeal for godliness, and is not negligent in arranging services. But God does not want to be worshipped in the way that seems good to us; he wants the word to be heard and for us to do what he has commanded, not what we think is good or difficult and costly.

Thus, in the kingdom of Israel there was a great and special zeal for religion, just as in the papacy there are difficult and precious services. But since these services were performed without the Word, God condemned them, for, as Samuel says [1 Sam. 15:22], He holds obedience higher than burnt offerings.

In Hebrew the words are set somewhat differently: Israel is a vine made empty or plundered; its fruit will be made like it or will be like it, that is, as the vine is, so will the fruit be; the vine is plundered, therefore no grapes are found there. Isaiah, cap. 24, 1., used this word: "Behold, the LORD.

**XXXX XXXX** makes the land empty", that is, he lets it be desolated by the enemies, so that nothing

remains; as he then adds: "and makes it desolate." Likewise Jer. 51, 2:

**XXXX-XX XXXX**, they shall plunder the land, make it empty. Thus Hosea compares the people in this passage to a vine that is not barren, but whose fruit has been cut off. For both by the examples of ungodly kings and by the ungodly teachings of false prophets, the people were devastated, that they served not their god but rather idols, as the prophet now adds:

**As much fruit he had, so many altars he had made; where the land was best, there they endowed the most beautiful churches.**

God wanted there to be only one altar in this people, on which the sacrifices were to be made, and that the people prove both their obedience and their gratitude to God. But, he says, Israel does not respect this altar; everywhere in the land it has erected a tremendous amount of altars. GOD also forbade that image pillars be set up to sacrifice at the same; but Israel, where the fields were most fertile, built both image pillars and churches at great cost. So we see also in the papacy that "there" where are the richest fields and the greatest abundance of all things, are the richest monasteries and foundations of the missal monks. This is what idolatry always does; it has the belly as its god, which it worships and adores.

In Hebrew there is a lovely image in the words **XXX 1)** and **XXXX**. And with the verb **XXXXX** the prophet looks at the noun **XXX** to indicate that the Israelites founded the churches for the sake of it, so that they rendered a service to God and did something good.

## V. 2. Her heart is divided.

Some refer this to the discord that has arisen from the diversity of worship services, like an extraordinary hatred

1) In the editions: derod kstob.

between the different monks, as each one exalted his sect without measure. But it is more appropriate to refer it to the highest commandment of God, Deut. 6, 5: "You shall love the Lord your God with all your heart, with all your soul, and with all your strength. For God does not want a part of the heart, but the whole heart. But the idolatrous have a divided heart, since they do not sleep on the word alone, but go after their pretensions. Until now he has told the sin of Israel, now he adds the punishments.

**Now shall she find her iniquity; her altars shall be broken down, and her churches shall be desolate.**

Some interpret the word XXXXX at this point: they will be destroyed, but it means to be in debt. And it has a special emphasis in this place, which we have indicated by a paraphrase. For this is peculiar to the idolaters, that they do not only firmly hold that they please God, but that they also condemn those who follow a doctrine and worship different from theirs. Since the Israelites could not be persuaded to believe that their worship was displeasing to God, but defended it with fire and sword, as the papists do today, the prophet threatens that they will be convicted by punishment that their worship is displeasing to God; otherwise he would not allow the altars and churches to be destroyed by the Assyrians if he approved of them. Likewise, one would like to say that poor Hungary is now convicted that God does not like the seven-year vows to Aach 1), since it is devastated by the Turk.

**V. 3. Then they must say, "We have no king, for we do not fear the Lord, so what can the king do for us?"**

Truly, the idolaters will not say this, otherwise they would repent, and as they have

If they confess that they have not feared the Lord until now, they would begin to fear the Lord now and would think of serious correction. But what they think and do, the prophet will teach us immediately. Now what is the opinion of this passage? For the words of the prophet are clear: "Then they must say, We have no king" 2c.

I answer: We must look at this according to the heart of the wicked. God sends the punishments with the intention that we should recognize our sins and mend our ways. And the feeling of wrath and punishment also forces the ungodly, as those who have condemned themselves (αυτοχάταχρητοί, as Paul calls them), to condemn themselves and their deeds, and yet to persist in such an ungodly way that they do nothing less than what they have done.

Look at our papists. Now poor Hungary, as I have said, is almost entirely swallowed up by the Turks. The neighboring countries see what they have to fear, and cannot deny that this is the wages of godlessness; and yet, how 2) rare are the princes and bishops who mend the deficiencies of the churches, who see to it that their subjects have godly teachers, that the administration of the sacraments is done according to Christ's institution, that the idolatry is done away with, which is done with the invocation of the saints, with the worship of images 2c. Thus the wicked do both; they see that their sins, as they deserve, receive their punishments, and yet they become no better.

In this way the prophet speaks here of the people of Israel: It will happen that you will have no king to defend you. 3) For Hosea, the last king, immediately accepted the conditions set for him by the Assyrian; and after violating them, he was besieged in Samaria, and at last was taken captive, Samaria being conquered in the third year. Then misfortune will convict you that these are the punishments for putting off the fear of God from you.

1) Compare Cap. 2, 6. Here, both the Wittenberg and the Jena editions have: ; only the Erlanger has: UHUU8.

2) Erlanger: quod instead of: yuana.

3) Erlanger: dekendnnt instead of: deksodat.

that is, that you have not followed the word, but have done contrary to the word. For to fear God is nothing else than to pay attention to His word and to take care that nothing goes against it, whether in worship or in life and morals. And yet no true improvement has taken place. For hear what, as the prophet says, has followed.

**V. 4 They swore in vain, and made a covenant; and such counsel grew green upon all the furrows of the field, as gall.**

Known is the Hebrew phrase XXXX

XXXX, they speak words, instead of: they counsel fearfully, as Isa. 8, 10.: "Decide on a council, and nothing comes of it; converse, and nothing exists." This is what the idolaters do, who have thrown away the word and hold fast to ungodly worship, so that even when they feel that God is angry, they still do not repent, do not change anything in their usual worship, but resort to human help, deliberate, and try to get out of their misfortune without God, but in vain. For even wisely counseled things have an unhappy outcome if we counsel without God, that is, if we rely on our wisdom and power and do not repent, "such counsel," as the prophet says here, "greet all the furrows of the field like gall. But he calls "counsel" this very counseling without repentance, to which they are forced by the misfortune that oppresses them. This, he says, brings forth nothing but poisonous gall, that is, it only irritates God even more and is the cause of even more terrible punishment.

The word which we have rendered by "gall" is called XXX in Hebrew, which does not mean gall, but a herb. For why else would the prophet add something about the furrows in the field? And also from Moses it appears that it is a herb, Deut. 29, 18. where he says: "Lest there be a man, or a woman, or a servant, or a tribe among you, whose heart hath turned from the LORD our God this day, to go and serve the gods of these nations, and perhaps become a

Root among you that bears gall and wormwood." But Moses has here the trouble in mind, like Paul in the [first] epistle to the Corinthians [Cap. 5, 6.], where he says that a little leaven acidifies the whole dough. Thus Moses says that the danger must not be despised; if there is even one idolater in the whole nation, he will be like a root of gall and wormwood, which is exceedingly fruitful, and fills the whole field, if it is not plucked up in time and by the root.

Hosea undoubtedly looks at this passage and indicates that the people are like a field that has no cultivator, completely corrupted by idolatry and ungodly opinions, and therefore they cannot escape extreme punishment.

The commentators of the Jews add that this herb is poisonous, therefore some have translated it by hemlock. Although this may not be correct, it indicates the species, namely that it is a herb that has been called by this name, and not gall.

Just this word XXX is used in the 69th Psalm, v. 22, where it is prophesied of Christ's suffering: "They give me gall to eat, and vinegar to drink in my great thirst." Therefore, "gall" must be taken for a herb in that passage also. And it is probable that this happened among the Gentiles, that they gave gall mixed with vinegar to those who were condemned to death, so that they might die the sooner. Therefore the evangelists explicitly add that Christ tasted it but did not want to drink it [Matth. 27, 34]. For He suffered, not forced like others, but according to the will of God and His will, and did not wish, overcome by the pain, to end His life sooner than was required by the law of nature.

**V. 5. The inhabitants of Samaria provide for the calves at BethAven.**

About BethAven we said above [Cap. 4, 15.] that the prophets called BethEl by this name because Jeroboam had erected a calf for idolatry in this place. Just as the people in the wilderness wanted a golden calf to be given to them, so the prophets called it BethEl.

because the calf service was common among the Egyptians, as also the histories of the Greeks testify, and the Apis or Epaphus, the calf, which the Egyptians worshipped as a god, is carefully described by Herodotus in the third book, in the history of Cambyses: so 1) Jeroboam also, because he had lived for a time among the Egyptians as an exile, having been chosen king, had brought the worship of the Egyptians into the kingdom of Israel, that he might fortify the kingdom for himself when the people did not go up to Jerusalem for the ordinary worship, and that in this way he might also make the Egyptians his friends. For equality of worship is no small bond among men, as against it diversities of worship excite hatred.

But someone might wonder how Jeroboam could have done this, since the history of the desert was known to this people, where the calf service had not only been publicly condemned, but also the people had been punished because of it, and twenty-three thousand people had been killed by the Levites in one day according to the will of God. This history was also known to the common people, so it is astonishing that Jeroboam dared to reintroduce the long-rejected worship and that the people allowed it. But this very example reminds us that nothing so inconsistent can be taught that people, if they are without the Word or do not pay attention to the Word, should not approve and accept, especially when godless princes do it and their example is added.

But no doubt Jeroboam defended his actions in a similar way as the papists today defend their godlessness and idolatry, saying that we, who are fewer in number, follow new doctrines that were not known long ago. Thus Jeroboam and the priests of the calves, the Camarim, ridiculed Judah for keeping its peculiar worship among all the peoples and kingdoms of the whole earth. As the kingdom of Egypt was the most prosperous, so it was the most ancient. In this one this calf service was so

The kingdom has been in prosperity for many centuries and has been approved by God, otherwise it could not have been in prosperity for so long. Its great wealth, peace, power, dignity, was the reward of its godliness 2c. Persuaded in this way, the common people approved of the calf service, not unlike the papists now defend the impiety of the masses, the celibate state, the vows 2c. with the length of time, long habit and benefit.

But what was the end of it at last? How did Israel fare above the service that had been introduced from Egypt? Of course, Samaria, the capital of the kingdom, was in the greatest danger and was besieged and finally conquered by the king of Assyria.

The word means both, to be in worry or fear and to be in exile. Therefore, it would not be entirely inappropriate if it were also taken here for: to be in exile. The citizens of Samaria will go into exile because of the calves in BethEl, that is, the sin of idolatry will be punished with eternal banishment.

**V. 5. 6. for his people mourn for him, over whom his Camarim used to rejoice because of his glory; for he is led away from them. Yes, the calf was brought into Assyria as a gift to the king of Jareb.**

Not only Samaria will be in fear and danger, all the people will mourn because of the ungodly calf service, that is, they will be afflicted because of idolatry. Even the Camarim, the priests of the calf, to whom this service brought much profit and honor, will mourn. For the enemy will lay waste the kingdom, carry away the idols, and at the same time carry away captive to Assyria the priests and the people. But they got the name "Camarim" from the fervent zeal in the godless service, just as in the papacy there was a fervent zeal in the highest godlessness, when the sacrificers dreamed that they changed the bread and sacrificed God's son by their own power. This godlessness alone brought the highest dignity to the measuring monkeys, and was extraordinarily profitable, like the calf service for the Camarim. But they too will mourn when the punishment will seize them.

1) Erlanger: In instead of: it".

**So Ephraim must stand with shame, and Israel must walk shamefully with his nobility.**

The calf, he says, will be sent as a gift to the king at Jareb. But how will Ephraim be rewarded for this gift? What will it receive? Disgrace, that is, it will be in danger without help, it will perish. For to come to ruin is actually to have our hope and trust in help deceived. Therefore, shame is the reward of all idolaters, for they are abandoned in dangers and learn that idolatry is the source of all misfortune, whereas those who put their trust in the Lord and hold fast to the right worship, even though they cannot be without dangers, nevertheless experience certain help, as the 25th Psalm, v. 3, says: "No one will be put to shame who waits for you." Ps. 31:2: "In thee, O Lord, do I put my trust; let me never be put to shame." Likewise, v. 18: "O Lord, let me not be put to shame, for I call upon thee." And Ps. 37:18. f.: "The pious shall not be put to shame in the evil time." But the books of the prophets are full of these sayings.

**V. 7 For the king of Samaria is gone, as the foam upon the waters.**

Here he explains what he wants to be understood by "shame". But he uses the parable of the foam that runs on the water, not only to indicate that this kingdom should be scattered like foam, but also to illustrate the greatness of wrath and misfortune. Nothing is weaker than the foam; it is carried away with great impetuosity, and cannot rule over the water, but is carried away by the water. Thus, he indicates, the king of Samaria will be swept away, and he will not be able to defend himself against the power of the enemies who rage with great impetuosity in the kingdom of Israel.

**V. 8 The high places of Aven are destroyed, so that Israel sinned; thistles and thorns grow on their altars. And they shall say, O mountains, cover us; and ye hills, fall upon us.**

Above he called BethEl "BethAven", here he calls it only "Aven", which means godlessness, as he calls the sin of Israel either the "calves" or the "churches". Everything will be devastated by the enemy and thereafter lie desolate. But the people will be struck with such terrible misfortune that they will desire what they now abhor, namely the collapse of their houses, so that they may perish immediately with their children, spouses, household members and all their own. But in vain will they desire this, for they will be preserved for harsher evils. This was the end of the kingdom of Israel and of idolatry and contempt for the word of God.

Christ uses these words of the prophet when he prophesies about the destruction of Jerusalem by the Romans, whose causes were the same that destroyed the kingdom of Israel. And how much more desirable it would be to perish suddenly than to be a spectator of such terrible woe! Therefore, let us encourage ourselves to fear God, flee idolatry, adorn the Word with holy living, and pray, as Christ says [Luc. 21:36], that we may be worthy to escape from all that these histories threaten the despisers of the Word and the idolaters.

**V. 9. Israel, you have sinned since the time of Gibeah, and they have continued to do so; but let them not be like the strife of Gibeah, which was against the wicked men.**

What follows now is somewhat darker because of the images. But as far as the meaning is concerned, it is certain that this is also connected with the preceding and belongs to the threat that the kingdom of Israel will be completely destroyed because of idolatry. And also in the previous chapter [v. 9] the prophet remembers the sin of Gibeah, which is told in the book of Judges, chap. 19. From that time on, he says, Israel has always sinned and continued to do so until this day.

In Hebrew person and numerus is changed: "Israel, you have sinned since the time of Gibeah, so they have remained", but we

have rendered the meaning. 1) But the LORD threatens that they will be more severely afflicted than the children of Benjamin, who protected the sin of the Gibeonites. For although almost the whole tribe of Benjamin was killed because of the sin of Gibeah, they were reconciled to the brethren and remained among the people of God, and the rest had their dwelling place in the land of promise. This, says the Lord, will not happen to the kingdom of Israel; they will be led away captive to Assyria and never return.

Others explain this passage a little differently, and what the prophet of Gibeah mentions, they do not refer to the misfortune of the children of Benjamin, which is somewhat alleviated afterwards, but to the other tribes of Israel. For these also fought twice with misfortune in a righteous cause, so that before they could execute the punishment on the others, they themselves also had to suffer the punishment for the idolatry that was common on Mount Ephraim for a long time. But the third conflict was finally happy. In this way, perhaps, Israel could comfort itself that, though it was sorely afflicted for a time, yet at last it would come to pass that things would go better with it, as Israel had twice fought unhappily, but in the third battle defeated the children of Benjamin. But the prophet says that now they will not fight with such luck. Although the two views do not conflict, for either threatens Israel with destruction, the former seems the more appropriate; but the reader is at liberty to decide which of the two he will follow.

The piece that he adds: "So against the wicked people happen", serves to make the sin great. For if Israel is to be punished more severely than Gibeah, it follows that the sin is also more severe, while it is certain that the sin of the Gibeahites was exceedingly severe.

**V.10. But I will chasten them according to my desire, and nations shall be gathered against them, when I shall punish them for their two sins.**

1) This remark refers to Luther's Latin translation, the last part of which reads: "dabei bist du auch geblieben".

See what sin does! God's nature is such that He desires to help, to do good, to benefit mankind, but sin changes this will and forces God to be harsher against His nature, so that He must punish sinners, as He says here that He delights in the punishments that the pagans will inflict on stubborn idolaters.

The following piece is translated differently by some, because the word is interpreted by eyes, others by furrows. Both explanations are inconsistent. Pagninus 3) has the right one, who says that the word was derived from XXX, which means sin, so that the opinion is: "for their two sins", that is, because of the two calves at Dan and BethEl, "I will punish them". For he alludes to the similitude of the calf.

**V. 11: Ephraim is a calf, accustomed to thresh. I will ride over his beautiful neck; I will ride Ephraim, Judah shall plow and Jacob shall harrow.**

This is a very beautiful saying, although it is somewhat obscure because of the image. The Jews had a different way of threshing the grain than we do, because they used oxen for it. These were driven around on the threshing floor and kicked out the seed with their hooves. This work was pleasant for the animals, because they were not tied, not with the yoke, not weighed down with a load, but, they ran around freely and had their food, according to the commandment of the Lord in the law [5 Mos. 25, 4.]: "You shall not bind the mouth of the ox that threshes", that is, you shall not prevent him from eating, if he gets hungry under the threshing.

Here the prophet looks at this and compares the kingdom of Israel not to an ox, but to a calf, which has grown stubborn because of its age, and is not yet accustomed to the yoke, and says: Israel, like a calf, loves threshing, that is, it loves such work or worship, from

2) Thus in the Kethib. In the Keri OMUL" When translated by "eyes" it is derived from PL; "furrow" is M'iL; the correct derivation and punctuation that Luther followed is from PL.

3) Sanctes Pagninus, a learned grammarian. Compare Walch, St. Louis Edition, vol. XX, 2107, note 2.

It does not want to follow the word, it chases after the profit and serves the belly. But what will I do? I will mount its strong neck like a horseman and ride on Ephraim like on a horse, that is, I will push it, I will not let it run around freely, but I will force it, like a horse, to go wherever I want. Of course, against its will it will go to Assyria, 1) but it will be forced by force.

What he says about Judah's plowing refers to the kingdom of Judah, which at that time was severely plagued by the Assyrian, although it was not completely devastated.

**V. 12. Therefore sow righteousness for yourselves, and reap love, and plow differently, because it is time to seek the Lord until he comes and rains righteousness on you.**

It moves the prophet the simile which he used to add an admonition to the threat. He threatened the calf or the kingdom of Israel that it would no longer be used for easy and profitable work, for threshing, but that it would have to offer its back to the horseman who would force it, like a horse, to go to Assyria. But of the kingdom of Judah he said that it would happen that it would have to plow and crush the clods. Although this is hard work, it is bearable and does not last forever. Therefore, by this image he indicates that Judah will receive a lighter punishment. For although it was afflicted by the Assyrians, it was not completely devastated, but rather saw that by a miracle of God the enemy was removed, who did not return afterwards, as Isaiah [Cap. 37, 29] promises.

This, says the prophet, happens to you through your fault. Why do you not pay attention to the word and live holy? Why do you not turn to the Lord, because it is the time when he can be found? For then you would escape this calamity and be adorned with many blessings 2c. This

is the occasion for this exhortation, and it is very much connected with the threat. But we will elaborate on it, for it is worthy of careful consideration, since it shows the right way of repentance.

The prophet demands justice and love, as he taught above in the sixth chapter, v. 6, that love must be connected with the knowledge of God. But it is known what righteousness is, namely the forgiveness of sins. For since we are so corrupted by sin that we cannot be without sin as long as we have flesh and blood on us (according to the saying [1 John 1:8.], "If we say we have no sin, we deceive ourselves, and the truth is not in us"), our righteousness can be no other than that the sins we have are not imputed to us, but are forgiven, as Paul [Rom. 7, 4. f.] describes the blessedness from the 32nd Psalm, v. 1. f., describes.

We are therefore righteous, not as if we had no sin, for at every moment we have need of this prayer, "Forgive us our trespasses," but because the sins we have are not imputed, but rather forgiven for the sake of faith in Christ. For Christ is the source and origin of this righteousness. For when sinners, like those in the wilderness, when they were bitten by poisonous serpents, look at the serpent of brass, when they firmly believe that Christ has paid the penalty of their sin in his body, and that God will accept us for his sake, they are declared righteous, that is, their sins are not imputed to them, and they are considered righteous. Yes, they are indeed righteous, because their sins are no longer on them, but on Christ, according to John's saying [John 1:29], "Behold, this is God's Lamb, which bears the sin of the world."

But as nowadays our adversaries indicate a different way to bring about righteousness, even inventing a completely different righteousness, since they claim that it is a nature that we have and not an imputation [of foreign righteousness], so also the Israelites did not believe that the con-

1) The words: Invitus sank idit in ^ssvriari are missing in the Wittenberg.



The prophet is attacking the root of godlessness because he is commanding that they sow righteousness. Therefore, the prophet is attacking the root of wickedness, commanding that they sow righteousness.

But why does he command to "sow righteousness"? Would it not have been enough to say: Make sure that you are righteous? But the prophet here expressly punishes the doctrine. For what is the seed of righteousness but the pure doctrine that God is merciful and pardons sin, since He promised the seed that would crush Satan's head and free us from his tyranny? For it is impossible for this righteousness to be known unless it is shown by the Word, just as it is impossible for the earth to bring forth anything good of itself without good seed.

Therefore, the prophet commands the Israelites to pay attention to the word above all things and to learn what the word declares to be true righteousness. For when reason comes to the highest, it holds that righteousness is when one renounces evil and does good. But who does not see that we are stuck on both sides? For we cannot strip off the flesh, and it is necessary that you first celebrate good before you can do anything good. But the hypocrites see neither, and falsely dream that they are righteous when they do what is not outwardly evil.

But the Scriptures show us another righteousness, and that is that you know that there is nothing good in you, and that through the beneficence of the once promised, but now appeared, seed, the evil that is in you, in your flesh, and in your heart and spirit, and that stubbornly has its abode there, will not be imputed to you by the merciful Father in heaven. Evil, which is in you, in your flesh, in your heart and spirit, and which stubbornly resides there, will not be imputed to you by the merciful Father in heaven, for the sake of His only begotten Son, who took our sins upon Himself and made atonement for them.

This righteousness, says the prophet, teach, and do from you the common opinions, as if by obedience to the law, by sacrifice, and by a good life, you were to destroy your godly

beings. Sin is too great an evil to be cured in this way. It requires the sacrifice of the Son of God, whom you worship in the firm belief that God wants to forgive you for His sake. Through this faith, hearts are cleansed in truth, for sins are taken away, and another fruit, "love," grows from the seed of righteousness. This fruit reaps, because it is a right fruit without hypocrisy.

But there is an excellent teaching in the word "reap"; the harvest does not precede, but follows the sowing. If, therefore, righteousness is the seed, what frenzy, what blindness there is in our adversaries, that they condemn and reject this seed and urge the people to reap! In all pulpits are heard glorious praises of good works. These, they falsely cry, would be neglected by us, while we are everywhere anxious about this one thing, that we keep the right seed of the church, from which love grows. But they not only do not treat this whole part of the doctrine, but do not understand it at all, because, imprisoned by their opinions, they think that righteousness is not an imputation, but a condition. Therefore, they only exhort that one should do good works, but they do not indicate where the ability to do so comes from.

The prophet now keeps a different order in the teaching. He wants righteousness to be sown; 1) the doctrine of righteousness through Christ, not through works or our actions, he wants to be taught first, and shows that after this sowing a harvest will follow, not of such works as the hypocrites invent, so that they may obtain forgiveness of sins through them, as in the law there were the sacrifices, the oblations, the observance of the legal customs. But in the pabstics are: the impious sacrifice of the mass, the vows, the celibate life, the distinction of food, the peculiar manner of dress, the invocation and veneration of the saints, the worship of images. But the true

1) Erlanger: kerī instead of: seri.

Good works are those of love, which he calls here XXX or good deeds, because in these the service of God consists.

For all worship consists in these two things: first, that you pay attention to the word and listen to the Son of God, who preaches of the Father's mercy and love for us, and of his merit. This is the highest service, which he called "the knowledge of God" in the sixth chapter, v. 6, and preferred it to burnt offerings. Here, however, he calls it "righteousness," for what else can we do to God but accept the gifts he offers us with a grateful heart and not turn away from them, as the Pharisees and hypocrites do in the Gospel.

After this service, the next is to help your neighbor, that is, all those who need your help. This is the love that Paul calls "the fulfillment of the law", because the whole second table has to do only with works of love. But just as the world despises the grace that God offers in His Son, and seeks other ways to forgive sins than faith in Christ, so it neglects these works of love as easy and small, and chooses more precious ones that seem more difficult. She does not want to help those who are in misery with her money and goods, but GOtte, therefore the godless Jews made many sacrifices. Those of us in the papacy waste their goods without measure on the decoration of the churches. But this is not the right way to serve God; he does not need our gold and silver, the neighbor has need of it. If we help him, God will receive it as if we had helped him, as Christ says [Matth. 25, 40.]: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

But the world cannot be persuaded in the best way, therefore it not only neglects the salutary doctrine, but also condemns it, and spends great expenses on trivial things, but neglects the poor, in regard to whom the Lord has so urgently commanded us that we should take care of them. But what punishments will follow, we can learn from the example of the Israelites.

Therefore, this is not only a glorious admonition, but also a useful teaching that so clearly indicates service against God.

But why does he add: "And plow differently"? (*Arate vobis sedulo.*) As for grammar, Jeremiah uses the same words, Cap. 4, 3, when he preaches about the kingdom of Christ: " Plow yourselves.

a plowing, and do not sow under the hedges. But it is customary among the Hebrews, when they want to indicate an emphasis, to double the words. Therefore we have given it [in the Latin translation] by: diligent plowing. Jerome has: *Innovate vobis novale* [plow yourselves a new field. But even if one reads in this way, the same sense remains which Jeremiah indicates when he adds that one should not sow under the hedges.

For the prophet has in mind the remnants of sin, which also remain with the godly and are stirred up by the tempter, Satan. For even though they have received the Holy Spirit through the Word and are justified by faith, they have received only the firstfruits of the Spirit, but flesh and blood hold on to the old nature, and if we do not, as Paul speaks [Rom. 8:13], kill business through the spirit of the flesh, the flesh will quench the spirit.

Christians therefore also need this commandment to plow diligently, that is, to kill their flesh diligently, to sweep out the old leaven, that they may be a new dough [1 Cor. 5:7], so that, as Paul quotes 2 Cor. 5:17 from Isa. 43:19, everything may be new, but the old may be removed.

Therefore, see if the prophet did not teach his own about the true religion in a masterly way and yet in wonderful simplicity. For if you wanted to paint a Christian, how could you paint him with more actual colors than how the prophet painted him, since he calls him sowing, reaping and plowing? Therefore, these are his tools: the seed in his bosom, the sickle in his right hand, the plow in his left, the constant handling of the word, the love for the neighbor and the killing of the flesh. In this is the Christian life, and it will happen that those who are committed in this way to

To practice the field of godliness, to find the Lord who rains down righteousness, who forgives sins, and who adorns his own with every kind of spiritual good, according to the words of Christ [Matt. 25:29], "To him that hath shall be given." For it is not fitting for Christians to be idle; one must work diligently, and the Lord will assist those who work with his Spirit.

The verb "to rain," XXX, also means "to teach," as in Isa. 28:9: XXX XXXX "whom shall he teach knowledge?" And also here it would not be inappropriate to translate: And the Lord shall teach righteousness; but it seemed good to us to keep the picture which the prophet presents here of the field and rural pursuits.

One must also pay attention to the idiom in this passage: "sow yourselves," "plow yourselves," XXX that is, for your good; it will profit you if you sow righteousness, if you plow diligently 2c.

**V. 13. 14. For you plow evil, and reap mischief, and eat the fruit of lies. Because you trust in your nature and the multitude of your heroes 2c.**

"Evil" should have been rooted out with the plow, but you fortify it so that it takes root. Out of it have grown exceedingly wicked fruits, and a harvest of sin followed, for the whole service of God is nothing but hypocrisy. On this they rely, through this they hope to be safe, but their hope will lie to them.

"Heroes" he calls either the teachers who took the idolatry in defense, or the kings and princes. For we have often said,

that at the time Hosea prophesied, the kingdom of Israel was very powerful.

**And there shall be a tumult among thy people, and all thy strongholds shall be destroyed. Just as Salman destroyed the house of Arbeel at the time of the quarrel, when the mother fell to pieces over the children.**

The history, which the prophet remembers in this place, is nowhere present. But he indicates that it was an extraordinary misery, in which not the sex, not the age, not even the fruit in the womb was spared. Such a misery, he says, will also come upon you. For so he continues:

**V. 15. And so it shall be with you at Beth-El, because of your great wickedness, that the king of Israel shall go down early in the morning.**

He calls here the BethEl, which he had called above BethAven, where the calf service was caused by the first Jeroboam. For though the whole kingdom of Israel was laid waste by the Assyrians, yet the LORD willed that the places which were distinguished by the ungodly services should be most severely afflicted.

It is well known that he says that the king of Israel should go down early in the morning, because it indicates that the downfall will happen suddenly and unawares.

This is the end of idolatry and godless worship, and there is no doubt that Germany will one day be overtaken by similar misery, if the godless bunch of bishops and mass priests do not get comfortable with the word and the right doctrine.

## The eleventh chapter.

**V. 1. When Israel was young, I loved him and called him, my son, out of Egypt.**

This is connected with the preceding, for it is a prophecy of the same content, only that the Lord here, as he has done several times above, mentions his benefits,

which he has shown to this people from the beginning, so that the ingratitude of the people will be all the more apparent and the punishment will seem all the more just.

It is a lovely picture that he compares this people to a baby, which because of no

Age cannot yet go. For it had very small beginnings, as the Lord also praises this in Isaiah, when he exhorts Cap. 51, 1. 2. He calls them to look at their origin and compares Abraham to a dry rock, but Sarah to a well, a tomb or a spring that cannot be reached to draw water from it.

But especially the word "love" must be heeded, for it indicates that all our hope rests on the fact that God is not cruel or a ruthless tyrant, does not hate, does not discard men, but loves, as we are wont to love those who are descended from us, not for our gain or their merits, but because we cannot hate those who are descended from us. For parents spend both effort and expense on their children. Therefore, if someone wanted to look at the merit, the children are even a burden for the parents; and yet they are loved.

In this passage, God claims this natural affection for Himself, since He says that He loved this people in the beginning and considered them His son, and therefore called them out of Egypt and delivered them from hard bondage. And this is the first blessing, that God, as a father, accepted this people as a son and kindly nurtured and cared for it until it grew into a very large nation.

Here the interpreters torment themselves in many ways. For they see what the opinion of the prophet is, namely that he speaks of the people of the law, which was led over through the Red Sea from Egypt to the land of Canaan. Therefore, if God called His Son out of Egypt when He killed all the firstborn in the land of Egypt, the question arises how Matthew [Cap. 2, 15.] could say that this prophecy was not fulfilled until the child Christ returned from Egypt to Galilee? For if you wanted to explain the prophet according to the evangelist's saying, a whole new sense would come out. But it is inconsistent that these so great warrantors should argue against each other, as Jerome indicates that the emperor Julianus has brought this up to the Christians as a great shameful deed, and the an

The words of the evangelist are mocked, as if Matthew wanted to deceive the Gentiles by applying to Christ what the prophet had said about the ancient people.

But the matter is easy for such people who are not quarrelsome. It is certain that the prophet speaks of the old people. But he calls it a son, because he looks at Moses, whose words he wanted to follow here, as often elsewhere. For thus says Moses, Deut. 1:31: "The LORD thy God hath borne thee, as a man doth his son, through all the way wherein ye walked, until ye came unto this place."

Why, do you say, does Matthew draw this on Christ? I answer: For no other reason than to show that this Jesus, born of the Virgin Mary and recalled by the angel from Egypt to Galilee, is the true and eternally born Son of GOD, as once the people of Israel were, who were not sons by nature but by mercy, called out of Egypt and brought back to the land of Canaan, which was promised to the fathers, And there is nothing improper in this conception, for it is not something new or uncommon to make general out of particular expressions when the events are the same. This is also what the evangelist did shortly after 1) [Matth. 2, 17. f.], when he transfers the saying of Jeremiah [Cap. 31, 15.] to the lamentation that was caused by the shameful infanticide in Bethlehem.

This is all the more important because Matthew, while the apostles almost always follow the Septuagint translation, wanted to follow the Hebrew Bible at this point. For the seventy interpreters have not the singular, but the plural: Out of Egypt I have called his sons. The evangelist corrects this error and, according to the power he has, wants to show by this testimony that this Jesus, who was born of Mary and called by the angel from Egypt, is the true Son of the eternal God, born from eternity, therefore this testimony of the prophet fits him much better than the old one.

1) Instead of ante in the issues, xost should be read.

People who were not by nature but by adoption (adoptione) 1) a son. This is the simple and right opinion.

**V. 2. But now when they are called, they turn away, and sacrifice to Baalim, and burn incense to the images.**

Here he begins to reproach them for their disobedience, that the people, having been brought into the land of Canaan and adorned in many ways by the Lord, departed from the word and followed idolatry. In Hebrew, brevity causes some obscurity. The prophet wants one to consider the contrast. Since Israel was a child and I called it, it obeyed and followed the one who called it. Now it is also called by my prophets, it is commanded to stay on the right path, to pay attention to the word, to practice the right worship. But it does not want to do so, it turns its face elsewhere, it does not want to hear those who call it, it does not want to follow them; it neglects me, it serves the Baalim; it despises me, the living God, and worships the idols.

**V. 3 I took Ephraim by his arms and led him, but they did not see how I helped them.**

Here you see that the prophet, as I said above, looks at the sermon of Moses, Deut. 1, 31. The word is formed by

Foot, and means the same thing that we express in German by "to teach to walk, to help on the feet," to guide, as children are guided by hand so that they get used to putting on their feet and walking. By this similitude the Lord shows that he took care of this people with special zeal and care, so that it grew into a great nation. But what thanks did they give him? He says, "They did not notice how I helped them," that is, they did not attribute these benefits to me, they did not thank me, they did not keep my word, they did not worship me, but turned to their idols and to the help of the Gentiles. It is therefore a great blessing that the Lord did not leave them when they were called out of Egypt, but cared for them like a child and taught them to walk,

1) Wittenberger: oxtions.

by graciously standing by them everywhere, helping, protecting, blessing them 2c. But this is not enough for the kind Father.

**I made them draw a human yoke, and walk in cords of love, and helped them to bear the yoke on their necks, and gave them food, that he should not return to the land of Egypt.**

Now this is an extraordinary and exceedingly great blessing, that he did not let this people go according to their desires, as the rest of the nations did, but bound them with cords, so that they would remain in their duty. But these ropes are also wonderful, XXXXXX XXX XXXX XXXX, ropes of a man, with which men, not animals, are used to be bound, and bands or ropes of love, which are prepared so that love is awakened.

These ropes are nothing other than the law given and indicated to this people by God, by which they were first commanded to recognize God, that is, to pay attention to His word, to trust God and to call upon Him. This is "a human yoke," for man alone was created to learn to know and praise God, and then to love his neighbor. This teaching is an immensely great blessing.

In addition to this, the third benefit is that God has become like those who make the yoke on their necks easy, because he wants to help those with his spirit who pay attention to the word and practice love, according to the saying [Matth. 25, 29.]: "Whoever has, to him will be given." For he not only commands what we are to do, but he also raises up us who are weak by his Spirit, that he may at the same time bear with us the yoke which he has put upon us.

To this is added the fourth benefit, that he gave them food, that is, that he also showered this people with bodily blessings, so that they, irritated by so many benefits, would again show their gratitude to God, recognize him, obey his words, worship him, finally flee to him in all dangers through prayer, and not to men, not to the idols of the heathen. For this is it that he saith, "That he should not return again into the land of Egypt."

As for grammar, almost all derive the word XX from the verbum XXX, which means to incline, and we too have followed these and given it: "I gave them food." But some interpret XX as an adverbium by: in a quiet way, and take for the future tense I will let them eat in a quiet way. But since the sense is not different, the reader may take what he pleases.

**V. 5, 6 Thus Assyria has become their king, for they will not repent. Therefore the sword shall come upon their cities, and shall wear out their bars, and devour them, because of their nobleness.**

This is now the reward that they despised the so kind GOD and preferred to follow their thoughts and pretensions rather than GOD's word. For the king of Assyria utterly destroyed Israel.

Note the saying XXXX XXXX XX, "because they would not turn," that is, because they did not repent and, being admonished by the Word, did not put away idolatry; for God hates the impenitent and punishes them, but gives grace to those who repent.

**V. 7 My people are weary in turning to me; and as they are preached to, so no one rises.**

The word means to be in suspense, to be doubtful. But in this way the prophet wanted to indicate the immense contempt of the word, as if he wanted to say: They are convicted of idolatry by the prophets, who reproach them with my word and indicate the right service of God, but although they see and know it, they continue in idolatry, despise my command, and, as rebellious servants are wont to do, are doubtful when something is commanded to them, whether they also want to carry it out. For thus the prophet interprets himself, saying that they are called to the Most High, but that, as if they did not hear and were deaf, they sit idle, do not rise, do not follow the voice of him who calls.

**V. 8. What shall I make of you, Ephraim? Shall I protect you, Israel? Shall I not cheaply make thee an adamah, and make thee like Zeboim?**

The history of Gen. 19, 24. is well known, how the cities of Sodom and Gomorrah were destroyed by fire that fell from heaven; and the Lord threatens the transgressors of the law with the same punishment in Deut. 29, 23. The Lord is looking at this threat in this passage. He says: You have deserved with your stubborn idolatry that I should cut you off completely like Adama and Zeboim, but I will deal more mildly with you. For it follows:

**V. 8. 9. But my heart is of another mind, my mercy is too fervent, that I will not do according to my fierce anger, nor turn to destroy Ephraim at all; for I am God, and not a man, and am the Holy One among you.**

This is a glorious passage that must be set against the thoughts of the wrath of God. For just as the Law says that God is favorable to those who obey His will, but threatens the wrath of God to those who deviate from and forsake the Word, so also our hearts hold that God hates sinners and wants to condemn them. Therefore, when we are aware of something evil, we flee from God and fear His judgment, 'just as Adam and Eve, when they realized that God was approaching them in Paradise, sought to hide themselves and fled from His sight. They could not convince themselves that God, after they had sinned, would take care of them in a fatherly way, forgive them and protect them in the future. They knew the certain punishment and judged that it could not be prevented or mitigated in any way.

In this way, all people remember God. Therefore, the hypocrites who dream that they have done enough to God's law are safe, and almost think that they are sitting in God's lap; but God paints Himself with completely different colors at this point.

The sin of Israel is known from the many sermons of this prophet,

and the same is sufficiently illustrated by this one threat that the Lord threatens to inflict the same punishment as on Adama and Zeboim. And yet the Lord says that his heart is of a different mind and is inflamed with mercy. What else is this said than that the heart that is provoked to anger because of the sins of men is not God's right heart; but the right heart of God is that He is moved by our misfortune, that He burns with compassion, that He brings help to men who are falling into their ruin, and that He freely benefits those who have earned the utmost misery. This is truly God's being, that He forgives, that He is moved by our dangers, and that He is eager with great zeal and effort to help the poor sinners and to snatch them away from the punishments they deserve.

God had presented death to the first parents as the punishment for disobedience, for He is not a God who is pleased with ungodly beings [Ps. 5:5]. Although He does not completely remove the punishment from those who fell into sin and death, He does mitigate it and promises that death shall be followed by life through the seed of the woman who crushes the head of the serpent [Gen. 3:15].

Now, what is the cause of this unconscionable good deed, that death, which was imposed because of sin, is annulled by the Son of God, and the eternal punishment becomes only a bodily one? It is absolutely the same cause of which God says here that He would be moved by it not to destroy the people of Israel, who had deserved the punishment of Adama and Zeboim. For his heart becomes of a different mind, that is, he returns to his proper way, he resumes the old way, he is not angry without measure, he is kind, he has a heart that burns, not with anger, but with love and mercy. Therefore, he casts away anger and follows his nature, which is good, gentle, gracious and merciful 2c.

But he adds the cause, "For I am GOD, and not a man, and am the Holy One in the midst of you." This is no different than when he said, "If I have mercy, if I pardon, if I am moved by your

If I am moved by misfortune, I do so because that is rightly God's. Therefore, I have said that in this place God is painted with His proper colors. Whoever has this knowledge of God, even though he has reason to fear because of his sins, will nevertheless be uplifted and comforted by trusting in the mercy of God. On the other hand, those who have lost this knowledge of God must despair like Cain, Saul and Judas.

Therefore, the apostles everywhere exhort the believers to increase in the love of God, that is, that the hearts should certainly believe that they are loved by God, and hold up this infallible testimony of this love, 1) that he did not spare his Son, but gave him to the world, so that through his death life might be restored to the world. This is the highest and most certain testimony of God's love, as Paul says [Rom. 8, 32.]: "If he has given his Son, how will he not with him give us all things?"

But why does he commemorate man here? "For I am God, and not a man." Of course, in order to show that we are so corrupted by sin that we cannot keep a measure of anger and vengeance. This irreconcilability comes from Satan and sin. This evil, he says, I, God, do not have. Therefore, even though I am angry, I temper my anger, and when I chastise, I do it with moderation and not in anger [Jer. 10:24], unless men are such that they will not set a measure to their sins. Then justice demands that such people be restrained, and rather that they be destroyed than that they should destroy countless people. But if they, warned by their misfortune, recognize their sins and ask me for mercy, what else should I do but have mercy and remove all anger from my heart?

This is precisely why he says, "I am the Holy One among you." For just as he says, "I am GOD, and not a man," for man, being corrupted by sin, holds no measure in his wrath; but GOD hath

1) Wittenberger: xroponit instead of: xroponunt.

no sin, therefore he does not let his anger rage without measure: so he says: "I am the holy one among you", as if he wanted to say: You are not holy, but I am holy among you for this reason, for this reason I join myself to you, so that I may make you holy, so that I may forgive your sins, and awaken you to true obedience through my Spirit.

But how does God do this? Certainly through His Word, in which He instructs us about His mercy and about His love for us, which He made known by sending His Son. Through this preaching, the Holy Spirit enkindles hearts to trust in the goodness of God, to be sorry for the sins they have committed, and to firmly believe that they have been forgiven and given by the merciful God through His Son; then to come to wholeheartedly obey God and to subdue the flesh. -Thus God sanctifies us by dwelling among us through the word of the Gospel of His Son.

The sum of this passage is therefore that the Lord promises that even though the kingdom of Israel is to be devastated and scattered among the Gentiles, it will still happen that God will not destroy it completely, but will call it back in its time to the kingdom of Christ through the gospel, that he will have mercy on it and forgive its sins or make it holy. But he adds a strange condition:

#### **But I don't want to come to the city.**

What does this mean? Many things have been drawn here, but it seems to me that the most simple and the one that best fits the prophet's opinion is that Mari understands that God wants to have mercy on the kingdom of Israel, which was scattered among the Gentiles, in such a way that the Israelites should not return to the worldly regime and the Mosaic church, which remained with the kingdom of Judah until the time of the Gospel.

Christ uses this very image when He says in the parable Luc. 14, 16. ff. that those who were in the city were invited to the great supper, but that the lame, the blind and other miserable people were not invited.

When no one wanted to come, the Lord of the Supper finally commanded that those who were outside the city on the country roads should also be invited.

In this way the Lord says here in the prophet: I will bring Israel to the kingdom of grace, I will sanctify its remnants, but in such a way that I will not enter the city, that is, I will leave them among the Gentiles, and among the Gentiles I will have mercy on them. Therefore, the abolition of the worldly regime and the Mosaic worship is included here, since the sanctification is promised to those who are outside the city among the Gentiles, not circumcised in the flesh, not instructed in the Law 2c.

#### **V. 10. Then one will follow the Lord.**

This will finally be the fruit that will follow the words of the Gospel and sanctification, that while they have hitherto walked according to the desires of their heart, considering their sacrifices, their ceremonies and other things to be righteousness before God, they will at the same time throw all this away, and rely only on the righteousness and merits of the Son of God, of whom they will hear in the Gospel that He was given up for our sins. For this saying excludes tremendously all works and services which are not "the Lord". As great as the variety of divine services and works is in the papacy, neither a monk will dare to call his vows, nor a sacristan his mass, nor a hypocrite his fasts, nor a rich man his alms by the name that they are "the Lord.

That he therefore says, "One will follow the Lord," is the same as saying, "They will throw away trust in all human works, and rely and trust in God's grace and goodness alone. For whoever believes that God's Son became the sacrifice for his sins, he will not rely on any work that is his own, for he sees that our works cannot be likened to the death of God's Son. Therefore, he will raise himself up through Him alone, will stand firm for it-



that through him alone he is reconciled to God, has obtained forgiveness of sins and eternal life. This means in truth "to follow the Lord". And on this faith follows the endeavor to be obedient to the law, for those who are freed from sins desire to retain this innocence. Therefore, even if they fall because of weakness, through this trust they straighten up again and then walk more carefully.

**V. 10, 11: And he shall roar like a lion; and when he shall roar, they that are toward the west shall be afraid. And they also that are in Egypt shall be afraid as a bird, and they that are in the land of Assyria as doves: and I will put them in their houses, saith the LORD.**

The roar of the lion is often cited, more than the voice of any other animal, because it has the strongest sound and by nature frightens man. And in general, it emits its roar when it has obtained a prey, as Amos Cap. 3, 4: "Does a lion roar in the forest when it has no prey? Does a young lion roar out of his den when he has caught something?"

Therefore, the preaching of the Gospel is compared to the roaring of the lion, because it is heard everywhere in the whole world, and it is such a teaching by which hearts are moved, are no longer secure, but look anxiously for their salvation, as can be seen from the passage Apost. 2, 37. f., where they say to Peter: "Men, dear brethren, what shall we do? But Peter said to them: Repent, and be baptized every man for the remission of sins."

In this way the prophet also says here: "When he shall roar, they shall be afraid that are toward the evening." Likewise the Egyptians and the Assyrians. For when sure hearts hear that salvation is given only to those who are baptized and believe in the name of Christ, they are truly terrified and anxious for their salvation.

But also in this the likeness fits very well, that the lion does not roar differently than when he has a prey in his claws and tears it apart. For our Lord Jesus Christ, having conquered death, has conquered the devil.

overcame and destroyed hell, let this roar of his gospel be heard, as he commanded the apostles to go to all nations and preach repentance and forgiveness of sins in his name [Luc. 24, 47].

But why does he use the parable of the birds and doves that are frightened? For this reason, that he might show, as it were in a painting, what the state of the world was before this roaring. For before the preaching of the Gospel, the world was like the birds and the doves sitting safely in the pasture. For though there are different religions, yet each holds that he follows that which is true and wholesome. The worship of the Greeks was different from that of the Romans, and that of the Egyptians was different from both. For each people had its own religion, and they were never concerned whether they were in error or not.

Thus happened what Christ says in the Gospel [Luc. 11, 21. f.]: "If a strong man keeps his palace, his own remains in peace. But if a stronger man comes upon him and overcomes him, he takes from him his armor on which he relied, and divides the spoil." As long as the birds sit in the pasture, they are safe, graze, and do not leave a place so situated of their own free will, but return daily. But if they suddenly hear the roar of a lion or the bang of a gun, they forget their food, fly up in flocks and leave their feed.

In this way, says the prophet, the gospel will frighten the whole world, move the pagans to rise from their pasture like frightened birds, leave their idols and religions, and accept the teaching of the gospel.

Look at the time of the pope. Before the gospel of Christ became known, there were many orders of monks, many services, and indeed each had his own special ways in which he believed to be saved. For how great was the multitude of saints, yes, how great the variety of services! And yet no one thought that he was mistaken; each one thought that he had grasped what was right; therefore they were like the birds that surely gather the seeds.

But behold, by God's special grace the lion roars, the gospel resounds; we are taught that it is the only sacrifice of Christ on which we should rely, that everything else is far too small to be able to free us from even one, even the lightest sin. By this voice Germany is moved, the monks and nuns throw away their ungodly vows in which they had trusted until then, accept the Son of God as the sacrifice offered for their sins, and take a stand in which they can serve their neighbor.

Thus, those who had trusted in the ungodly sacrifice of the mass throw it away and accept Christ the priest. Those who had hoped for forgiveness of sins by fasting, pilgrimages, buying indulgences, now abhor this lying hope and go to Christ's sacrifice. What need is there of many words? The earth has been moved by this roar, and all of us, like birds that previously sat safely in the pasture, have suddenly departed from idolatry, terrified, and followed the voice of the right shepherd, with whom there is no deceit.

But, you will say, what is this voice? Certainly this one, of which Christ says John 16:8: "The Holy Spirit will punish the world for sin, and for righteousness, and for judgment." That is, he will punish the world for sin, for lack of righteousness, for being judged and condemned. But let it be freed from sin, let it attain righteousness, let it escape damnation, if it believes in Christ, who has gone to heaven and is seated at the right hand of God, and has judged or condemned Satan, as the 110th Psalm says [v. 1]: "Sit thou at my right hand, until I make thine enemies thy footstool."

This voice of the gospel does not allow any security in the hearts. For no one wants to be eternally damned, no one wants to be under the wrath of God. We flee from the wrath of God, and we desire eternal life. Therefore, all leave, seeing that this way to life is held out to us,

their own ways, from which they see that they will be damned, and step onto this path of faith, which alone leads to eternal life.

Therefore it was not enough for the prophet to say that before the roaring those will be frightened who are in the evening, the Egyptians and Assyrians, but he adds: "The Lord will set them in their houses", that is, after they, thus frightened by the gospel, have left the idolatry in which they lived safely before, the Lord will assign them nests in which they can safely dwell. For the gospel not only punishes the world for sin, but also teaches true righteousness, holds up the Son of God, who became the sacrifice for our sins according to the will of the Father, and rose again for the sake of our righteousness. Through this message, hearts are uplifted, for they see that they are loved by God, they see that God does not delight in their death, but wants them to believe and be saved. Therefore, they comfort themselves with this will of God, and triumph even in dangers and tribulations. For it is a small thing that they suffer tribulation here for a time; the hope of eternal life is much more powerful for them; through this they overcome everything that the world and the devil throw in their way in terms of troubles and dangers. It is this that he promises that it will happen that they will dwell safely in their houses, as if he wanted to say: I will not leave those who are so troubled, I will comfort them and show them the right way to life.

But you must notice that he calls the Gentiles to the fellowship of the gospel, as he said before about the rest of the kingdom of Israel, because he remembers those who are in the evening and in Egypt and Assyria, where the kingdom of Israel lay captive. It has often been said that the calling of the Gentiles to the kingdom of Christ includes the renunciation of the Law and the Mosaic worship, and confirms the righteousness that does not come from the works of the Law, but from faith in Christ, by grace, freely.

## The twelfth chapter.

**V. 1: In Ephraim there is falsehood against me everywhere, and in the house of Israel false worship (dolo). But Judah still holds fast to God (adhuc dominatur cum Deo), and to the right holy worship.**

This is a new sermon, but of quite the same content, for he condemns idolatry and threatens desolation. For just as a physician, as long as the disease lasts, does not give up caring for the sick, so also the prophets, who must heal the church by the word, continue with exhortation, with rebuke, with threats, as long as they see the wicked continuing in their sins.

Since Judah is mentioned here as still holding fast to the Lord, it is clear from this that this sermon is one of the last to be preached at the time of Hezekiah, who, according to the words of Isaiah and other prophets, is gloriously restoring the church.

And above we have often said that this punishment of idolatry, which has been repeated so often, is nowadays held up for the benefit of our churches, so that we may be all the more encouraged to thank God for His immeasurable mercy and goodness, so that we, torn out of darkness by the bright light of the Word, now recognize God and, with the rejection and repudiation of all idolatry, hold fast to the right divine services. For this is the source of all good, whereas where the pure doctrine and the right worship are lost, misfortunes of all kinds and punishments must inevitably follow. For what good can be expected where there is no knowledge of God? Where the hearts do not believe that God is kind and merciful, but that we must earn something from Him with our actions? Here new services arise without measure, but because they are undertaken without the Word, God hates and punishes them. But since the poor people, who are in misery and misfortune because they do not know God, either call upon Him with doubt, or turn to their own actions and seek help from men, they continue to fall into disgrace.

and away deeper and deeper into God's wrath.

This is the lie and this is the falsehood about which the Lord complains here, that it is everywhere against Him. For the right services are those that are done according to the word of God and by the command of God, for those that are done in humility and with a certain trust in mercy are pleasing to God. Therefore, when things are distressed, he brings help and hears when he is called upon. But the more the idolaters try to please God and to get out of the existing misfortune, the deeper they fall into wrath and punishment, as the prophet will say soon after.

The "lie" is therefore the godless doctrine, and "falsehood" the hypocrisy and the godless worship; how this had been in the kingdom of Israel, history shows enough.

On the other hand, it is a very great price and comfort for Judah that it firmly holds on to God, that is, because it keeps the true service of God, because it has the pure word, it reigns and cannot be oppressed or completely fall away, although Satan is everywhere bent on showering the godly with misfortunes of all kinds. On both sides, therefore, the events are wonderful and unexpected. The godly, because the world hates them for their confession and for the sake of the word, are in danger and fear for themselves; but they fear in vain, for they reign with God, that is, they can no more be oppressed than God can be oppressed, in whom they trust and on whose word they rely.

On the other hand, the wicked, blinded by the present prosperity, think that they will be in danger if they accept the true religion, and therefore they practice wickedness zealously, because they believe that in this way their power will be strengthened. Jeroboam judged that he would lose the kingdom if he allowed his people to

of the divine service commanded by God. The pope thinks that he will lose his dignity and goods if he approves of our teachings, and sees no other way to fortify his kingdom than by being obstinately godless. But what will happen? In this way he brings punishment upon himself and never-ending misfortune.

In Hebrew, XXXX is XXXXXX-XX, with faithful to the saints. It seemed most appropriate to us to relate this to worship. Although by "the saints" the Hebrews understand God, this is simpler. However, he who simply understands the saints as the sanctified ones or the church is not mistaken, for it comes to the same thing: that Judah faithfully keep the worship that was observed by the saints in the holy church, and in the place that the Lord Himself sanctified for His worship. What follows now teaches what the outcome was on both sides, namely with the godless kingdom of Israel and with the godly kingdom of Judah.

**V. 2. But Ephraim feedeth on the wind, and runneth after the east wind, and maketh idolatry and mischief more daily: they make a covenant with Assyria, and bring balm into Egypt.**

The prophet has used an excellent image by which he depicts the godless idolaters of all times. They make grandiose promises of their worship, and lay hold of it with great zeal, especially when they are beset by dangers. But this is just as when a hungry man draws in wind with his mouth. For this hope is not only vain, but the Lord is only more provoked to anger.

Nowadays Germany recognizes the danger threatening her from the Turkish tyrant. And no one is so obtuse that he should not see that this is a punishment of sins. Therefore, those who follow the reputation of the pope make supplications to certain saints, they impose fasts, they increase masses and other idolatrous services. In this way they hope to put an end to the common misfortune and to appease the wrath of God.

can. But in fact they graze on the wind and run after the east wind, which is harmful because it is dry and cold. Thus the manifold worship of the wicked is nothing but a lie and increases misfortune.

For there is another way to appease the wrath of God, which the prophet will immediately remember, namely [M. 7.] that we keep mercy and justice and persistently hope in our God. But the world does neither; it does not respect mercy and justice, and seeks human help, as Israel joined with the Assyrians and sought help from the Egyptians. But even this approach is nothing but a lie and harm, for it deceives the hope of human help and brings certain harm.

**V. 3. Therefore the LORD will guide the cause of Judah (Lis est domino contra Judam), and will punish Jacob according to his character, and repay him according to his merit.**

Above he praised Judah to hold fast to the true God and to keep the right worship. Why then does he think of a matter of strife? Because the prophets use this expression ["matter"] everywhere in an evil sense, as above Cap. 4, 1. and Cap. 5 1) and Micah 6, 2. I answer: History teaches us in detail about this, because it is known how it was with the church before Hezekiah. And when the king of Assyria had carried away captive the kingdom of Israel, he also afflicted Judah, because of the sin of Ahaz, the father of Hezekiah, of whom history says 2 Kings 16:2, 3: "He did not do that which was right in the sight of the LORD his God, as did David his father. For he walked in the ways of the kings of Israel," and also imitated the godless ways of those at Damascus [v. 10. ff.]. Therefore, after other defeats, the kingdom of Judah was also sorely afflicted by King Sanherib himself, and Jerusalem was besieged. But the LORD had mercy on the godly king Hezekiah and miraculously lifted the siege. But Jacob or the kingdom of Israel was completely destroyed.

1) This citation will be erroneous, because 2") does not occur in the fifth chapter.

But what he adds of Jacob is like the saying of Peter [1 Ep. 4, 17]: "Judgment begins at the house of God," and the words of Christ [Luc. 23, 31]: "If this be done in the green wood, what shall become of the dry?" For if the Lord had a cause against Judah, which at that time held fast the right worship, Jacob had a greater danger to fear, which even when it had been admonished would not repent.

**V. 4-6. Yes (they say), in his mother's womb he undercut his brother and fought with God with all his strength. He fought with the angel and was victorious, for he wept and besought him; there he found him at Bethel, and there he talked with us. But the LORD is the God of hosts; the LORD is his name.**

He has called the kingdom of Israel with a common name Jacob, and from this name he now takes the occasion for a very serious admonition. For he holds up the faith and zeal for the promises of God that was in the patriarch Jacob, whose name the godless Israelites claimed for themselves, and he teaches that nothing of the sort is found among the Israelites. For they performed godless services and did not care for the Word at all. This I consider to be the simplest understanding of this passage, and it is very much related to the preceding and the following.

But he praises the faith of the patriarch Jacob by mentioning two histories. The first is Gen. 25, 22. ff., that when Rebekah, who had been barren, gave birth to twins in the first birth, Esau came forth first, but Jacob grasped the heel of his brother in the womb, as if he wanted to hold him back and envied him the privilege of the firstborn.

Truly, a wonderful history, which the prophet mentions at this point for the sake of it, so that we do not think that this happened by chance. For why should he cite an accidental event and connect with it that which is something most admirable for us, namely that a man had wrestled with God and yet could not have been overcome? Therefore

indicates that Jacob, while he was still in his mother's womb, had an immense desire and aspiration to obtain the promise that had been made to the fathers. Therefore, when his brother first came out of the womb, he tried to pull him back. For it is known that it was the right or privilege of the firstborn that the promise belonged to him of the seed that should bruise the head of the serpent. This Jacob strove to obtain, even while he was still in the womb, as he tried to prevent Esau from being born first.

You will say, where does such a mind come from in the womb? Certainly from the Holy Spirit, who enlightened John, a fruit of six months, so that he recognized that Christ, who had recently been conceived, was present. For God is not only a God of adults, but also of little children, even of those who are still in the womb. And what is it to wonder that the Holy Spirit is active in them in such a way that we do not understand? Nevertheless, although they have life, flesh and bones, they are not nourished in the same way in the womb as we are nourished who live in the light of the world.

Therefore, it is a truly hateful and ungodly doctrine of the Anabaptists who deny baptism to children because they have no insight and understanding, nor do they understand what is being done to them. In our eyes they do not understand, we think that they are without insight and reason, but in the sight of God, whose work they are, it is not so. For just as God feeds them in a different way than He feeds us, He also moves their hearts in a different way. Now if there is no understanding in Jacob when 1) he is still in his mother's womb, why is what he did mentioned? or what is the use of this mention?

But the prophet contemplates God's miraculous work, and praises 2) in Jacob, when he was not yet born, the special striving and

1) Erlanger: in <sup>^</sup>aeokum instead of: in ourn.

2) Instead of pEäicit it should probably be read praeäiont.

Desire for the promise of Christ to punish the Israelites who, after the example of Esau, did not keep the promise of the seed, and in the meantime supplied their belly.

If you do not want to follow this opinion, what can be the use of this history, which is mentioned in this place, or how should it not be inconsistent to connect it with the other memorable history of Jacob's fight with God on this side of the Jordan? Nor does St. Paul add in vain, but in express words, when speaking of Jacob and Esau [Rom. 9:11], "Before the children were born."

The other history is in the 32nd chapter of the first book of Moses. Just as Jacob, when he was still in his mother's womb, wished to obtain the promise that had been made to the fathers by the blessed seed, this desire grew stronger with the years through the godly instruction of the parents and especially the mother, who had received the answer from the patriarch Shem that it would happen that the lesser should rule over the greater. And as the history [Gen. 25, 29. ff.] indicates, it happened by chance that the hunter Esau returned to Hanse almost dead of hunger, and ceded the right of the firstborn to his brother for a food, for which he was then more eager than for the promise.

Now when Isaac was to depart from life, and was about to bless his sons, Jacob, by a godly deception of the mother, was put under for Esau, and received the blessing from the father. This made Esau very bitter; therefore the mother, fearing that he would follow Cain's example, sent her son Jacob to her brother Laban in Mesopotamia, whose two daughters Jacob took as wives. When he was finally called back to the land of Canaan by the Lord, Jacob feared his brother's wrath and sent servants to him to find out what his attitude was toward him. When Esau heard of his brother's arrival, he went to meet him with four hundred armed men. This news greatly frightened Jacob, for the cause was not known why his brother was in

would have set out in the company of such a large number.

When he had come to the ford of the Jordan, which is called Jabbok, he carried his cattle, his servants, his wives and his children across at night, but remained alone on this side of the Jordan, no doubt to pray and to command his salvation and that of his family to his God. History tells us that a man came to Jacob by night and attacked him in a hostile manner, so that Jacob's life was in danger. And the scripture expressly says that Jacob was in the presence of this man, who also asked him to let him go. Therefore the name Israel is attached to Jacob, which means as much as a victor over God, because he was superior to God. This is approximately what history indicates.

Here note first of all the name Elohim, which means God in the plural, as is indicated everywhere and especially in the first chapter of the first book of Moses. But the prophet adds another name at this point and calls him which means an angel. Therefore the Jews, as they are wont to do, bring up foolish pagans, and interpret Elohim also by angels. But the truth teaches us otherwise. For we know that Christ was called an angel because of the office he was to have in the church and in the flesh, Gen. 48, 16, Isa. 63, 9, Mal. 3, 1. 3, 1. Therefore it is clear that this angel, who is also called Elohim, was the Son of God. And Jacob, who was victorious in this battle, is called Israel because he overcame God.

In this way, the prophets cover the mystery of the Trinity, and, while painting a specific person, nevertheless teach that there is only One God, who is God the Father, God the Son, who is born of the Father, and God the Holy Spirit, who proceeds from the Father and the Son.

However, one is used to dispute in many ways what kind of fight this was. But history shows that Jacob's life was in danger and he was attacked with all his might by an unknown enemy; therefore, he used his physical strength to defend his life against his enemy. However, he did not fight with strength alone.

His faith also struggled, and he first comforted himself in such imminent danger with the fact that he was commanded by God to return to the land of Canaan. After that, he seized with all his heart the promise that had been made to him at Bethel by the Lord, where protection was clearly promised to him. Therefore, when he was frightened and attacked by the unknown enemy with all his might, although he made use of his strength, he fought much more strongly with faith, looking at the promise, and certainly believing that God, according to His word, would help him in such great danger and preserve him. And in this faith he overcame God. For although Christ tempted Jacob through this struggle, he could do nothing apart from the word, or against his word, on which Jacob relied.

But it can be seen that Jacob did not recognize that it was the Lord until his hip was touched and the Lord asked him to let him go. For it is something great that he desires to be blessed by the adversary with whom he had fought for his life, and the Lord Himself wants to be recognized, since He attaches to him the name Israel. For he says [Gen. 32:28], "Thou hast fought with God and with men, and hast prevailed." Therefore, just as Jacob's life was in danger in the battle, his faith was also severely challenged. Jacob knew the promise of God, but now he was being tempted, so that he might begin to doubt whether it was true, and whether God had indeed promised this, and now that he was in such great danger, wanted to preserve him. In these terrors and dangers, faith takes the floor and firmly holds that God, according to His word, will preserve life even in the midst of death and give him descendants, and in this way Jacob overcomes and cannot be defeated.

And this is the reason that the prophet speaks here of Bethel. For just as God, when Jacob fled from his brother, first revealed Himself to him there, and held out a certain promise to him, by which Jacob sustained himself in this struggle and overcame it, so afterwards, as it is written in Genesis 35:7, in this same place the promise is like

Jacob therefore built an altar at the command of the Lord. The meaning is therefore this: "At Bethel he found it," that is, there the promise was repeated, and Jacob recognized that he had not believed in vain.

But the naming of this place also has a contrast, by which he attacks the idolaters, as if he wanted to say: How 1) unlike your fathers are you! Jacob built an altar in Bethel, but at God's command. You built a temple to the calf there without God's command. And since God spoke to us at Bethel and gave us glorious promises, why do we turn to mute idols? Why do we not pay attention to His word? In this way, the prophet punishes the idolaters everywhere and attacks them.

Although we do not suffer the physical danger, we must experience this spiritual struggle. For how often are we challenged because of our sins? How often do we feel the wrath of God? Often Satan himself threatens us with eternal torment and damnation from the word of God, not only by frightening our hearts with threats of the law, but also by holding up examples of wrath before us. Here, in truth, we wrestle with God like the Canaanite woman, who heard a distressing statement from Christ, from whom she had hoped for help. And yet, if we rely on the promises of Christ, and persistently hope that God will be gracious to us according to His promises for the sake of His Son, we overcome according to the example of Jacob, and are also Israel.

But I return to the prophet. Why does he use these histories? Certainly, in order to show that the kingdom of Israel, which claimed the name of the patriarch Jacob, was not at all like him. For there was in the patriarch Jacob an exquisite desire for the word or promise of Christ and a very constant faith. But the kingdom of Israel, after the example of Esau, neglected the word and promise of Christ, hating the word and promise of Christ.

1) Erlanger: Huoä instead of: Huana.

the brothers who kept the right worship, and relied on his merits, and stubbornly kept the idolatrous worship, sacrificing to the calves 2c. But Jacob built an altar to the LORD God of hosts to testify that he believed the promise made there.

Here again one must be mindful of the mystery of the Trinity. He mentions "God" and the "angel", and then adds: "There he found him at Bethel, and there he talked with us. Who? Certainly the one who was God and the angel, XXXX 2c. But so that you may not doubt that he is God and the angel, he adds: "The LORD, the LORD of hosts, LORD is his name." Here the exalted name of GOD Jehovah is attached to our Lord JESU Christo, which he appropriates to himself, since he says [John 14:9], "Philip, he that seeth me seeth the Father." The blind Jews are not worthy that they should see this light, therefore they know not what they read when they read this, and it is impossible that they could find their way out of this passage, or explain it aright. But if it is true that the prophets spoke from the Holy Spirit, what clearer testimony to the Trinity can be given? But we want to go further.

### **V. 7. Turn therefore to your God, keep mercy and justice, and always hope in your God.**

The prophet has presented the example of the patriarch Jacob, whose name the idolatrous Israelites arrogated to themselves, but did not follow his faith. Now he adds an exhortation and says: "Do the same, and you will be rightly called Jacob.

Here, first of all, notice that in this passage the Jews are strongly reproved by the prophet himself for wrongly interpreting the word Elohim, which is set above [v. 4.], from the angels, for here the same name is repeated, and the prophet commands that the Israelites should turn to this angel, and always put their hope in this angel. Therefore, this angel to whom the prophet commands his people to turn and hope in him, with whom Jacob fought, is not a created

angels, but the eternal Son of the eternal Father, our Lord Jesus Christ. This one the prophet commands to recognize and accept, just as the Father calls down from heaven with his voice [Matth. 17, 5.]: "This is my beloved Son, in whom I am well pleased, him you shall hear." And the second Psalm commands [v. 12.], "Kiss the Son."

Now see how great the dissimilarity is. While Jacob was still in his mother's womb, he fought with his brother to obtain this promise, and in the battle against the angel, he won through this very promise. But the people of Israel do not care about this promise at all. It keeps the idolatrous services, which are arranged without God's command. Through these it hopes to earn grace and forgiveness of sins. What could be more incongruous? And what is less fitting to Jacob's example? Jacob wrestled with the angel, and with weeping he asked him to bless him. Israel turns away from this angel, and throws away the blessing, which the angel offers here by his word of his own free will, and trusts in his idolatry. Quite rightly, therefore, the prophet chides the godless people and admonishes them, saying, "Turn thou also to thy GOD." (For here the word Elohim is from the one with whom Jacob fought).

But this short sermon contains a very beautiful form of repentance. First of all, the prophet exhorts them to abandon their trust in their own merit and to turn to the promised Seed, who will crush the head of the serpent and lift the curse in which the whole human race has fallen because of the sin of the first parents. Those who believe in this seed, who accept this seed, are not idolaters, but worship GOD in the way He Himself revealed Himself to man and wished to be worshipped. For in this seed it is made known to us what the will of God is toward us, that He will not be angry but merciful, that He will not condemn sinners but make them blessed, since He gave this Son as a sacrifice for sinners. This is the service of the heart and, as Paul calls it [Rom. 12, 1.], the



reasonable worship, which is held out to us in the first tablet of the commandments.

But the contrast is obvious. For because he commands them to turn to God, he indicates that they have turned away from God or from the Word and are holding on to their preconceptions. Here, those who want to repent must turn to God, that is, pay attention to the word, according to the commandment from heaven: "Him you shall hear."

To this service, which is faith in Christ, he exhorts to add other outward services. But what are these? Are they sacrifices, offerings, burnt offerings, incense, ablutions 2c.? These were indeed prescribed for the Jewish people, firstly, that they were exercises in the outward service of God, secondly, that they were to instruct the people as a model of the future sacrifice about the right deliverance from sin, which was not to come through sprinkling with the blood of oxen, lambs and calves, but with the blood of the promised seed, that is, the Son of God. Therefore these, since they were an example, had to be taken away when the fulfillment was present. And since the prophet wants to present the outward services that those who turn to God perform, he is silent about these legal services, and presents to us the everlasting and unchangeable commandments, namely the second table of Moses. These he summarizes in a very beautiful short summa, as Paul also does when he says [Rom. 13, 10.]: "So then the love of the law is fulfillment."

The first is that they should "keep mercy", that is, that they should be kind to all, just as Christ gloriously praises the works of love, since he, questioned about the noblest commandment of the law, says (Marc. 12, 30. f.): "You shall love God your Lord with all your heart, with all your soul, with all your mind and with all your strength. This is the first and most noble commandment. And the other is like it, Thou shalt love thy neighbor as thyself."

Therefore, if you sincerely desire to turn to God, first take hold of Christ as your Savior in right faith, believing that God will be merciful to you because of the death of His Son. After that, if you ask how

your life, be merciful; not only do wrong to no one, but show kindness to all to whom you can, for this is the fulfillment of the law.

You will say that this way of right worship is easy. Truly easy, but you see how few perform it. See how great is the disobedience of the children and the servants to their parents; how great the negligence of the parents in the instruction and government of their own. How does this agree with mercy? Then see how great is the impatience, how great the raging of anger among men; how many insults, abusive words, terrible curses, blows, even murder. Add to this the innumerable damages of blind lusts, then thefts, frauds, misrepresentations, lies, perjury, and who could enumerate everything? These things are contrary to this commandment, and yet how common it is in all classes! It is therefore not surprising that God punishes this deep-rooted licentiousness in all sins in many ways.

But I do not want to say anything now about the more serious violations of duty, when either a person in authority performs his office negligently or also does wrong and practices tyranny, or the teachers do not teach their own faithfully, 1) and have more their profit in mind than the salvation of their own. But if those who are converted to God rightly perform these duties, so that they prove themselves kind to their neighbor, will we not say with truth of those who do the opposite, that they have turned away from God and are without faith?

The prophet connects justice with mercy, but in a different way than Micah did in the sixth chapter [v. 8]. For there, for certain reasons, we have interpreted "justice" from the right doctrine by which the Holy Spirit judges the world, that is, condemns ungodly worship and ungodly works, and teaches right and holy worship. This part of repentance the prophet included shortly before, since he commands that they should turn to God, that is, that they should give ear to the word of God. Since

1) Erlanger: äoœt instead of: äœont.

Here, "justice" actually means the tremendous work of true love, namely to punish, forbid and condemn what is evil. Thus Paul reminds the authorities [Rom. 13, 4.] that they carry the sword, so that the wicked should be afraid of them. And fathers of households are also kind to their own, when they ward off the offenses and severely punish the servants who sin. For "justice" has its place in all classes, so that each one, according to his profession, may see to it that offenses do not go unpunished.

In general, this belongs to the "right" that Christ commands all Christians, that they should punish the brother who sins in particular [Matth. 18, 15]. For one should not turn a blind eye to someone's misdeeds. Private people must counter the offenses with admonitions and punishments, the authorities with the sword, the parents and fathers of the household not only with threats, but also with beatings. Therefore, this part of love, which is called "justice," extends no less widely than "mercy. And in the whole of life mercy and justice must be applied side by side, that is, the afflicted must be helped, and those who do evil must be resisted, so that the afflictions do not get out of hand.

Lyra says very finely: these things are connected for the sake of it, because right without mercy is cruelty, but mercy without right is cowardice. For it is true that men are made worse by overindulgence, and many are deterred from the practice of justice by fear. For we do not like to incur hatred, which always tends to follow when the right is exercised.

Therefore the prophet adds a third link and commands us to hope in our God. Because the world does not want to be punished and condemned, those who want to exercise justice according to their profession 1) must run into various dangers. Moreover, the devil is the sworn enemy of the godly. Therefore, the godly must act in such a way that, if they are harmed by the devil, they will not be harmed by the devil.

The people who suffer in this way must overcome this with patience and console themselves with the hope of eternal goods, in comparison with which all the sufferings of this life are very small.

This is therefore the crown with which the holy church is adorned. She does not turn her back on God when he speaks, as disobedient children do to their parents, but humbly listens to him and follows God's voice. Then she is kind to those who are in misery, but she fends off the wicked, as her profession requires, and if she suffers harm from this, either from Satan or from the world, she bears it with equanimity, and brings vengeance on him who judges rightly. But in the meantime she comforts herself with the hope of the future and eternal salvation, which will be granted to her by the angel who blessed Jacob. This is the course in which the godly lay down their lives. For, as I said, the prophet wanted to summarize in this short sermon the whole life of the godly and the whole proper form of repentance. Now he returns to punishing his people who are not satisfied with these holy exhortations.

**V. 8. 9. But the merchant (Canaan) has a false scales in his hand, and he is glad to defraud. For Ephraim says, "I am rich and have enough; I will not be found doing wrong in all my work, which is sin.**

What now follows until the end of the chapter is puffingly connected with the preceding. He has held up the example of the patriarch Jacob, whose name the godless people of Israel usurped. After that he also gave a rule of repentance. Now, however, he shows how much this people has deviated from the holy patriarch, whose name it claimed for itself, and from the pure doctrine. Therefore, he no longer calls it the house of Jacob, but Canaan, to indicate that this people was no better than the Gentiles, whom the Lord had expelled from the land because of their manifold sins. And he teaches in order that mercy is neglected, justice is despised, and the people stubbornly maintain idolatrous worship.

1) Erlanger: juMeurn instead of: jutUeiuru.

Furthermore, the word Canaan means a "merchant. But it is known what the business of merchants is; they take pains to accumulate money, and it matters not to them whether they get rich rightly or wrongly.

That is why the prophet adds this about the false scales and the desire to deceive. For this is what the common people consider to be the best way to obtain and increase goods, when they falsify weights and measures, and deceive the buyers who are not provided with them; they do not think that one can obtain great goods in a legal way. Therefore, the godless Israelites are convicted that they have no desire for mercy at all, since they are only concerned about their profit. The same sin is also punished by Micah in the sixth chapter [v. 10 ff.] and shows what kind of punishments will follow.

But it is peculiar to the covetous that, although they cannot achieve great riches without doing wrong to others, they do not recognize their sin, but invent reasons with which they can excuse themselves. Those who are most honorable say that they are driven to it by the desire to feed their family. Others guard against the unfavorable times, which entail greater expenses; still others cover themselves with the example of others, and think that they too are free to do what, as they see, is committed by others with impunity.

Therefore, just as Ephraim says in this passage: "I shall not be found guilty of any iniquity in all my labor," the miser not only excuses himself, but even flatters himself that the amount of goods obtained with such evil artifice is a blessing from God. But the outcome proves that it is not a blessing, for in truth, as Micah says, ill-gotten goods are like a fire in the rich man's house, for certain misfortunes follow them. Therefore, just as mercy is accompanied by blessing, so also this senseless striving for the increase of goods is accompanied by manifold punishments, which, as experience shows, also pass on to the heirs with their goods. This is the first part of the Contradiction, in which he teaches that mercy is not a

is neglected. Now follows the second part, about the neglect of the law.

**V.10-12. But I, the LORD, am your God, from the land of Egypt; and I who still make you dwell in the tents, as they do in season; and I speak to the prophets; and it is I who give so much prophecy, and by the prophets shew me. In Gilead is idolatry, and at Gilgal they sacrifice oxen in vain; and they have as many altars as there are almonds in the field.**

He also exhorted to uphold the law, that is, that each one should defend himself against offenses according to his own stature, and to condemn what must be condemned. But at this point the Lord complains that this is neglected even in the most shameful way. I," he says, "brought you out of Egypt, and the annual feast of tabernacles, which you celebrate, bears witness to the many benefits with which I have lavished upon you during the whole time of your journey in the wilderness.

But this is a small thing, I have added a greater benefit through the prophets to whom I speak, that is, whom I fill with my spirit, teaching you about the right worship and condemning idolatry. What should you have done here? Should you not also have obeyed my voice and my admonitions and exercised justice and condemned what disagrees with my word?

But of all this you do nothing. In Gilead idolatry is practiced, in Gilgal sacrifices are made, and the altars are as many as the heaps of stones in the fields. So with you there is no justice at all.

This punishment, therefore, goes both to the civil authorities and to the priests, whose duty it was to condemn the ungodly services and to instruct on the right services. But these were protectors of ungodliness and idolatry, and by their example they incited the common people to the ungodly services.

The word XXXX means assimilari, which is commonly interpreted at this point by: To give parables. For the sermons of the prophets are not everywhere easily understandable, but resemble riddles, and this is quite

rightly connected with the visions. But it seems to me that this opinion is more the actual one, which I have given in somewhat modified words, namely, that God revealed Himself through the ministry of the prophets, that is, indicated the right service of God through His word. For God holds forth in the word the likeness of Himself, that is, He paints His will, about which those who faithfully hold His word cannot be in doubt. For just as a painting depicts the face of a man, so the word presents to us the true knowledge of God.

**V. 13. 14. Jacob had to flee to the land of Syria, and Israel had to serve for a wife, for a wife he had to shepherd. But afterward the Lord brought Ishmael out of Egypt by a prophet, and caused him to be shepherded by a prophet.**

This is the third and most important thing, that they do not want to turn to God, even though they are tempted by him through various benefits. But here he also uses the example of Jacob, who, although he was extremely miserable, did not turn away from the right service of God and the word, while the people of Israel, on the other hand, have an abundance of goods and still do not want to turn to God. Thus this whole passage has a puffing connection and holds a useful lesson, if one pays attention to the contrast in all pieces.

He mentions nothing here about the hope in God, which was the fourth 1) member. For since there was no mercy, no justice, no conversion to God among the people of Israel, they were not afflicted with the cross, which alone awakens the godly hearts to hope in God.

Furthermore, the histories concerning the household of the fathers, such as the one told here of Jacob, are very useful, for they hold before us both various instances of adversity and the wonderful guidance of God by which He protects, sustains and finally blesses His own.

The patriarch Jaköb had now received the blessing from his father Isaac, which promised that it would happen that he would not only rule over his brother, who was the elder, but also that he would have Christ as his son, through whose good deed the whole human race would be freed from sin and eternal death.

But what is the beginning of this so rich blessing? Certainly this, that his brother Esau, whom the divine blessing had made the lesser, began to pursue the life of Jacob. Therefore the parents, moved by such a great danger, sent their son Jacob to Mesopotamia, and gave him the order that he should take only a daughter of his uncle Laban to the wife/ So the beginning of the blessing is a long banishment, connected with certain life danger. For nothing else was to be expected from the stubborn anger and hatred of his brother.

Now Jacob came to his uncle Laban and, according to the counsel of his parents, was anxious to take a wife, so he serves seven years for Rachel. But he is deceived by Laban, and Leah is joined to him. Therefore, he serves another seven years to obtain Rachel. One would almost consider this ridiculous and unworthy of a man, that he takes upon himself such a long servitude and suffers it in order to obtain a wife.

But this act of the patriarch shows first of all how great he had respected the reputation of his parents, who had given him a certain commandment not to take any other wife than his uncle's daughter.

And it would be desirable that either the children in this matter always follow the reputation and advice of the parents, or, if they act contrary, the authorities proceed against them with punishment. For what could be more unseemly than that one should seek to marry with contempt for or disregard of one's parents? Therefore, even civil laws require the consent of the parents for a lawful marriage. The testimony of the Holy Scriptures, however, shows that it is unfortunate advice which children put into practice against the will of their parents. And experience also bears witness that such marriages are mostly unhappy. And

1) Here is a different counting than above Col. 1330, because here "the conversion" is inserted as a third member.

This is not only because the youthful age is too weak to consult itself properly, for it is led, even carried away, by blind and foolish desires, but because God wants the reputation of the parents to be unharmed everywhere. Therefore, He also blesses the obedient children, like Jacob, but punishes the disobedient ones as they deserve, whether they live in or out of marriage.

Secondly, this act of the patriarch shows how highly he respected marriage. For he would never have submitted himself to such a long service if he had not firmly believed that this state was pleasing to God and necessary for mankind. But how does this judgment of the holy patriarch agree with what the papists teach and do, who condemn an honorable marriage as an unholy state? But they suffer the due punishments of this impiety, namely, that they carry around stained bodies and consciences.

But what a friendly and lovely company may have been in this marriage! For Jacob had not served so long for the sake of having a companion with whom he was constantly at odds and quarreling. He saw that God liked this godly union of bodies and hearts, he saw in this state many opportunities to practice love and to prove obedience to God. Therefore, he entered the marriage state with air as a school of all virtues, and hoped that God would not only govern the married couple, but also adorn them with many blessings. This also happened, as he himself says [Gen. 32, 10]: that he had brought nothing to Mesopotamia except his staff, but now, having become rich through the blessing of the Lord, he went out in such a way that he led two armies back to Canaan. But this must also comfort godly spouses.

Therefore, the summa of this passage is this: Jacob, whose name the godless kingdom of Israel took upon itself, served in the highest misery as an exile with his uncle, but because of this he did not depart from God, did not throw away the word of God and the service of God, persevered in the hope of blessing. But what do the people of Israel do, who have been encouraged by many blessings? For the Lord not only brought them into the land of Canaan, but also gave them prophets in great numbers to invite them to the right worship. Hear the prophet:

**V. 15 But now Ephraim angers him by their idols; therefore their blood will come upon them, and the LORD will repay them for their reproach.**

That means, Ephraim does not want to turn to God; it does not hear the prophets, but keeps the idolatrous worship, therefore it will have an unhappy end with them. Just as the godly Jacob received the reward of his godliness, the richest blessing, so the kingdom of Israel will suffer the punishment of its godlessness and be cut off.

His lord, the king of Assyria, by whose power they thought to be safe against the attack of other enemies, will repay them for their disgrace, that is, he will punish the contempt of the word, that they have called God so long in vain. For this is truly blasphemy, that one does not obey the word, but persecutes and condemns it.

The Hebrew word XXXXXXXX is derived from XXX, which means to be bitter, as if one said: bitterness. But thus it calls the idols or the image pillars, which the LORD hates, and by whose service he is embittered. In Jeremiah Cap. 31, 15. XXXXXXXX is taken for the image pillars or memorial signs of past misfortunes.

## The thirteenth chapter.

**When Ephraim returned terribly, he was exalted in Israel; then they sinned through Baal, and were slain for it. But now they make much more of their sins, and of their silver such images as they can devise, even idols, which are the vanity of wrought iron. Nor do they preach of the same: He that will kiss the calves, let him sacrifice men.**

This is also a sermon directed against the sin of idolatry, but the prophet goes a little further in this passage to show that after God's righteous judgment the people who sin so persistently will be cast out among the Gentiles without mercy, for the prophet sees a twofold trouble.

One is that God delays the deserved punishments for such a long time. Although the Lord does this in order to give sinners time to repent, the world abuses this patience and long-suffering of God for unrestrained sinning.

The other annoyance is that when there is no longer any hope of improvement, God will again inflict the slowness of the punishment with all the greater severity. For here, again, reason is offended and angry, for it considers that God lets His wrath shoot its reins to the point of cruelty. To cut off this annoyance, the prophet mentions, from the beginning of the kingdom of Israel, the beginnings and the progress of idolatry and godlessness, in that the prophets opposed it in vain and called the stubborn people back to the right way.

But this sermon will be very easy for the reader, if he has the history of the kingdom of Israel before his eyes and knows it. For since the punishment of idolatry, which Solomon had inflicted on his wives as the first in this nation, passed not only to his son Rehoboam, but also to the whole nation, and the ten tribes had united themselves by separation with the king Jeroboam, but only the tribe of Judah with the rest of the children of Benjamin acknowledged the grandson of David as their king, it is right that the kingdom of Israel should be called the kingdom of Israel.

Jeroboam accepted the calf service in Dan and Bethel. He hoped that this would make it easier for him to keep the kingdom.

These beginnings of idolatry are what the prophet means when he says that Ephraim spoke or taught terribly. For though some understand this of worldly things (politice), and refer it to the seditious speeches of the ten tribes, yet it seems to me more correct to refer it to the ungodly doctrines which are in truth, as the prophet calls it, or a terror to godly hearts. For they see that when ungodly teachings are spread, at the same time the seed of immense misfortune is scattered, in which the idolaters must at last inevitably become involved. Therefore, when the godly see that this will certainly happen, they are moved in their hearts, and they are sorry that in such grave sin and with such certain punishments men are so secure.

According to this, the word XXX can also be correctly applied to the fact that idolatry and ungodly teachings are always connected with cruelty; as today this is an obvious rage of our adversaries that they do not even want their idolatry to be punished with the word, and therefore rage cruelly against the church of God.

There is a familiar figure of speech in the word, for it means to lift up the head, to rise up. The beginning of idolatry, therefore, was when the calf service was instituted in Israel by Jeroboam, which Jeroboam had brought into the kingdom of Israel from Egypt, where he had lived in exile for a time.

This calf service was followed by another evil, namely the service of the Sidonian idol Baal, which Jezebel, Ahab's wife, introduced, as history 1 Kings 16:31 shows. But what misfortune followed this idolatry is indicated by the prophet in one word, but by history in many words. For it was not only because of this sin that the whole family of Ahab was cut off, but also because of this sin that the whole family of Ahab was cut off.

The whole country was struck with a terrible famine, because neither dew nor rain came from heaven for more than three years. But the constant companion of the famine is pestilence, and in addition there was danger from external enemies.

But even in this way the people were not restored. For since through Jehu both the service of the idol Baal and the entire offspring of the king were destroyed, an even more unfortunate time followed. For just as in former times the royal family had arranged a special worship, so later each individual formed his own special god, just as with us after the godless worship of the mass manifold idolatry followed. For almost everyone called on his special saint and worshipped him, as the countless number of godless images is a sign. Those who keep them in the churches today, in such a bright light of the Word, are certainly not aware of how easy it is to relapse into superstitious worship when there is such a great occasion for aggravation.

But the prophet uses an extraordinary diminution, because he calls the idols XXXXX XXXX, the work of the smiths or craftsmen. For if it were not for the hand of the craftsman, what else would the foolish idolaters worship, what else would they call upon but wood, stone and silver, which men use quite properly for other things, but cannot use properly for worship, since this is due to God alone, who has no equal except the Word or the Son of God, who alone wants to be worshipped in spirit.

Now who should not be surprised that this has happened in the people of God against the constant admonitions and punishments of the prophets?

But there is still a far more abominable degree of idolatry left. Therefore the prophet puts it in the last place, namely that they sacrificed their sons and daughters to the calves in the opinion that they wanted to pay a very special service to God with it. For they judged thus: if God had so highly received the good will of Abraham, how much

more will the deed itself please him.' But the idolaters, deceived by Satan, did not see that Abraham was commanded by a special commandment to sacrifice his son, but that they were forbidden to kill by the general commandment. Thus we see that those who once deviate from the right path fall deeper and deeper into error until they perish.

Here, however, is to be noted the idiom which lies in the word, "kiss them. For it signifies the highest worship or reverence due to God, as is evident from the second Psalm, where he commands [v. 12] to kiss the Son. This highest worship, says the prophet, they thought, was when they sacrificed men to calves. O, these are truly Satan-blinded minds and hearts! We should be all the more grateful to our God, who by the light of his word has freed us from such manifold idolatry and shown us that he is only truly worshipped when we kiss and hear the Son, and hope that through his sacrifice God is reconciled with us, sins forgiven and eternal life given. Now he moves on to the punishments.

### **V. 3. These will have the morning wool and the dew that falls early. Yes, like the chaff woven from the threshing floor, and like the smoke from the wall of the fire.**

Above in the sixth chapter [v. 4] he used the simile of the morning cloud and the dew, when he comforted the church with the promises of the kingdom of Christ, therefore in this place, if someone wants to keep the same opinion, the application is easy, namely that the preachers of ungodliness and idolatry promised that to those who held to the customary services everything would go out as desired.

But the prophet adds the opposite opinion: You will not be like the morning cloud, nor like the dew that falls early, rather you will be like the chaff on the threshing floor and the smoke from the fire man. For neither of them can stand, but will be driven out by force.

But it seems more appropriate to me, if also the simile of the dew and the cloud with

that of the chaff and the smoke is connected. For the prophet does not have in mind here, as above, the moistening that refreshes the thirsty earth, which is almost parched by the heat of the sun, but the sudden change. For although the cloud that rises early seems to want to occupy the whole sky, it is gradually and within a short period of time so consumed by the sun that no trace of it remains anywhere. We see the same thing with the dew. Although it covers the fields and farmlands far and wide, it is gradually taken away by the sun. Thus, he threatens, Israel will also suddenly go down, and indicates that this evil can be averted by no power or council.

The other parables have the same opinion. Not, as we do, in sheds and under the roof, but in the open field the Jews threshed the seeds, therefore the chaff was easily and quickly driven away. In the same way, he threatens, Israel will be driven away.

The smoke can also nowhere last less than in the wall of fire, because there it is driven away by the force of the wind, and it can in no way endure the onslaught of the wind. The same, he says, will happen to Israel when the Assyrian brings in his army.

In this way the parables puff very beautifully and paint aptly the magnitude of the calamity that would befall the idolatrous.

**I am the Lord your God from the land of Egypt, and you should know no other God but Me, and no Savior but Me. I took care of you in the wilderness, in the dry land. But because they are fed, because they are satisfied, because they have enough, their heart is lifted up; therefore they forget me.**

So far he has shown how idolatry gradually increased until it reached its highest point. To make this godlessness of the people great, he also speaks of what he has earned for them, and of his good deeds, that he revealed himself to this people by freeing them from the hard servitude of Egypt, that he himself had been in the wilderness for their

He had provided for them in many ways, raining manna from heaven and opening the rocks so that they gave abundant water; 2c. He had finally led them to very rich pasture, that is, to the land of Canaan, where they took solid cities and splendidly built houses, sown fields and vineyards, after the Gentiles had been defeated.

For these great benefits, he says, I receive such thanks that they do not recognize me as their God and Savior, who alone saved them, but they ascribe this honor to the idols of the pagans, but they forget mine as if I had never done them any good. "Their hearts are lifted up because they have all things in abundance, that is, they have not heeded the word that I gave them through the prophets, and have sought other worship than that which I indicated in my word, and they forget mine, that is, they have not cared for my word at all, and have lived just as if I had never spoken to them through the prophets. For this is in dignity "forgetting God", whose name the idolaters always had in their mouths; but they did not pay attention to the word.

But this is a tremendous and frightening wickedness of the human heart, that people bear evil more easily than good. Isaiah says [Cap. 28, 19.], "The temptation teaches to mark the word." For in evil days we learn to recognize our sins, mend our ways, call on God, take off our security, as the example of Manasseh and the parable of the prodigal son show. But when we have abundance, we almost always forget God. How holy and humble David behaved when he had to endure danger, first from Saul and then from his son Absalom, but since he was in good peace and abundance, he sinned exceedingly shamefully and grievously.

So also Hezekiah. Since the enemy was outside the walls and the utmost danger was already present, with how great fervor he prayed to God! How humbly he asked the prophet to add his prayer to it. Likewise, in his illness and certain danger to his life, he did the same. But since the enemy was thus eliminated by God's help.



that there was nothing more to fear from him, and his health was also restored, he fell into security and pernicious ambition, for which he had to suffer punishment afterwards.

Solomon therefore rightly prays [Prov. 30:7-9]: "Two things I ask of you, which you will not refuse me before I die: Let idolatry and lies be far from me (that is, guide me so that I do not fall into ungodly doctrines and idolatry), do not give me poverty and riches; but let me take my modest portion of food there. Otherwise, where I would become too full, I would deny and say: Who is the Lord? or where I would become too poor, I would steal and take the name of my God in vain. The holy man saw that nothing is more difficult than not to rise up in good days, not to be puffed up, not to throw away the fear of God. And also the pagans, instructed by experience, gave Nemesis or Adrastia as an undesirable companion to those who did not know how to keep a measure in well-being.

David therefore rightly praises this as a blessing, that God from time to time subdues the life and circumstances of His own with tribulations, and says [Ps. 119:71]: "It is dear to me, O Lord, that You have humbled me, that I may learn Your law." For by this remedy God subdues the exalting nature, and thereby restrains it, as with spurs and bridle an unruly horse, that it run not whither its evil lust drives it. But it is useful that this weakness of ours, or, to put it more correctly, our extremely depraved nature, be well known to us, so that we may be all the more diligent in prayer, so that we may not be led into temptation, and so that, fixing our eyes firmly on the Word, we may nowhere deviate from the fear of God.

We experience something similar in the household. For the servants are corrupted by indulgence, but kept in their duty by a right severity. Even the commonwealths, when they are in bloom, become unrestrained by good peace, which has always been a fertile mother of vices of every kind. Hence we see that dominions (imperia) overthrow and fall only when they are firmest. For what should God do otherwise, after

He says that the people have so shamefully abused his benefits that he cuts off their opportunity to do evil deeds and keeps the wicked in check through all kinds of misfortune:

**I will be like a lion against them, and I will lie in wait for them like a lion on the road. I will meet them like a bear whose cubs are taken away, and I will tear their hardened heart, and there I will devour them like a lion; the wild beasts shall tear them.**

These are terrible images with which he describes the greatness of the punishment that will follow. Known is the ferocity of the lion and its insurmountable strength. In the case of the Pardern, cunning is added to the ferocity, for, as the Histories teach, they sit on densely leafy trees to attack the wanderers who suspect nothing and fear nothing from another. The bear is also known for his zeal for his cubs and his love for them.

But why does he particularly mention the tearing of the heart? The prophet has in mind the stubborn contempt of the word. For when the prophets, at God's command, strove to bring the people back to the right path, the people did not give room to the godly exhortations. But now it will happen, he says, that your hearts, which were closed against the word until now, will be opened by hard misfortune, and that you will recognize that you suffer the deserved punishments for idolatry, and look around in vain for help, since you will become a prey to the Assyrian like a hungry lion.

**V. 9. Israel, you bring disaster upon yourself, for your salvation is with me alone.**

This is very well connected with the preceding. For since, as I also said above [v. 1], reason is angry and thinks that this people will be beaten more severely than it is compatible with the goodness of God, this is set as an excuse, as it were. For thus says the Lord, "Your salvation is with me alone." That is, I desire to protect you, to preserve you, to guide you, so that you will not suffer any adversity. For

that is, to be God in truth. But you hinder me, who earnestly strive to accomplish this, by your sins. For since you do not put an end to your ungodly worship and idolatry, what else can I do but let you perish? But this misfortune comes from you. This is the right understanding of this passage.

But we have used this saying to refute the advocates of free will, that the cause of our salvation is God alone, not our works, but that if we are without grace we can of ourselves do nothing but sin, and so we ourselves are the cause of our downfall. Although this view does not seem to agree entirely with the one we have given, it is not different in any other respect than that it is transferred from the individual (specie) to the general (genus). For just as Israel, through its sins, was for itself the cause of its ruin, but God, if it had ceased to sin and repented, would gladly have preserved and protected it, so all men, through sin, prepare for themselves certain ruin if they do not repent, and, if they do not have the Holy Spirit, they can neither resist sin nor ward off and heal the penalty of sin. For this rule is certain and true, that God is good by nature, therefore nothing else can proceed from God but what is good. Death, however, is evil, sin is also evil, as are the punishments that follow sin, whether they be physical or spiritual; therefore, these evils do not come from God.

Where do they come from? you will say. They come from sin, according to the saying [Gen. 2:17], "In the day that ye eat of this tree ye shall surely die." But if you ask further, what is the cause of sin, the holy Scriptures show that it comes from the devil, to whom our parents agreed against the word of God, and since they disobeyed God, they fell into terrible punishments. For through that sin, not only are our bodies so weakened that they are made of immortal

mortal, but also the soul is corrupt. For man has lost the right knowledge of God, and also the will is so corrupted that it can desire nothing but evil, that is, as Paul says [Rom. 8:7], that it hates the law of God and has a desire to sin. For here we are not dealing with natural desires, such as the desire to maintain oneself and one's own, in hunger the desire for food, in excessive fatigue the desire for rest 2c. For God wanted this to happen also in the intact nature, although now, for the sake of sin, there is some infirmity involved, for these desires do not always keep themselves in their bounds, as we learn from experience.

This is therefore the true cause of evil or sin, that the will is corrupted by sin, and the soul lacks the knowledge of God and the spirit of God. For from this flow not only sins of all kinds as from a constant source, but also the other evils that we suffer in this miserable life, and the damned will suffer eternally. The devil, however, inflames the will against God, and like a horse, which by its nature is unruly, gives it the spurs. Those who defend free will do not see these so many and manifold evils from sin, which are caused by the devil.

For although reason can control itself so that it does not consent to all lusts as far as the outward work is concerned (for it often resists the evil inclinations, often moderates them; for if this were not to some extent in us, what use could the worldly laws, what use the discipline, which, as we see, is so much praised by God, have? And experience teaches that it is almost the only thing that works, so that we do not all fall equally into murder, adultery and other vices), yet it cannot be deduced from this that there is free will, that is, that man can govern himself, do right and make himself pleasing to God without the Holy Spirit, which is the main thing for which the defenders of free will fight. For covetousness is sin in itself, and it is not idle but sinful.

1) Erlanger: ut instead of: tu.

but constantly agitates the hearts against the law of God. In truth, therefore, there is nothing good in man unless the hearts are first cleansed by the Holy Spirit through faith, and the iniquity born with us is removed through the forgiveness of sins.

And this is our reason for saying that there is no free will, and for defending that there is nothing good in man, and nothing good can be done by a man unless the Holy Spirit restores him, as the church indeed sings quite gloriously in the spirit: *Sine tuo nomine nihil est in homine, nihil est innoxium* so *hne* your divine power is nothing in man, nothing is uncorrupted For although God demands and approves of the outward discipline that lies to some extent in the will of man, through it we are not freed from sins, not freed from death, not pleasing to God that he forgives our sins and gives us eternal life. This is obtained only through faith, through the merit of the Son of God, who was sufficient for our sins by his death, and who received the promise of the Spirit from the Father, by whom hearts are moved to believe the forgiveness of sins, and to resist sin and the harmful evil desire, which does not die completely until this flesh dies. Therefore, our people have not used this saying of the prophet inappropriately against the protectors of free will.

**V. 10. 11. Where is your king gone, who shall help you in all your cities? and your judges, of whom you said: Give me kings and princes? Well, I gave thee a king in mine anger, and will take him away from thee in my wrath.**

Authority is a very high gift of God, given to people for protection against the multiple wrongs of evil people. And God gives prosperity to the authorities who diligently strive to curb what the wicked desire. But listen to what the prophet, yes, the Lord himself, threatens here. Not only do sins turn the merciful God into an angry God, but they also take away the power and weapons of the authorities from the

Hand, that it cannot do what it is commanded to do by God. As if to say: I have given you a king, I have given you princes, who should protect you against all injustice, both from external enemies and from your fellow citizens, but as I cannot save you, because you bring about your deserved reward through your sins, so also your authorities cannot save you, but they will perish at the same time as you.

What now follows: "I gave you a king in my wrath" is mostly interpreted of Saul, whom the Lord gave a king to the godless people, who wanted to have a king after the example of the Gentiles, while before not hereditary kings but judges ruled, whom the Lord chose according to his will sometimes from this, sometimes from that family.

But this does not seem to be inappropriately applied to Jeroboam. For this sermon does not address the whole nation to whom Saul was given as king, but the house of Israel. And Judah kept its kings until the Babylonian captivity. Jeroboam, therefore, is the king that GOD gave in His wrath. For by the division or rebellion the LORD punished the idolatry which Solomon had introduced among the people, as history shows. Therefore he threatens that, just as this division of the kingdom of Judah happened because of idolatry, so also the kingdom of Israel should be completely destroyed by the Assyrian because of idolatry, so that it would have no king from then on. Thus the beginning of this kingdom coincides with its end.

**V. 12. 13. The iniquity of Ephraim is bound together, and their sin is kept. For it shall be woe unto them as unto a woman in childbirth: for they are careless children. The time will come that they will not stay from the wailing of the children.**

It is not now that you have begun to sin, idolatry 2c. began when you began to have the kingdom. But I did not punish you immediately, I gathered your sins into a bundle, as it were, and gave you room to repent, restraining my wrath as if your sins were hidden and I did not see them. But now they are to be visited on

The day will come, and the long-deserved punishments will come upon them. Then the pains of a woman in childbirth will seize you, that is, you will be sorely afflicted. "For they are careless children", that is, because you did not want to be satisfied with my word, which alone makes wise people, since it instills the fear of God in the hearts and takes away security. For this is the right wisdom.

Therefore, the time will come when you will be very severely distressed and will not be able to escape your pain in any way, like a woman in childbirth who, when the fruit is to come from her, will be most severely distressed and will not be able to escape the pain in any way, no matter how much work and effort she may put in. This is the right opinion.

The words in Hebrew are somewhat obscure. Because they read like this: XXXX XXXXX XXXXX XXXXX,,

quoniam tempus, non stabit,<sup>1</sup>) in utero filii [for time will not stand still, the children are in birth]. The word means the mother or, to say it actually, the cervix. But it is derived full of the verbum which means to break and to shatter. For when the fruit comes to the cervix, the bones that are close to each other, which are called ossa sacra, come apart through this collision, 2) that I say, and it is a very strong pain, and if the woman in childbirth does not do it with all her strength, she is in danger along with the fruit. Therefore, this image indicates nothing other than the most imminent danger. Thus king Hezekiah says to Isaiah [Cap. 37, 3]: "The children are come to all birth (ad Mischbar), and there is no strength to give birth." That is, I am in the utmost anguish, I am harassed and frightened on all sides, and there is no way of salvation open. Quite the same image, indeed the same words are used here by the prophet. Although we have used many words, we have not been able to express sufficiently what is briefly stated in the Hebrew speech.

**V. 14. But I will deliver them from hell and save them from death. Death, I will be a poison to you; hell, I will be a pestilence to you.**

After the prophet has threatened the idolaters with destruction, he now returns to comforting the godly, who should not only see the so terrible punishments, but also suffer them, as it is wont to happen. For when common punishments are meted out, the godly also receive their share of them.

But this is a wonderful comfort that he holds out to them. For he does not say that when the Assyrian ruler comes, the Lord will deliver them from his hand. He says: You too will be killed, or led away captive among the Gentiles, and your situation will be no better than that of the idolaters, for whose sake such great wrath and misfortune will be inflicted. This punishment you will bear with equanimity, and you will hope for a far better salvation than if you were now delivered from the hand of the enemies. For I will save you from the power of hell, that is, if you have already died and been buried, I will raise you to a better and eternal life. Thus will I recompense your sufferings and afflictions, which shall create an everlasting and exceeding glory 2c. [2 Cor. 4:17.]

The word that is generally translated by hell means a grave or the place where the corpses of men are laid. Therefore the prophet wants to say: when your bodies will be buried in the earth and you will lie there without any feeling, only then the salvation will be given to you, which I ask you to hope for and which I promise you.

But how will this happen? The Lord answers: "Death, I will be a poison to you; hell, I will be a pestilence to you. Here, first of all, consider the contrast. Death is to us a pestilence and a ruin. For who among men has ever escaped death? But now the Lord comforts us that it will happen that death, which is an incurable pestilence to all men, will also feel its pestilence and be destroyed, and promises that it will be a poison to death and a pestilence to hell.

1) This comma is placed by us. In Hebrew, the tiphcha is a tlistinetivus.

2) We followed the reading of the Jena: "ollisions instead of: oollusions in the Wittenberg and in the Erlangen.

Therefore it must first be noted that the Lord is speaking here, who just before [v. 4] said: "I am the Lord your God, and you should know no other God but Me, and no Savior but Me." For to overcome or to destroy death is not the power of man, but of God alone. But how God became a poison to death, the New Testament explains, that God's Son, born of the eternal Father, the Eternal and Almighty, conceived by the Holy Spirit in the body of the Virgin Mary, was born as a man into this world. After having taught men there about the good will of God and having proved Himself to be the Son of God with powerful signs and wonders, He finally became obedient to the Father until death, yes, death on the Cross, which He suffered to pay for our sins and to appease the wrath of God. And after he died on the cross, he was buried, but on the third day he rose again, for he who was life could not be kept from death and the grave.

Only then is fulfilled what the Lord promises in this passage. For death devoured Christ like other men, but in a wonderful way it happens: while death devours Christ, he is devoured; while he kills him, he is killed; while he overcomes, he is overcome. For he contends not merely with a man, but with the man who is the eternal Son of God and the Lord over all creatures. Therefore, it was finally revealed that he had the power to leave and take back his soul or life, and that he was not merely a man, although he truly took on human flesh, but also the immortal God. The church praises this miracle in a very beautiful hymn: *Mors et vita duello confluxere mirando, dux vitae mortuus regnat vivus* [death and life have fought with each other in a wonderful duel; the prince of life lives and reigns]. 1)

1) The old translation offers here this verse: *Es war ein wunderlicher Krieg, Da Tod und Leben rungen.*  
The life that kept the victory, It swallowed up death.  
The Scripture has proclaimed that. How one death devoured another; A mockery of death has become.

As far as grammar is concerned, the reader should know that the same words are used here as in Ps. 91:5, 6: "Lest thou be afraid of the pestilence that creepeth in darkness, of the pestilence that wasteth at noonday." Both in that passage, as here, denote a pernicious evil or exceedingly harmful pestilence that infects and kills the body. The Latin translation has: *Asperum verbum et daemonium meridianum*, but, compared with this passage, it is easily understood. In Hebrew it says and

Although St. Paul changed the words in 1 Cor. 15, 55, he still expressed the meaning in the most beautiful way. He says, "Death is swallowed up in victory," that is, Christ has overcome death and wants us to enjoy this victory also, for since he assists us, we will not be overcome by death, but will overcome. Therefore he adds [v. 55.], "Death, where is thy sting? Hell, where is thy victory?" As if to say, "Both our enemies have ruled far and wide and oppressed all men, but after death is swallowed up or destroyed by Christ, he can no longer harm. For though he is our enemy, yet he is deprived, conquered, and stripped of all his weapons and power. Therefore, we who believe in Christ, the victor over death, fear him without cause.

And this is the right and useful use of this passage, that as often as we remember death, we fix our eyes on Christ, and look upon this his victory. For if you look at death as it is against us, you will rightly despair. For you will not find in yourself any strength with which you could withstand so powerful an enemy. He never fought with anyone whom he had not overcome, Christ alone excepted. Therefore, if you do not want to be overcome, unite yourself with Christ, that is, rely on his victory, hope that you will be preserved by him, and although death will kill the body, nevertheless hold fast to it and believe that Christ will restore you to a better and eternal life. For he is the Lord over death, he has conquered it, he has killed it, and, as the prophet says here

your death has become a pestilence and poison, so that we who are under your death may live through it, as through it death had to die. But who is so senseless that he should be afraid of a dead enemy?

This comfort must be firmly kept in death and in all other dangers and difficulties of this life, then it will happen that we, supported by this rich hope, will not succumb.

The teachers of the pope show various protections against death, but not at all lasting ones. For not our works can save us from death, not the merits of others, not the intercessions of the saints. This is the only way in which we are preserved, that we firmly believe that Christ has overcome our death by his death and will raise us up to a better and eternal life.

Paul, according to his excellent insight, derives very beautiful and extremely comforting conclusions from this passage of the prophet. He says: "If death has lost its sting or its power, it follows that sin has also been atoned for through Christ, and we are freed from it. For where sin is, there must necessarily be death, just as where sin is not, there must be life and righteousness. But when sin is taken away through this victory, the power of sin, that is, the law, is also taken away at the same time, so that it cannot condemn or accuse us. This, he says, is the glorious victory we have through Christ, for which we rightly give thanks to our Lord, who gave it to us so that we might enjoy it.

**V. 14. 15. But the consolation is hidden from my eyes. For it will bear fruit between brothers.**

I understand this in the simplest way, that this comfort is not seen with the eyes, but accepted in faith. The eyes do not see it, but the ears hear it in the word, and the heart firmly believes by faith that what it hears is true, and in this way is satisfied with the word. But if someone prefers it

to the unbelieving synagogue, that they reject the gospel and will not believe, I will not argue with him.

What he adds about the brethren actually serves to depict the church. For those who believe in Christ, that is, those who hope for salvation from death and hell through Christ, are "children of God," John 1:12. Therefore they are called brothers, since they have the same Father through Christ. Among these brethren, he says, he will bring forth fruit, that is, through this consolation, which is hidden from sight, Christ will awaken the hearts so that they will await eternal life with the utmost certainty, and bear and endure with equanimity whatever hardships this present life may bring. But those who are not brothers, that is, who do not believe that they have become children of God through Christ, will remain in death and in hell, as there are the Jews, Turks, pagans, hypocrites, the false brothers, who do not acknowledge Christ as the Son of God and as the Savior of the world.

**An east wind will come; the LORD will come out of the wilderness, and dry up its well, and dry up its fountain; and he will take away the treasure of all precious things.**

This piece is also interpreted differently. Denu some refer it to the Assyrian, others to Nebucadnezzar, perhaps because here it is said about delicious equipment. Jerome invents, I do not know what kind of spiritual interpretation, because he interprets the treasure and the precious things of the holy fathers, who were delivered from hell by the resurrected Christ. Although this is not ungodly talk, it does not belong here at all. Therefore, one must pay attention to what is most appropriate in the explanation of the prophets.

First, therefore, the reader may note that the "east wind", which he calls XXX XXXX, is always taken in the evil sense. For as the west winds are fruitful, so the east winds harm the fields, because they are cold and dry. Furthermore, these are not words of grace, but of wrath: "He will dry up their well and dry up their spring" 2c.

But this is much too harsh for us to refer to either the Assyrian or the Babylonian captivity, for these punishments did not dry up the spring or well. The people were indeed severely afflicted, but not completely destroyed, and even though the kingdom of Israel perished, the fountain remained, that is, the largest and best part of the people, from which Christ was finally born.

Therefore, this prophecy refers to the synagogue, which did not want to acknowledge Christ, the victor over death and hell, but rather crucified and killed him as a child of the devil. For as he said above that he would bring forth fruit between brothers, that is, preserve and save those who believe that they are in grace and children of God for his sake, so he says here of the unbelieving part that it will happen, because they do not want to accept this Savior, that they will completely perish and lose everything that they have had so far in the sight of all the peoples of the whole world.

Therefore, the treasure and the precious vessels are not silver or gold vessels, but the exalted name that they have been called the people of God, that to them alone the

trusted in what God had spoken, that they were born of the holy tribe of the fathers, that they had the church and the service instituted by God. They are deprived of these so great gifts in such a way that they go astray in the thickest darkness, and as the Psalm threatens [Ps. 69, 23.]: "Let their table," that is, the speeches of Moses and the prophets, which open the way to life and alone can comfort the afflicted hearts, "become a snare to them." For the godless Jews nourish their hatred against God, their blindness and their damnation when they read the holy Scriptures, and fall deeper and deeper into darkness. This is in truth drying up the well and drying up the spring.

And this is done by the Lord, who comes up out of the wilderness like a wind that destroys the joyful seeds. For this punishment began with the Romans, whom God had raised up, as Christ says Luc. 19:44: "But this shall come upon thee, because thou knewest not the time wherein thou wast visited." This is the right and proper opinion of this passage, and is most appropriately connected with the foregoing. Now follows another, new sermon, therefore we will begin a new chapter there.

## The fourteenth chapter.

**V. 1. Samaria shall be desolate, for they have disobeyed their God. They shall fall by the sword, and their young children shall be crushed, and their pregnant women shall be torn in pieces.**

Rightly we start here the last chapter, because the prophet wanted to summarize here the epitome of all his sermons.

First of all, he threatens the kingdom of Israel with desolation because of its idolatry, for he expressly speaks of Samaria. Then he exhorts the people to turn to God in this misfortune, and he beautifully teaches what the right repentance is, namely the improvement of life and trust in mercy, through which forgiveness of sins comes.

will be caught. To this exhortation he adds the sweetest and richest promises. Then he returns to the exhortation and closes his sermons in this way.

The threat is short, but very severe. He says: "Samaria will become desolate", that is, the whole kingdom of Israel will be destroyed by the Assyrian. And he adds the cause of this so terrible punishment: "For they have disobeyed their GOD." This offense Israel no doubt recognized just as little as our Papists today recognize that they were idolaters and blasphemers. For they were precious and difficult worshippers in the kingdom of Israel, of which they also proudly declared that they were worshipping the God who was

saved them from Egypt. Therefore, as the papists, when accused of ungodliness, refer to the heavy burden of vows, the fasts, the vigils, the great expenses spent on the magnificent churches, the quantity of masses, the austere life, and similar things: Israel undoubtedly defended itself against this accusation, and did not want to be considered rebellious, but exceedingly obedient to God, and referred to the so many places that were adorned with churches, and were also formerly kept holy by the fathers.

But the prophet calls them rebellious against God because they had not obeyed the word of God. There was no lack of worship in the kingdom of Israel, but it was sinful and abominable to God because it was contrary to His word. Jacob had sacrificed in Bethel, Isaac and Abraham also in other places, but their descendants were commanded by God's voice that they should sacrifice only in the Temple at Jerusalem. Since the kingdom of Israel did not respect this commandment at all and built churches everywhere as it pleased, was it not in fact disobedient to God?

Even we, when we accuse the papists today, do not deny that they have orders, vows, fasts, masses, prayers, etc., but we condemn the fact that these things are nothing but human ordinances, instituted without the Word, or even contrary to the Word of God. For not those things are divine services which we institute, but those things which God commands by His Word. Those who either set aside this word or act contrary to it are disobedient, and not only do not perform God's service, but also anger God and provoke Him to severe punishments.

But there are four kinds of right worship, which differ from each other in their worthiness and order. The first and highest worship is faith in Christ, according to the voice that sounded from heaven [Matt. 17:5], "Him shall ye hear." This confidence includes the fear of God, air to speak, calling and other things, which the first table indicates, and which Paul calls the "reasonable worship," because it is without hypocrisy and comes from a heart of God.

The Holy Spirit has illuminated the flow of the Spirit. - The second place is occupied by obedience to the second tablet, or the works of love.

In the third place are the ceremonies that God wanted to have in the church, so that they would not only be exercises, but also testimonies of the divine will. Thus, it was not enough for a Jew to keep the Ten Commandments, he also had to be circumcised, and we today, if we want to be members of the Church, must not set aside or reject Holy Baptism and the Lord's Supper. Now as far as these three kinds are concerned, all Christians are equal in this, for all find themselves equally obliged to perform these services.

The fourth place is occupied by the works of the profession; these also find GOtte pleasant services, although they are different. The authorities serve God when they use their power to maintain justice and equity. A householder, if he works diligently; a housemother, if she takes care of the children and the servants 2c. Those, therefore, who do not want to disobey GOD, but give him the obedience that is due and pleasing, should remain in their career, and be careful not to seek other services after the manner of hypocrites, for in vain is GOD served by such things, which are nothing but the commandments of men [Matt. 15:9].

What the prophet threatens about the "young children" and the pregnant women is frightening, and one tends to ask for the reason, 1) why the innocent infancy is subjected to such great punishments. But the answer is easy. If these children are in the church, that is, circumcised in the Old Testament, but baptized with us, they suffer no evil; for the flesh is indeed afflicted, but the spirit is saved. But this affliction of the flesh also has its fruit, for this sad sight of wrath serves to instruct others in the fear of God, so that they do not surely sin, but amend their lives in time and ask for forgiveness of sins, whose punishments they also see the innocent infant suffer. This reason, too, is true: because the children are a part of the

1) Erlanger: instead of: Huaeri.



Church, they must suffer tribulations with the Church so that they may be conformed to the Son of God.

## V. 2. Turn, O Israel, to the LORD your God, for you have fallen because of your iniquity.

Here begins the exhortation to repentance, and it contains an exceedingly useful lesson about what we should do when we feel the punishments and wrath of God. What the vermin or flesh tends to do is well known; for it flees from God and shrinks from Him as from an enemy. For even when it feels that the punishment comes from Him, it cannot hope for help, but often turns to unauthorized help, as can be seen in Saul, when he realized that he had been rejected by God [1 Sam. 28:7].

But the prophet teaches his people differently. It is true, he says, that you have fallen because of your iniquity, but do not despair because of it. For he who has smitten you will also lay his healing hand upon you. Therefore, do not turn to human help, but turn to the Lord your God. For even though he has smitten you, provoked you by your sins and forced you, he has not ceased to be God for that reason. Therefore, turn to him, but do not, as you did before, turn your back on him when he teaches, admonishes and counsels you through his word. Turn your face to him, hang on his mouth, listen to what he commands and obey, and he will cease to be angry and will not only mitigate the punishments, but also forgive the sins and shower you with eternal goods.

Thus the prophet first indicates in general what repentance is, namely that one turns to the Lord or pays attention to the word. But now he will explain it in detail.

### Take these words with you and turn to the Lord, saying to him, "Forgive us all our sins and do us good, so that we may offer up the farrows of our lips.

I understand this in the simplest way: "Take these words with you" means as much as if he said: Obey this admonition of mine. Some think that he was responding to the speech

This is what is alluded to in the first verse of Moses, who calls the law common, so that the opinion would be Keep the law, pay attention to the word, and learn to pray or talk to God in this way, and be careful that you do not do anything against the word. For this is a part of repentance, that one obeys the word and makes up for what one has done contrary to it. But I like the former view better, and the repetition fits very well: "Take these words with you," that is, hear me, "and turn to the Lord.

But he adds how they should repent: "Say unto him, Forgive us all our sins, and do us good." What doctrine of repentance is in the Pabst's church is well known. They preach of a complete repentance (contritione) and a half repentance (attritione), 1) which every one can invent for himself. For they do not hold that this is a movement of the Holy Spirit, which He awakens in believers through the word of the law. After this, they want the auricular confession to follow, in which the offenses for which forgiveness is desired are confessed. Finally, a penance is imposed, which contains the burden of certain works. In these things they have perfect repentance, for they believe that if absolution is added afterwards, which is based not only on the merits of Christ, but also on those of the saints, they would have forgiveness of sins.

But it is not necessary to refute this in detail; we will only compare the present text of the prophet with this teaching, and it will become obvious that Pabst's teaching of this article is completely contradictory to the writings of the prophets.

First of all, notice who the people are to whom Hosea preaches, namely the shameful idolaters, who afterwards (as it must happen once one has strayed from the right path) stained themselves with various sins and shameful deeds. And the most ample evidence of these sins are the terrible punishments with which the people of Israel were punished.

1) Cf. Walch, St. Louis edition, vol. XIX, 1471, thesis 34.

2) Erlanger: aurularum instead of: aurieularKM.

is beaten. The prophet has such disciples. But now he has to deal with those who are oppressed with the wrath of God and under the terrible punishments of sins, and show them the way to reconcile God and obtain forgiveness of sins.

But who should be so foolish and senseless that he should not think that in the same case he must follow the prophet as a teacher rather than the popes and the schools? But the prophet does not command that one should go to the priest and then secretly whisper sins in his ear. He commands that one should turn to the Lord, open his mouth and ask for forgiveness of sins. This prayer contains first of all the confession of sin, not one that is made with the mouth against a man, but one that is made against the Lord without hypocrisy and from a true heart. This confession should have been held up to the church and praised as necessary for the forgiveness of sins, even though it does not deserve the forgiveness of sins, as the papists falsely boast of their hypocritical confession.

Thus David confesses of himself [Ps. 32:5], "Therefore I confess my sin unto thee, and hide not my iniquity. I said: I will confess my transgression unto the LORD. Then forgiveest thou me the iniquity of my sin." So also Daniel, Jeremiah and other prophets add a confession of sins to their prayers. Furthermore, this confession is not only the confession of certain offenses or vices, but it comprehends the whole affliction of nature, that even though we are not stained with outward iniquities, as some are, yet there is nothing good in us, as David confesses, Ps. 51:6: "Against thee only have I sinned," or that I render the opinion more clearly: before thee I am nothing but a sinner, and do evil before thee. This confession is the right humiliation and gloriously praises God's grace and mercy that He does not reject people who are so stained, corrupted and lost by sin, but has mercy on them and forgives them.

Therefore, we should remember that repentance begins with the recognition and right confession of sin. But this can

cannot take place without very great pain. For since the heart sees the will of God, and the eternal punishments of sin, that is, death, before its eyes, it is seriously moved, and not only bears sorrow for the sins committed, but also begins to hate sin in truth. Now, whether you call this movement a complete repentance (contritionem) or a half repentance (attritionem), we will not hold with the Sophists that it is a movement of man, but it is a work of the Holy Spirit. For the nature that is without the Holy Spirit does not hate sin, but loves it; does not bear sorrow for sin, but delights in sins and in the occasions of sins, and cannot be satisfied with them.

Therefore, as the Holy Spirit rebuilds man through repentance, he stirs up various movements in the hearts so that they see the shamefulfulness of sin, that they think of the punishments and the wrath of God. These thoughts are followed by hatred of sin and a fervent desire for forgiveness. However, although sometimes the feeling of punishments moves the hearts to grieve over the sins committed, the proper instrument of the Holy Spirit, I say, is the word of God, by which God indicates that He is angry with sin and that He will subject sinners to both temporal and eternal punishments. When the Holy Spirit sends this consuming fire of divine judgment into the hearts through the Word, what follows are not hypocritical but right and serious movements, sorrow for sin, confession of sin, and the resolution to continue to guard against sin and to flee from it.

But even here one must flee the nonsensical and godless opinions of the sophists. For they hold that this repentance and suffering merits the forgiveness of sins. We say that it is necessary if one desires forgiveness of sins, but we exclude all merit, for this, as will become clear later, is not ours but Christ's.

Therefore, repentance is begun when we recognize our sins and sincerely grieve over them. But then it is completed when, in addition to this repentance and sorrow, trust in mercy is added, and

the hearts, as the prophet teaches here, turn to God and demand forgiveness of sins. The Pabst's schools do not teach anything about this faith, which is the main part of repentance and which alone receives the forgiveness of sins.

This faith or confidence is also the work of the Holy Spirit, not our work. For nature flees from God when it sees Him inflicting punishment, and cannot expect salvation from where it sees wrath coming from. This attitude of our nature is not only corrected by the Holy Spirit through the word of the Gospel, but it is completely abolished and confidence in mercy is instilled in our hearts. For God indicates in it that, although he hates sin, he is not so minded as to want to condemn sinners for that reason. For he gave his Son to the world and commanded that through him one should believe in forgiveness of sins and eternal life.

When the hearts are moved by the Holy Spirit through the Word and see this will of the heavenly Father, they gain hope in their pain and see, as it were, the light of life in the shadow of death. For even though sins terrify them, they do not despair because they see the incomparable ransom for sins, the blood of the Son of God. Even though they resent the fact that they have earned death with their sins, they find rest in the mercy of God, who does not want the death of the sinner, but wants him to repent and live, and therefore did not spare His only begotten Son, but gave Him up to death on the Cross, so that we might be healed by His wounds. In this way repentance becomes complete, from which certain fruits come forth, as we will recall below.

This confidence is clearly indicated by this speech of the prophet. For whoever opens his mouth against God and says, "Pick up," or "Take away," or "Forgive all sin," you cannot believe that he doubts the merciful will of God. This is what we call faith or confidence in mercy, which relies on the sacrifice of the Son of God, and only the forgiveness of sins.

The Lord is the one who receives the forgiveness of sins, or, as Peter says, purifies the heart, for unclean hearts are those that have not yet been purified from sins. But when sin is forgiven, it follows that righteousness is by grace and in vain, and does not happen to us by our works and for their sake, as the papists also lie ungodly.

And the prophet uses here an extraordinarily emphatic word XXX XXX-XX, because it means to be relieved of sin, as bearers of burdens are relieved of their burden. And there is no doubt that the Baptist used this very word, since he calls John 1:29]. Christ is called the Lamb who bears the sins of the world. The Latin translator has generally rendered it by remittere, as in the 32nd Psalm, v. 1, "Blessed is he whose transgressions are forgiven"/that is, whose transgressions have been taken away or cancelled. How this happens is indicated by the Baptist, who teaches that Christ is the sacrificial lamb who bears our sin and takes it upon Himself. If hearts truly hold this and believe that God is thereby reconciled, this is true faith, the work or gift of the Holy Spirit, which is given through the preaching of the Gospel.

Here it might come to the mind of a reader who is ignorant of holy things, how a mind could hope for forgiveness of sins from God, since God punishes sins severely, as the example of the kingdom of Israel shows. But let him remember that the true punishment of sin is not this bodily misfortune, but eternal death. Therefore, although the bodily punishment is upon us, the hope of the forgiveness of the eternal punishment must be firmly preserved and asked for. By sending His Son, God shows that, although He will punish sinners with certain punishments, He will gladly remit the eternal punishments to those who take hold of the Son in faith and rely on His merit. Therefore, the godly comfort themselves with this hope that the right and eternal punishment of sin is remitted by the Son of God, and overcome all the difficulties of this life, the cause of which is sin.

This is what seemed necessary to us to remember about the first part of this prayer. Now let us look at the rest.

The prophet is not satisfied with having taught that the people should pray for forgiveness of sins and remission of right and eternal punishment, but adds another part, commanding that they should also pray that good may be given to them.

Here the reader must first note that the word is not always taken in the same way. Sometimes it means a bodily blessing, as Ps. 25:13: "His soul shall dwell in goodness." Eccl. 8:13: "It shall not prosper the wicked." Gen. 45, 18.: "I will give you goods in the land of Egypt." Deut. 6:11: "Houses full of all good things." Sometimes it is used for what we commonly call good or right even before God, as Deut. 6, 18: "That you do what is right and good in the sight of the Lord." In the Holy Scriptures, a "good man" is often mentioned instead of a righteous man, as Ecclesiastes 9:2: "There is one like another, the righteous like the wicked, the good and pure like the unclean, the one who sacrifices like the one who does not sacrifice. As it is to the good, so it is to the sinner." Thus Christ says in the Gospel [Matth. 19, 17.]: "No one is good, except the one God."

Therefore, what the prophet says in this passage, "And do us good," I put together in the simplest way with the previous piece: Take away the sin that is evil, and give us that which is good, that is, the Holy Spirit, who sanctifies us. For it is not enough that the past sin be forgiven; it is necessary that the Holy Spirit 1) strengthen and govern us, lest we, overcome by the devil and the flesh, fall back into the former lusts of the flesh. For we are constantly struggling with this enemy, who is most eager to draw us back into his kingdom and push us out of the kingdom of Christ through disobedience. This, therefore, is the work of the Holy Spirit, not only to sanctify us through faith in Christ and to deliver us from sins, but also to

Awaken us also to true obedience, that we may fight against sin and the flesh, resisting the evil air 2c.

In Hebrew there is the word XXX, which is commonly translated by "receive". It is the same word that is in the 68th Psalm, v. 19. "Thou hast received gifts for men." Paul translates it as we do [Eph. 4:8.], "He hath given gifts unto men." But I wanted to use the word "Wohlthun" (donandi -- give) for the sake of this, so that the reader would also be reminded here of the Wohlthat, by grace in vain.

You will say, "Are works nothing? Do they not have any place in the doctrine of repentance? I answer: So far we have spoken of the forgiveness of sins and the bestowal of the Holy Spirit; this is entirely by grace and free of charge, and is not in our merit, but absolutely in the inexhaustible goodness and mercy of God. Therefore, when we speak of the forgiveness of sins, we are rightly silent about our works. Because these are done without the Holy Spirit, they cannot and must not be called good, even though they are not evil in a civil sense, because of the impure heart from which they come.

Since we have received the forgiveness of sins through faith and the Holy Spirit at the same time. Since we have received the forgiveness of sins and the Holy Spirit through faith, pure and pleasing works follow from the heart as from a pure source. For even though the obedience of the saints is not completely pure because of the remnants of sin, it is pleasing and acceptable to God because of faith in Christ.

And these works are called the fruits of repentance. Among them, the first is that which the prophet remembers here, that the tongues are loosed in praise of God. For what can we wretched people do but praise such great goodness? Thus it is said in the 116th Psalm, v. 12 ff: "How shall I repay the Lord for all his good deeds that he does for me? I will take the cup of salvation," that is, I will patiently suffer whatever comes my way, "and preach the name of the Lord. I will pay my vows to the Lord, above all his people." What.

1) Erlanger: yusrn instead of: yui.

Are then these vows, this preaching of the name of God? Certainly this humble confession [Ps. 116, 16. f.]: "O Lord, I am your servant; I am your servant, the son of your handmaid. You have broken my bonds. Unto thee will I offer thanksgiving, and preach the name of the LORD."

Just as David calls this preaching of the benefits of God a sacrifice, our Hosea says beautifully: "We will sacrifice the bulls of our lips", as if he wanted to say: If the hypocrites are anxious to render the highest service to God, then they sacrifice either an ox or calves, but this is indeed an unreasonable service. In this way one does not serve God. He wants His mercy to be known and preached, and He wants us to rely on it and rejoice in it. This is the reasonable worship that cannot be invented by the hypocrites, therefore pleases GOtte in truth; the hypocritical sacrifices without this worship do not please GOtte.

In this way he compares the services of the Law with the services of the New Testament. Of the latter he says that they are pleasing to God, because they come from faith in the Son of God; but of the latter he shows that they are not pleasing to God, because they are done by hypocrites, who not only have impure hearts, but also want the praise of righteousness and merit to be attached to them by God.

The prophet not only praises the services of the New Testament and prefers them to the services of the law, but also indicates that it will happen that through Christ, who will give the believers forgiveness of sins, the legal priesthood together with the sacrifices will be completely abolished, because the legal priesthood was bound to a certain tribe. But since he says here, "We will offer the bulls of our lips," he indicates that this distinction of persons will be abolished, and priests will be those who are pleasing to God, not those who are born of the tribe of Levi, 1) but those who believe in Christ and in true faith accept Christ.

as Peter says more clearly when he writes to those who believe in these words [1 Pet 2:9.j: "You are the chosen generation, the royal priesthood" 2c.

What, therefore, do they have for a sacrifice? Not the opus operatum of the mass, performed without faith, which the pope wants to remain with his shamed and smeared heap alone. For as far as the forgiveness of sins is concerned, the faithful have full sufficiency through the sacrifice of Christ, him alone they acknowledge as the priest who has perfected all the saints through the right sacrifice, but they offer in thanksgiving, as the prophet here beautifully says, "the farrows of their lips." They call upon the name of the Lord, they preach his mercy, they proclaim the death of their priest, and publicly praise his sacrifice to all. But these are priests of the Most High, anointed not by the popes but by the Holy Spirit, and yet they are not only despised by that multitude whom the popes anoint, but are also condemned as heretics, and subjected to every kind of ignominy and torture. But this fruit of repentance is followed by others.

**V. 4. Asshur shall not help us, neither shall we ride upon horses any more, nor say any more to the works of our hands: You are our God; but let the fatherless find favor with you.**

Perhaps you wonder why he does not remember other works, charity toward his neighbor, chastity, patience, humility? For all these fruits follow true repentance. But the prophet, in a short sermon, indicates the main parts of the first table, which are followed by the works of the second table.

In an excellent way, he has summarized the most noble sins both in the secular regime and in the church, which fight against the first table. For what he says about "Assur" and the "steeds" is a common sin of all kingdoms and commonwealths, namely the trust in human help, dignity, wealth, power, honor 2c. Because people rely on these things, they forget to trust in God. In dangers, they do not call upon God, they er-

1) Erlanger: levinnti instead: l'evi nsti.

do not wait for protection from God; as soon as there is fear of danger, they turn to their counsel, seek help from their neighbors, make alliances, put power and weapons together, and think that in this way they will be completely safe.

But because this trust is connected with a dishonor against God, because the creature is preferred to the Creator, it comes that it is unfortunate, and it usually happens that those from whom one thought to obtain salvation serve to ruin, as Isaiah prophesies of the help of the Egyptians [Isa. 36, 6.], that Egypt will be like a reed; if one leans on it, it cannot bear the load, but breaks and injures the hand. And this was a peculiar sin of this people, as is evident from the sermons of the prophets. But it was all the more serious because they abandoned their trust in divine help and thought that there was more help to be had from the heathen, whom they knew to be godless, even though they had great wealth and power. That is why their saviors destroyed them.

Thus, in general, trust in human help overthrows all kingdoms, and yet we, who see and know this, who pride ourselves on the possession of the true religion, also follow these unfortunate footsteps. For what is the use of alliances if princes and commonwealths do not have the confidence that they will be safer in this way? We do not sufficiently believe that God is powerful enough, we do not firmly believe that He will take care of us and our cause, otherwise we would rely on His goodness and power and not be so anxious to obtain carnal help.

But many are under the illusion that this is done without sin, and that it is up to the civil authorities to take care of these attacks, and that this should not be blamed by the church servants, since they have to work in a different area. And I truly admit that this would be quite well asserted if the civil authorities were not also commanded to place all hope for help in God alone.

But, you will say, should one not even make use of weapons to protect one's

protect? That is not the opinion at all. For God has given power to the authorities for this reason, so that they might use it to protect their own. But it is unfortunate when it is alone, that is, when it is without trust in God, and it is blatantly blasphemous to trust in one's own power or that of others. But because this ungodly trust is almost always connected with covenants, the prophets condemn them everywhere, especially when they are entered into with the ungodly, as the prophet says to Jehoshaphat, 2 Chron. 20:37: "Because thou hast joined thyself to Ahaziah, the LORD hath broken thy works," that is, he hath not given thee success.

That the holy church therefore says in this passage, "Assyria shall not help us," and likewise, "We will no longer ride on horses," is the same as saying, "We will put away hope in all human help, and hope only in the goodness of God, as it is said in Ps. 20:8, 9: "They rely on chariots and horses, but we remember the name of the Lord our God. They have fallen down and fallen, but we stand upright." For even though a godly authority makes use of chariots and horses, it still hopes for victory from God and relies only on the help and blessing of the Lord, not on its horses or armor. In this way, covenants can also take place among the godly. Yes, we are already united with each other by the very closest covenant of confession and hope. But people show their attitude in many ways, that they enter into covenants with a different intention.

Furthermore, this teaching does not only apply to rulers and communities, but it should also be a rule for private people in their whole life and in all business, that they rely completely on God's help, and just as abundance or power should not make us secure or puffed up, so we should not lose courage through poverty or misfortune. For here, too, hearts must be uplifted by trusting in the mercy of God when we are plagued by sickness, poverty, unjust hatred 2c. This is the right exercise

of the first commandment, that we firmly believe that God is our God and cling to Him alone, both in misfortune and in happiness.

The other piece "of the works of our hands" goes to the church. For as confidence in one's own power is the chief sin of kingdoms, so in the church the chief sin is confidence in works. For it indicates not only the gross idolatry, that they worshipped the images made by human hands, as even now the abominable idolatry of the godless Pabstry is before our eyes, where in one place the image pillar of Mary, in another that of Anna and other saints are gloriously adorned and worshipped. For there the idolaters fall on their knees, there they make vows, there they think they will be heard through the intercession of such saints, who make them patrons of their affairs, but the prophet also understands the futile trust in their own works or merits. For monasticism is quite rightly called a work of human hands, for at their own will, without God's command, the monks choose a certain status by which they hope to please God. Thus another, when he fasts, when he abstains from certain foods on certain days, thinks that he is doing God a service. These are the works of our hands, which the idolaters worship as a god. For although they are nothing but human statutes, they have confidence that God will be reconciled, honored and glorified in this way.

Thus the Israelites, when they sacrificed in certain places they had chosen, when they slaughtered their children, when they fell down before the images, made gods out of the works of their hands, that is, they thought that in this way they were pleasing to God, that they were doing Him a service, that they deserved forgiveness of sins 2c. This, says the Church, we no longer want to do, because we know that the forgiveness of sins is granted to us by grace through the Son of God; therefore, we trust in the mercy of God alone; with this we are content, through it we hope for forgiveness of sins and eternal life.

But the hearts that are enlightened in this way do not follow the flesh or the

They do not fight the lusts of the flesh, but fight against the flesh and look to the word, and do with great diligence everything that they see is commanded by the word. Therefore they are not disobedient to their parents and authorities, they do not kill, they do not bear grudges, they are not unforgiving, they do not break marriage, they do not fornicate, they seek their sustenance with their labor, they are generous to the poor 2c. And these are the right fruits that follow repentance and forgiveness of sins. Although they are often overcome by sin and the flesh, God loves this obedience, however imperfect it may be, because of faith in Christ, who takes away all sins, and promises them rich rewards, both physical and spiritual.

This is the prayer for forgiveness of sins, which, as we have said, indicates the right way to repent. -

But the prophet adds a piece: "Let the orphans find grace with you", which is full of the most beautiful trust in God, without which a prayer is in vain. This piece agrees with the saying of Christ [John 14:18]: "I will not leave you orphans. Likewise with the tenth Psalm, v. 14: "Thou art the helper of the fatherless." Likewise, v. 18: "That thou mayest do right to the fatherless and to the poor, that man may no longer be ashamed upon the earth." All these sayings are rich in glorious teaching and comfort when carefully considered.

The doctrine is that they present the image or the correct description of the church, which in the world is like an underage or orphaned child, for whom no one cares, indeed, whom everyone, because the opportunity is favorable, desires to harm, while the world, on the other hand, is equipped with wisdom, goods, power, justice, etc., on which it relies and is hopeful. It is therefore not poor, not an orphan, but has in its hands that on which it relies, and thinks that it is safe against all misfortune and also against God's judgment.

Thus Nebuchadnezzar attributes to his wisdom the kingdom so mighty and great. Haman relies on the king's favor; the Pharisee trusts in his justice. In this way, people everywhere can be associated with carnal

They will see themselves prepared for help, and therefore safe. Therefore, if you compare these people with the church or individual Christians, they will appear like a grown man who can defend himself with his hand against injustice and govern his affairs with reason and counsel, while the church, on the other hand, is like an orphan who is without strength and counsel and therefore exposed to all injustices.

For the temples are before eyes, how one is used to treat the orphans. For since the careful administration of justice, then also the sacred obligation by oath, which in well-ordered communities the authorities are accustomed to use for the benefit of the orphans, cannot prevent the greed and disloyalty of men, what will happen where such barriers either do not exist or are not so carefully observed? For it is a common thing that even those who assume guardianship are more concerned with their own benefit than with that of the orphans. What, therefore, is there to fear from others, since there is so much danger from acquaintances and friends! But even though they are good people who are made guardians, what is their care and distress compared to the care of the parents? Even if you do everything, even if you put all your efforts into it, because the heartfelt affection that God has implanted in parents for their children is not there, even the greatest diligence will be considered nothing but neglect. '

This, says the Prophet, will be the fate and situation of Christians or the Church in this world. They will be orphans, they will have no parents to anxiously care for them and protect them. Yes, they will also have Satan himself as their enemy; he will not cease to plague them with misfortune of every kind through his members. For even though Christians have the blessing of the Lord and possess goods, they possess them in such a way that they are in danger even of their lives because of their confession and faith. Then they do not rely on their wisdom, for they see that it is very little and a weak spark that they cannot safely follow in such great darkness. Therefore, they judge that another, greater light is coming.

that cannot be so easily extinguished by the devil. This is the word of God; they rely on it and believe that they will be safe only through it. But they turn their wisdom to the lesser matters, which the necessities of temporal life bring with them. But when it comes to the dangers of sin and death, they really consider themselves orphans, with no ability to stand against such powerful enemies.

Therefore the prophet interprets exactly by this designation, what he had wanted to say, since he said above: "Assur shall not help us, and we do not want to ride on horses any more, also we do not want to say any more to the works of our hands: You are our God," namely that the Church is deprived of all protection in this world. The godly are generally lacking in the goods of fortune and the splendor of riches, as Paul says [1 Cor. 1, 26.f: "Not many mighty according to the flesh, not many noble" 2c., and although some are adorned with the blessing of God, they have it as if they did not have it, as Paul says [1 Cor. 7, 30. ff.

David is a king, adorned with dignity, power and wealth, and yet he says of himself, Ps. 39:13: "Be not silent concerning my tears: for I am both thy pilgrim and thy citizen, as are all my fathers." He calls himself a pilgrim for no other reason than because he believes that even though he has many bodily gifts, they last only for a moment, when they suddenly either leave us or are left by us when we are called away from this life.

We are reminded of this situation by the prophet, who calls us "orphans". For he teaches that we should not lose heart because of impatience, but that when we are in danger, we should think that we are orphans. If you are sick, do not be anxious in your heart, but remember that you are a part of the church and, as it were, an orphan lying in the cradle and in need of help from others. If you suffer any damage to your property, remember: I am an orphan, therefore I am treated badly, not only by strangers, but also by acquaintances and friends.



Those who are close to us. For the judgment is certain (2 Tim. 3, 12.): "All who want to live godly in Christ must suffer persecution." But this must be held even more firmly in the matters of conscience, when you are challenged by sin, by fear of death, by the sensation of God's wrath and judgment: then consider rightly that you are in truth an orphan, but therefore not rejected by God, for here you hear a glorious consolation and an exceedingly beautiful description of God.

The prophet describes the church in such a way that its members are orphans who suffer and cannot defend themselves against injustice; that is truly bitter and miserable. But now listen to what he preaches about God and with what colors he paints him. He says: "Let the fatherless find grace with you." So the underage and the orphans have a merciful and gracious GOtt.

Therefore, just as the first description takes away from the godly all the support of the world, which the world greatly esteems, admires, by which it triumphs against the godly and oppresses them, so here he gives them everything, since he says that God has mercy on the orphans. For if God is merciful, if He has a fatherly disposition toward the afflicted Christians, what can we still lack in any thing? We may lack goods, but we have eternal treasures; we may lack power, and tyrants may oppress us, but we have the LORD above all lords, who will redeem us in His time with an eternal salvation. We may lack honor and dignity, and the world may heap shame upon us, but we have Him who will surround us with everlasting glory, for so the prophet comforts us in this passage, saying, "The fatherless shall find grace in thy sight."

If we could take this into our hearts, we could, as Paul says (Rom. 5, 3.), boast even in tribulations. It is a great misfortune that the excellent man, who is distinguished both in doctrine and in godly life, Hieronymus Baumgärtner, when he returned home from the Diet of Speier as a deputy of his city (Nuremberg), was caught before the eyes of the emperor and subjected to long and very hard torture.

is held in captivity'. Therefore, he feels that he is a minor or an orphan, and we are rightly moved by the misfortune of the excellent man who has rendered extraordinary service to his city and to the Church of Christ. But again, we must be comforted by the fact that because he is an orphan, he also has a gracious God who will save him in his time and adorn him with eternal glory in a better life.

But you will say: Why is this mercy not seen? I answer, These things must be joined together, first, that thou thinkest thyself an orphan; secondly, that thou thinkest that God is gracious. And the former is the former in order, but this is the later; the former is harsh, the latter pleasant, the latter heavy, the latter sweet. Hence it is that we desire to enjoy this, not to have that. But this is how it is decided, if you want to obtain mercy, you must first become an orphan, and you must not want to determine how long you want to be an orphan, because even a short delay seems to be very long when the cross presses us. The care of salvation must be left to God, who is a helper in due time (Ps. 9, 10. Vulg.), and is also faithful, therefore he does not let us be tempted above our ability [1 Cor. 10, 13.]. And even though he postpones salvation, he will surely bring it about, for he is our Father. Therefore, if we ask him for bread, he will not offer us a stone, and if we ask him for an egg, he will not offer us a scorpion for it [Luc. 11, 11. f.]. He knows what we need, and will gladly give it to us, as follows. For he is merciful, that is, he has a fatherly disposition toward us, only we do not have to doubt his mercy.

In this way we must take comfort in our own peril and that of others. But we must remember that this comfort is held out to those who repent. The world also feels its adversity, for God does not always turn a blind eye to sins. Therefore, when it is beset by punishments, it expects mercy in vain, as the examples of Absalom, Ahitophel, Ammon show; for they do not repent, therefore they perish in the wrath of God.

**V. 5. so I will heal their cessation, gladly will I love them; then my wrath shall turn from them.**

A promise is attached to the prayer so that the hearts will be fixed that they will surely be heard when they ask for forgiveness of sins. In other dangers belonging to this life, we add the condition of God's will when we ask for salvation, that God will hear us if it is His will. For indeed we do not know what is good for us, and God is wont to show His power mightily in the weak [2 Cor. 12:9], that is, when we are weak, He shows that we are not preserved and protected by human counsel or our strength, but by divine power. Therefore Paul prays in vain for salvation, that he may not be beaten with fists by Satan's angel [2 Cor. 12:7]. David prays in vain for the life of his son [2 Sam. 12:16, 18]. Jacob prays in vain for his wife, since she was in mortal peril at birth [Gen. 35:17]. These were physical dangers.

But the church in this world is subject to the cross. Although she therefore asks for salvation from such physical misfortune, and also hopes for salvation (for prayer cannot be without faith), she nevertheless commands herself to the will of God and, as Peter says, humbles herself under the mighty hand of God, that is, urges the fulfillment of her will in such a way that she nevertheless prefers the will of God to it. Lazarus, in his so great misery and in so great torments, asks for salvation, and yet decides with himself that he will obey God and endure these tribulations, if it so pleases God. We should do the same in our perils or in our misfortunes.

But if it is necessary to pray for forgiveness of sins, for sanctification by the Holy Spirit and for eternal life, then the condition of God's will need not be added. For God's will is already evident and certain that He wants all people to be saved, that He wants to forgive sins, that He wants to make the

He wants to give us the Holy Spirit. Therefore, we must ask for these things with certain confidence, without adding any condition, because it was for this very reason that he could give us these things by grace that he sent his Son into this world. And the Son of God Himself suffered and died for His sake, rose from the dead and ascended to heaven for His sake, leaving behind the commandment that repentance and forgiveness of sins should be preached in His name [Luc. 24, 47.]. For this purpose he instituted baptism, gave the keys to the church, and gave us his body and blood as food. Finally, he added the promise that the Father would give us everything we ask in his name [John 16:23].

Therefore, not even our unworthiness and our sins should take away this confidence, but rather our sins should exhort and drive us to pray, as the prophet indicates here. For if our sins prevented us from being heard, truly the prophet would not command the rest of Israel to ask for forgiveness, not for minor sins, but for the most grievous sins of idolatry, denial of God, superstition, blasphemy, murder of the saints 2c. But he not only commands them to pray and open their mouths against God who is so offended, but also adds promises. For hear what the Lord himself says here to sinners who repent and hope in his mercy.

"I," he says, "will heal their departing." This is truly the highest sin, that one departs from God, does not care for the word and even rages cruelly against the servants of the word. For it is because of these sins that the ten tribes have been completely devastated. And yet God promises that He will grant mercy to those who ask Him for it for these sins and forgive them. Why, therefore, would you despair? Why would you not straighten up and, trusting in Christ, also ask for forgiveness of sins? For the matter does not rest on your or your prayer's worthiness or merit, but on the Son of God alone. If you

If you take him in faith that he has done enough for you, that God is reconciled to you through him, your prayer is answered.

This is the first part of the promise that the Lord will heal our resignation, by which we are poisoned to death with the most harmful poison.

The other part is that he freely and with great kindness wants to love sinners who repent and pray. For the Hebrew word means both willingness and generosity, as these are also connected with each other by nature. For where there is a right love, not a forced love, not a foolish love, but a love that flows from a certain judgment, there is no measure of service and benevolence.

I beg you, what tongue can properly pronounce this promise? We can certainly use an example from the household, which is known to us, that we remember what kind of heart we have for our spouse and our children, but afterwards we will have trouble convincing ourselves that we too are so loved by God. For our hearts are too narrow to contain such great things. The one whom you love in truth owns all that is yours, even your life, and more than you yourself. Therefore, the love which the Lord promises us in this passage as a voluntary and abundant one brings to us all that God is and has, so that we too are masters of sin, death, hell, the devil and all creatures. For who can be against us if God is for us? [Rom. 8, 31.]

In some places the Scripture ascribes to God such a love as spouses have for each other, as Christ, praising the mercy of God, presents the parable of the wedding [Matth. 22, 2], and Paul calls married life a great mystery [Eph. 5, 32].

But we must be mindful that this love is hidden under the cross in this life; therefore faith is necessary, which firmly holds that these promises are true. For he who follows feelings or appearances will judge that the Church is not loved by God with conjugal love,

1) Jenaer: ktultus; Wittenberger and Erlanger: stnlus.

but it is either neglected or even hated. Therefore one must close the eyes of the flesh and accept this in faith, as Paul says [Rom. 8, 24.]: "We are blessed, but in hope." But this will be revealed when Christ reveals Himself to us, and this flesh, which is full of sin, will be cast off.

The following piece: "Then my wrath shall turn from them", seems to be superfluous. Because where there is love, anger and hatred are excluded. But there was a great reason why the Lord added this piece. Because, as we have already said, the love with which the Lord embraces his own, as a bridegroom embraces his bride, is hidden under the cross, and cannot be seen with carnal eyes, so the flesh frets, and thinks, when it feels the temptation and dangers, that it is not loved by God. This piece now serves to remove this annoyance, for it makes a distinction between the cross of the saints and the punishments of the wicked.

The saints, that is, those who believe in Christ, have forgiveness of sins and are loved by God, and yet they are subjected to many misfortunes, to such an extent that their situation seems to be worse than that of the godless, who usually prosper and have abundance of all things. But this happens not because God loves these people, but hates the godly. The Holy Spirit says in this passage, "My wrath shall turn from them." Therefore, just as a father chastises the son whom he loves, so also here the highest love is connected with the rod, but the Lord is angry with the wicked who are well off, and is angry in such a way that his anger has no measure forever, if they do not repent.

Therefore, this piece serves to lift the vexation, so that when we are afflicted by the cross, we do not think that God is afflicting us. He does not hate those who repent and ask for forgiveness of sins, even though He allows them to be afflicted. Wrath and anger are turned away from them, but remain upon those who do not repent, who surely live in sins, and do not seek forgiveness of sins through prayer.

What follows now serves to explain the last-mentioned piece of the promise of love.

**V. 6-8: I will be to Israel as a dew, and it shall blossom as a rose; and its roots shall shoot forth as Lebanon; and its branches shall spread, and it shall be as beautiful as an olive tree; and it shall give as good a smell as Lebanon. And they shall sit again under his shadow; they shall feed on corn, and blossom as a vine; his memory shall be as the wine of Lebanon.**

This also belongs to the promises. For what the prophet had said before simply and without a picture, he says here in pictures and presents as in a painting the description of the church that believes in Christ, how it is constituted before God and with what gifts it is adorned.

The Jews recognize that this is said of the time of the Messiah. Therefore, when they hear that parables of bodily things are presented, they expect from the Messiah benefits for this life, and think that when he will come, he will adorn his people with bodily blessings, that they shall blossom like a rose, like a tree that has driven its roots deep and spread its branches, which is not only lovely to look at, but also firm against the violence of the winds and the storms. Thus the Jews would be an object of wonder to all the Gentiles throughout the earth, and they alone would reign everywhere. They do not even dream of the forgiveness of sins, the gift of the Holy Spirit and eternal life. This blindness comes from the fact that they do not know whose son the Messiah is, because they think that he is only David's son, therefore they expect nothing but human and temporal things from him as a man.

Furthermore, they do not see that this nature is so corrupted by sin that it cannot work itself out of the wrath and judgment of God. For if they believed that, they would look for help from others, which they now so surely miss in this blindness, since it is offered by the Son of God.

negligent. Therefore, they forget the saying that the prophet said just before, comparing the church to an orphan, that it is oppressed in many ways in the world and has no strength against the most powerful enemies, the devil, sin and death. Since the Jews do not see this, it is not surprising that they are only concerned with temporal gain and do not even see the shadow of these promises.

We are better informed. We know that man has fallen into God's wrath and eternal death through sin, but that God had mercy on us and sent His Son, who did not take care of bodies and goods, as the kings of the world do, but brought us forgiveness of sins and reconciled us to the Father, freeing us from eternal death and all the tyranny of Satan, as the prophet said shortly before [v. 5.] that God would heal the resignation of those who convert, and love them, and turn away His wrath from them. These are the goods of which the Church rejoices, and thanks God for them. The blind Jews, however, do not see this at all and are therefore extremely ungrateful to God.

Therefore, the church has both. She is an orphan and yet also the mistress of all things. She is an orphan because, although she has immense eternal gifts, the Word and the knowledge of God, the forgiveness of sins, righteousness, eternal life, yes, also God, who dwells in her and governs her with the Holy Spirit, she is nevertheless subject to the cross by heart, because in the meantime the godless have the kingdoms of the world, the goods, the pleasures, the honor of the world. But again, she is still the mistress of all things, in faith and hope. For though she has no bodily protection in this world, yet as an orphan she expects protection from God, and knows in certain faith that she cannot be destroyed by the tyrants, and obtains glorious salvation in many great perils. Moreover, she also has comfort through the hope of the future glory, as Paul says [Rom. 5:2]: "We boast in the hope of the future glory that God shall give," which will be seen in the eternal

Fellowship with GOD, with Christ, with the fathers, prophets, apostles and all the elect.

But the godless: do not see this: comfort of faith and hope, not this dominion, which is covered by the cross 1), they only see the hardships and misfortune, and therefore think that God does not care about the church, and judge that it is in truth a miserable orphan and abandoned. But they seek wealth and power for themselves, so that they may be safe or can comfort themselves with the hope of human protection.

Whoever looks at this with the "fleshly eye" will say with David [Ps. 37:35] that the wicked are like a strong tree that is well leafy and green like a laurel tree, like a lovely, beautiful meadow that is adorned with flowers of every kind. If one compares the church with these, it will seem like a withering tree, on which not only no fruits hang, but also not even a few leaves. For even the church, which almost collapses under the burden of sins, testifies sufficiently with its own voice (as it prays [v. 3]: "Forgive us all our sins, and do us good"), in what a situation it is, how afflicted and miserable it is.

This is the first painting of the church, which shows what the church is like in terms of this physical life. The Jews completely forget this painting, because they dream that through the mediation of the Messiah they will seize all the kingdoms and protections of the world. For they do not want to be orphans in this world, they want to rule and have abundance of goods, therefore they turn away from the poor and miserable church.

But if you turn your eyes a little away from this life, and judge the church according to the hope that it receives from the word, then its appearance will seem completely different to you. For it has God, who heals the most serious evil, sin; who embraces it with such love as spouses have for each other, and bestows upon it all the good things that he has and possesses. What tongue can talk out such great goods, such adornment?

1) Erlanger: rectuni instead of: tsotuw.

Therefore, she, who in the eyes of the world and in her own eyes is like an enfeebled and dry tree, blossoms like a rose in the eyes of God, not because of her strength or her righteousness or other gifts, but because the Lord is like a dew to her, that is, because the Lord brings righteousness, takes away sin, gives the Holy Spirit, awakens faith, obedience, hope, patience, charity, and other virtues pleasing to God. For the likeness of the rose includes both the beauty that it is lovely to look at and the fragrance that it spreads far and wide. For the works of the saints are pleasing to God for the sake of faith in Christ, even though they are small and mean in appearance.

But the likeness of the dew that comes from heaven is for you to firmly believe that all these things happen to us from your merciful Father for the sake of the Son who is sent to us, not because of our merits or gifts or because of anything we do.

Furthermore, this heavenly dew of grace is followed by other gifts, namely that the church, like a tree of Lebanon, stands firm by strong roots. For it has the world and the devil as enemies, who constantly attack it. But because it is built on the rock of Christ, even the gates of hell cannot overcome or overthrow it.

The third gift is that its branches spread, that is, not only cannot it be suppressed, but it even increases in the dangers themselves. For the individual members of the church 2) grow daily in the knowledge of God and other exercises of godliness, and the whole church body also grows daily.

The fourth is that the church is beautiful as an olive tree, and spreads its good smell far and wide like Mount Lebanon. This agrees with what we have said above about the rose, only that here also an increase in gifts is indicated. For the oil tree is very fruitful, and the fruitfulness of Lebanon is also known from pagan writings.

2) Erlanger: eatüssia instead of: eetesiaie.

The fifth is that the church, like a tree, will also give shade to those who are weary in the heat. This is a special and glorious gift, that the church alone has true comfort against sin and death and all the wiles of the devil. Therefore we rest in her as under a shady tree and breathe again, because the word XXXX, convertentur, is to be taken in this place as in the 19th Psalm, v. 8: "The law of the Lord is without change", XXX XXXX, con vertens animas, that is, "that restores the soul", makes it alive again, as we also use to say in German: "Er ist wieder zu sich kommen"; likewise: "Er kehret wieder", when those who are lifeless breathe again. For this is peculiar to the word, that it sets the heart right, and shows the hope of salvation and help in temptation and danger itself, as the Psalm says more clearly shortly after [v. 9]: "The commands of the Lord are right, and gladden the heart."

Therefore, the Holy Spirit understands not only the Word, but also the visible and outward signs, baptism and the Lord's Supper, which Christ instituted so that through them we might have comfort against sin, death and the devil. For when you are baptized, it is for this reason that you may believe that you have been adopted by God as a child through Christ's death; but when we partake of Holy Communion, we are not only reminded of the forgiveness of sins obtained through Christ's death, but the ransom itself, with which the forgiveness of sins is purchased, is given to us, namely the body of Christ to eat and the blood of Christ to drink, so that we may firmly believe that the forgiveness of sins belongs to us. Therefore, hearts that are afraid of God's wrath and eternal punishment because of sin rest here as under a shadow.

The sixth is that they should feed on grain. Here, too, the teaching and the word are praised, through which the hearts are richly fed and strengthened. Thus Christ comforts the apostles [Luc. 22, 30.]: "Ye shall eat and drink above my table in my kingdom." But it means certain knowledge of God,

which the word shows. But for this reason he says, "Let them feed on grain," to indicate that the world, which does not have the Word, though it boasts of worship and concern for religion, feeds, as it were, on chaff, but the church has the right pasture by which hearts are strengthened and richly nourished.

The seventh is that the church should blossom like a vine. This actually refers to the fruits that grow in the church from the constant use of the word. The world does not admire these fruits, but does not pay attention to them, but occupies itself with other things that have a greater appearance. Thus the papists despise domesticity and worldly rule, and choose another state, that they live individually in monasteries. But God makes a different judgment: these self-chosen works and services are an abomination to Him, but He loves what He has commanded, even if it is of little importance.

The eighth is that he says that the memory of the church should be like the wine of Lebanon, that is, become famous. This piece also belongs to the price of the church, and it is necessary because of the immense astonishment with which the church is so oppressed that it can hardly be recognized. For look at the patriarchs, look at the prophets and apostles, how they are kept in the world. Yes, Christ, the Son of God and the Head of the Church, how shamefully he is treated by his people! They cry out that he is possessed by the devil, a winebibber, a rebel, a blasphemer.

Today, as even the adversaries testify, we have the sacraments again in their entirety, and a doctrine that agrees with the writings of the apostles; these are the most distinguished signs of the true church. And yet, what a judgment we have to suffer! We are condemned as heretics, we are blasphemed as a ruin of the church, and as destroyers of all respectability and discipline. These, however, are the most dreadful of invectives, which, no doubt, so move the hearts of many that they have a horror even of our name. But, as I said, if you read the histories of Christ, the Son of God, the Baptist, the

If you look at the apostles, the prophets, we suffer nothing new.

And it is not by chance that the prophet uses the parable of wine in this passage, when he speaks of the memory or name of the church and the saints. For this is a price, not of must or new wine, but of old wine, that it may be fragrant. Only the noblest wines can grow old. In this way, the church and all its members are for a time without odor in the world; indeed, they stink before the world, for they are defiled with abominable revilings. But what does the Psalm say: "The righteous is never forgotten" [Ps. 112, 6], while the memory of the wicked perishes with them, Ps. 9, 6. Thus the situation of Paul, Peter and other apostles was a miserable one, considering the power, dignity and wealth of the adversaries, but just as noble wines produce fragrance from themselves with age, so the glory of the godly grows after death, according to the saying [Ps. 116, 15]: "The death of his saints is worthy in the sight of the Lord," but the wicked perish like bad wine.

This is therefore a glorious consolation and an exceedingly lovely description of the church, not as it is in the world or in appearance, but as it is in spirit and before God. For if you follow the appearance, you will find the opposite in everything. She is like a tree without sap, scrawny, weak, shapeless, and also full of ailments; therefore the world, which has riches and dignities, and for that reason is esteemed like a rose that blossoms and has sprouted deep roots, has an abomination against her, as if she were a corpse that stinks for miles around.

But be careful not to be deceived by appearances. For from the word one must form his judgment and bring these things out of the world before God's face, then it will come to light that those who do not have the word and 1) the right knowledge of God, and therefore are without the Holy Spirit, and are still in their sins, even though they have power and riches, nevertheless grow old like a tree, wither, and die in the

Root corrupt, for in the eyes of God they stink, but in themselves they are not only weak but also restless.

But this is indicated by the prophets for this reason, so that the church may take comfort in the face of both adversities and not be troubled or despondent either by its misery or by the welfare of the adversaries, but look to the end. For in this way it will happen that she will be able to bear the present adversity with equanimity and will even suffer over the misfortune of the wicked, who are more moved by the small comfort of such a short time than by the eternal torments. The prophet now summarizes this, as it were, in a bundle and speaks:

**V. 9. Ephraim, what shall the idols be to me? I will listen to him and lead him; I will be like a green fir tree; in me your fruit will be found.**

Because the frequent change of persons, which is found in the Hebrew, makes the thing dark, I wanted to use the second person everywhere. But here is a glorious and truly prophetic movement of the heart. For, inflamed as it were by the mention of the benefits of the New Testament and the abundant grace that is to be granted to the faithful through the Son of God, he now turns to his people and finally admonishes them that they should renounce idolatry and follow the word of God.

As if he wanted to say: What a great misfortune it is that you cannot be dissuaded from the false worship and the godless teaching! Why do you not realize that you are deceived by worshipping such gods, who neither hear you in danger nor look at you, but abandon you and let you perish completely? Why do you not rather turn to him who hears his own and leads them out of dangers, yes, even adorns his own with various gifts?

Therefore, this passage also contains a glorious description of God, that God is in truth one who hears, protects and adorns His own. Hearing presupposes dangers, for these provoke prayer. Therefore, the Church has this promise that, even though it is not

will be without danger, but God will hear them. However, this comfort is connected with an annoyance that offends the flesh. For God tends to postpone the answer so that He may prove our faith and show His power and glory, since He saves when we despair of salvation.

The second is the government, the protection, the defense. For the word XXX means to look at something with attentive and unblinking eyes, "to look carefully and diligently at a thing. Thus the prophet used this word in the thirteenth chapter, v. 7: "I will watch for them like a hawk on the road," that is, I will take care that they do not escape. And Jer. 5:26: "For wicked men are found among my people, setting traps for the people," that is, they are diligent to do harm, like the bird-catchers when they follow the birds.

In this way, the Lord promises in this passage that he will look upon his own with unwavering eyes and rule in such a way that nothing bad will happen to them. But even to this promise an annoyance is attached, for the godly are treated as if God did not see it, as the 94th Psalm, v. 6. f., says: "Widows and strangers they strangle, and slay the fatherless, saying, The LORD seeth it not, and the God of Jacob respecteth it not." And Ps. 64:6: "They make designs how they will lay cords, and say: Who can see them 1)?" Therefore, not only do the godly consider that they are missed by God in dangers, but the security of the godless becomes so great through this restraint of God that they convince themselves that God does not care about the godly who oppress them, nor do they see what they are doing. But what does the Lord say in this passage? I look upon him with great care.

Therefore, faith should comfort itself with this word, 2) should firmly hold that it will not be neglected, even though for a time it is as it were before one's eyes that GOD will certainly

Do not worry about him, as his lot in Sodom is a good example. The inhabitants of Sodom treat him in the most shameful way, and there is already a danger that the doors will be broken down by force. Who would believe that the Lord would have his eyes open and see this, since he is silent to the utmost of the wicked? And yet he sees it, for when the danger is greatest, Lot is seized by the angels, and the wicked are struck with blindness, finally also consumed by fire that fell from heaven. Therefore, the Lord sees both the danger of Lot and the wickedness of the wicked. In this way, we too should wait and persevere for the Lord, who does not close his eyes completely, but keeps a watchful eye on his own and preserves them, as he promises here.

The third is of the fruit: "I will be like a green fir tree; in me shall thy fruit be found." This saying agrees with Christ's saying [John 4:5], "I am the vine, ye are the branches." [V. 4:] "As the branch cannot bring forth fruit of itself, but abideth in the vine; so neither can ye, but abideth in me."

First, however, the fruits of which the prophet speaks must be described. These are not vain endeavors and hypocritical works, but the true knowledge of God and the right obedience to the law and eternal life. These fruits, says the Lord, are found in him. Therefore, free will, our mind, our reason, our will, our intentions, though it is best if they are alone, that is, if we have not received the Holy Spirit, are like a barren tree on which no fruit is found.

On the other hand, in those who remain in Christ as branches on the vine, that is, who believe in Christ and firmly believe that through Christ their sins have been paid for and they are reconciled to God, the Holy Spirit is powerful, so that they are obedient to the Word and obtain the fruit of their faith, eternal life.

Therefore, two conclusions are drawn at this point, which the pope condemns as certain heresy. The first is that the

1) Instead of nos we have assumed kos according to our Bible and the Vulgate.

2) Jenaer: oonsoletur, Wittenberger and Erlanger: eon8olatur. We have followed the former reading.



Man, insofar as he is man, without the Holy Spirit, is a barren tree and cannot attain salvation. The second is that we attain eternal life through faith in Christ without our merit only by grace. For the saying is clear: "In me your fruit shall be found," and John 15:4: "Unless you abide in me, you cannot bear fruit.

These are wonderful consolations that should move us to unite with the true church, which firmly holds that we are granted forgiveness of sins and eternal life only by grace through faith in Christ. But this church has God, who hears it in dangers, looks after it, and adorns His own with various gifts, while the others, who rely on their righteousness and their merits, even though they flourish for a time (for the beginnings of idolatry are brilliant and happy), will be like a tree whose leaves wither, and like a garden that has no water, as Isaiah Cap. 1, 30. threatens.

**V. 10 Who is wise that understandeth these things, and prudent that knoweth them? For the ways of the Lord are right, and the righteous walk therein, but the transgressors fall therein.**

This is a wonderful and almost unusual conclusion to these sermons, but extraordinarily clever and appropriate, considering the nature of the word and the customs of the people. It is clear that Hosea was the first to bring the message that the kingdom of Israel would be devastated by the Assyrians. But because under Jeroboam, a happy king, the kingdom of Israel flourished, the people were deafened by the prosperity, and dreamed that this happy state would last permanently, but in great certainty despised the threats of the prophet. The prophet sees this and, consoling himself against this certainty of his people, he breaks out into these words: "Who is wise who understands this? As if he wanted to say: The largest part of the people are fools, they let themselves be beguiled by the present happiness, they despise the threats, they reject the teachings. These may perish after all, since they do not want to be taught. But who

There will be some wise people who will understand that these threats are not in vain. Therefore, they will humble themselves under the mighty hand of God, ask for forgiveness of sins, and comfort themselves with the hope of the future sacrifice for sins in common misfortune.

However, it is customary in Scripture to call those wise and prudent who accept and honor the word or fear the Lord, as opposed to those who reject the fear of God and the word and safely give themselves over to the lusts and doings of this world, completely unconcerned about the wrath and judgment of God. But if anyone wants to make a distinction between wisdom and prudence, let him attach prudence to the life and customs established according to God's word, but wisdom to faith and the right knowledge of God. For these are connected with each other, and a holy life pleasing to God always follows true faith.

Therefore, this is the opinion: Those who fear God, of course, do not despise these threats, but will improve their lives and strive to obey God, will no longer provoke him with ungodly life and ungodly worship. But because the rest of the people are fools, they will continue in their godlessness.

But why does this happen? Why does not the greater part accept the word? Is not the doctrine good because of this? As our adversaries do nowadays, because there are many aversions among us, and few lead a life worthy of their profession, accuse the doctrine and condemn it as evil, and as if it gave rise to these aversions. The doctrine, says the prophet, need not therefore be accused, "for the ways of the Lord are right," that is, the doctrine is holy and godly, and those who accept it walk aright. "The righteous," he says, "walk in it." For those who accept the word are justified and live, because they believe GOtte, who promises forgiveness of sins and eternal life through the future seed. But the wicked, who reject the word, "fall within", not because of guilt

of doctrine, which can do nothing but save and justify, but by their own fault. For those who reject salvation must necessarily perish.

Therefore this saying agrees with the words of Simeon [Luc. 2, 34.]: "This one is set for a fall and rising of many in Israel, and for a sign that is contradicted." Likewise with the words of Christ [Joh. 12, 47. f.]: "I am not come to judge the world, but to save the world. He that despiseth me, and receiveth not my words, hath already he that judgeth him; the. The word which I have spoken, the same shall judge him at the last day." And John 3:18: "He that believeth not is judged already." For as the prophet here names the right ways of the Lord for the righteous to walk in, so Christ says that by his word he brings life to those who believe. But those who do not believe, but like the Pharisees and priests either reject it or despise it, must be deprived of life and be plunged into eternal death and damnation.

In this way, the holy prophet consoles himself against the violent and immense anger that so few take the floor and follow him. And by his example he also wants to strengthen us, so that we do not throw away the right doctrine or begin to hate it because the greater part sins all the more unrestrainedly. For this does not happen through the guilt of the doctrine, as if it were evil, but

This is the work of Satan, who incites the hearts against the word, as Christ teaches about the weeds in the good field, which grow up under the good seed [Matth. 13, 26].

Therefore, we should not lose heart, but remember that the same troubles followed those holy prophets whose disciples we can hardly be called. As they comforted themselves against these troubles, so shall we also comfort ourselves, and it shall be enough for us that there are at least a few wise and prudent ones who do not neglect the Word with the rest of the great multitude, but recognize their sins, amend and ask for forgiveness of sins, and are content with the promises given by the Son of God to all who believe in him. Let it be enough for us to rise from death and from sins; let the rest go, because they do not want to be saved from destruction. For why do they not accept the word? Why do they not rely on Christ, the Son of God, who was set by the Father Himself to be the resurrection and the life for us who fall and lie down because of sin?

But we want to give thanks to the merciful and eternal Father of our Savior and Mediator JEsu Christ for this supreme gift, that he has revealed this right way to us, and we pray that he may govern us, who walk on it, through his Holy Spirit and sustain us for eternity. Amen.

End of the interpretation on the prophet Hosea.

## The most distinguished doctrines and the main sayings in the sermons of the prophet Hosea.

We want to briefly summarize all the sermons of Hosea, so that if you cannot grasp the whole book, you may still remember what is the main point.

Hosea is mainly concerned with this and deals in almost all chapters with the punishment of the idolatry of his people and with the punishment of the

desolation by the Aesyrians. But this idolatry consisted in the fact that, since by God's commandment all services were bound to the temple at Jerusalem, ten tribes did not respect the temple and erected altars and sacrificed wherever they pleased.

An idolatry, which is equal to this, have

We also nowadays, although we were commanded to call upon the eternal Father in the name of Jesus, we have set aside Christ and called upon the saints, thinking that Christ is like a tyrant or a harsh judge who will not listen unless we have intercessors, while He Himself wants to be our mediator with God.

Just as the Jews erected the idols of Baal, the calves and other images, we also began to worship images, and believed that God was more inclined to grace this or that image than if we prayed either at home or in another church. Therefore, the example of the Israelite people should be before our eyes, so that we may flee idolatry, since the Lord avenged it on His people with terrible punishments. This is the first thing that Hosea has to do with, and the most important sayings that he has everywhere are to be referred to this.

He calls idolatry an adultery and says that God is offended by idolatrous worship as a husband is offended by the adultery of his wife.

In the fourth chapter he says [v. 11.], "Fornication, wine and must make mad." For just as those who are in lewd love and those who are drunk have no sense and are almost mad, so also idolatry makes nonsensical people, that they cannot be instructed, cannot be set right by the Word, but blindly rush wherever the spirit of fornication drives them, as we see in the Papists.

In the ninth chapter he says that idolatry is also punished in this way, that God sends false teachers. "The prophets," he says [v. 7.], "are fools, and the ruddy spirits are mad, because of your great iniquity and because of the great hostile idolatry." So Paul says [2 Thess. 2, 10 11.) that GOD sends powerful errorists because they have not believed the truth.

In the thirteenth chapter, 6r says that idolatry generally comes from well-being, from good rest and abundance of all things [v. 6.): "Because they have been fed, that they have been satisfied and have enough, their hearts are lifted up," that is, they have rejected the Word,

and arranged services for themselves according to their liking.

Here are also to be drawn the sayings in which the prophet threatens the idolaters and despisers of the word with desolation and other punishments, as it is in the fourth chapter.

In the fourth chapter it is said [v. 4. according to the Latin]: "My people have perished because they are without the Word", and soon after [v. 14. according to the Latin]: "The people will fall away because they do not pay attention to the word."

And in the ninth chapter [v. 17]: "My God will reject them, because they will not hear him; and they must go astray among the heathen." These are remarkable sayings, which show that when the word is neglected, idolatries arise, for the sake of which finally misfortunes of all kinds break in.

Here belongs what he says in the fourth chapter [v. 6.]: "You reject God's word, therefore I will also reject you, that you shall not be my priest. Thou forgettest the law of thy God, therefore will I also forget thy children."

This saying is also useful and especially suitable to strengthen hearts today. The popes and bishops boast of the office they have in the church and therefore want people to keep what they command. But the judgment stands firm that those who reject the word are rejected by God, and they are not to be heard. The highest respect is for the word. The church obeys it and does not look at the person of the one who teaches it. But those who do not bring the word, or who do what is contrary to the word, the church knows that they are rejected by God and does not hear them.

The second teaching is the exhortation to right worship and holy living or repentance. This is repeated three times. First, in the sixth chapter, v. 6: "I delight in love, and not in sacrifice; and in the knowledge of God, and not in burnt offerings." Then in the tenth chapter, v. 12: "Sow to yourselves righteousness and reap love, and plow differently because it is time." And in the twelfth 1) chapter, v. 7: "Turn therefore unto thy

1) In the Latin editions: nnäömwv.

GOD, keep mercy and justice, and always hope in your GOD."

For our whole life must be directed to receiving forgiveness of sins by faith, to eradicating evil and killing sin, and to holding fast the hope of salvation in the cross. These are the right services in which God is pleased. But few perform them. The word is neglected, the neighbor is neglected, and people hang on to sins. Hence, when the wrath and displeasure of God seize them, they are without hope. This is the power of sin that leads us away from this rule.

Therefore the prophet adds to the exhortation in the fourteenth 1) chapter a teaching [v. 3.]: "Take these words with you, and turn to the Lord, and say unto him, Forgive us all our sins, and do us good; and we will offer up the farrows of our lips." For it is prayer alone that provides us with what we lack, as can be seen from the parable of the servant who owed ten thousand pounds, Matt. 18:26 ff.

Those who do this, that is, those who keep righteousness and justice 2) and hope in God, then add the request that God forgive their sins and govern them, are children of God through Christ, redeemed from hell and freed from death. Therefore, even though they die, they rise again, raised by the Son of God to eternal life. In the meantime, we should comfort ourselves in the hope of the eternal goods that will then be given to us, but which are held out to us in words, with the fact that we are, as he says in the second chapter [Cap. 1, 10. 2, 1. 19.], children of the living God and God's people, yes, his bride 2c.

Among these teachings are the glorious and comforting sayings that the prophet intersperses from the Gospel. In the second chapter he says [Cap. 1, 10.]: "And it shall come to pass in the place where it was said unto them: Ye are not my people, it shall be said unto them, O ye children of the living God!" Likewise

[Cap. 2, 1.], "Say unto your brethren, they are my people; and unto your sister, let her be in grace." Likewise [Cap. 2, 19. f.], "I will betroth myself unto thee for ever; I will confide in thee in righteousness and judgment, in grace and mercy. Yea, in faith will I betroth myself unto thee; and thou shalt know the: LORD know." There is also added [v. 21.] a promise that the prayer shall be heard: "In that day, saith the LORD, will I hear; I will hear heaven." 2c.

But of the prayer of the hypocrites, who reject the doctrine of faith and rely on their righteousness, he says in the seventh chapter [v. 14] that it is an abominable howling, by which the ears of God are offended. The masses of the papists, their *horæ canonicæ*, their sermons and other services are of this kind today.

And in the fifth chapter he says [v. 6]: "Then they will come with their flocks and herds to seek the Lord, but will not find him, for he has turned away from them." For he teaches that those who miss the time of repentance and continue in their sins cannot escape punishment in any way, since God does not hear them.

Thus he says in the eighth chapter [v. 13] that God hates the sacrifices of the hypocrites: "Though they sacrifice much, and bring flesh, and eat it, yet the Lord hath no pleasure in it." For this pleases Him, which He said above in the sixth chapter, v. 6: "I delight in love, and not in sacrifice."

Now although the church has these glorious gifts, which relies not on her righteousness but on the mercy of God, yet he says [Cap. 2, 15.] that she is in the valley of Achor, that is, she is afflicted in many ways, as he therefore compares her to an orphan in the fourteenth chapter [v. 4.

In the third chapter there is a glorious prophecy of Christ, and a testimony that he is the awakened God. For he says thus [v. 5], "After this the children of Israel shall return, and seek the Lord their God, and David their king; and shall honor the Lord and his grace in the latter days." For he calls Christ David, as Ezekiel, Cap. 34, 24. Because the same worship David-

1) In the Latin editions: *æeirno ter-tio*.

2) Erlanger: *cmstōiiaiU* instead of: *enstoUunt*.

and attributed to the Lord, it follows that this David is God by nature, according to the saying [Isa. 42:8]: "I will not give my glory to another."

In the sixth and thirteenth chapters are clear testimonies of the resurrection of the dead. [Cap. 6, 1-3. "The Lord hath torn us asunder, he also will heal us; he hath smitten us, he also will bind us up. He maketh us alive after two days; he will raise us up the third day, that we may live before him. Then we will be careful and diligent to know the Lord. For he shall break forth as the brightness of the morning, and shall come upon us as the rain" 2c. For the resurrection of Christ, by which he overcame death and destroyed hell, was followed by the revelation of the gospel over the whole earth, and we also will

called to the hope of the resurrection through Christ.

In the thirteenth chapter is a glorious saying [v. 14.], "I will deliver them out of hell, and from death. Death, I will be a poison unto thee; hell, I will be a pestilence unto thee." Those who believe this through Christ fear neither death nor hell, for they know that through Christ death is slain and hell is destroyed. Therefore, there is nothing left to do but to unite with Christ, the victor over death and hell; he does not want to enjoy his victory alone, but distributes the spoil, as he says in the Gospel [Luc. 11, 22], and makes us partakers of this victory. To this true and eternal God, together with the Father and the Holy Spirit, be praise and glory forever and ever. Amen.

## Martin Luther's addition to the passage of Hosea Cap. 13, 14: Death, I will be a poison to you 2c.

This passage [which in the Vulgate reads]: *Ero mors tua, o mors, ero morsus tuus, inferne* [Death, I will be your death, Hell, I will be your bite, the apostle Paul reads 1 Cor. 15, 55. thus: "Death, where is your sting? Hell, where is thy victory?" *Που σου, θάνατε, το χέντρον; που σου, ἄοη, το νίχος;* ; on which it is necessary to speak a little more widely and carefully, because Paul is thought to speak strange things and things not pertinent to the matter, and not easily has any passage been translated so differently as this, Hos. 13, 14.

First of all, it is clear that the difference arose from the Hebrew text itself. For Jerome, Symmachus, and all our commentators testify constantly that in their copies they read the word XXX, that is, "I will be," whereas others, as the Septuagint, the fifth edition, and Aquila, testify that by transposing the letters (per metathesis) they read XXX, that is, "where?". With these agrees the Apo

Paul, who is certainly a very important authority, and no doubt was very learned in Hebrew, Yes, there are even now Hebrews who hold that XXX means "where?" and not "I will be", since "I will be" with full letters in Hebrew is XXXX, 2 Mos. 3, 12. 2 Sam. 7, 14. 1 Chron. 18, 13., 1) and only by omitting the at the end of the word (per apocopen) it can be taken for "I will be".

Although the reputation of the seventy interpreters is of little value to me, since they have often, whether it was done willingly or through ignorance, translated things that are quite far from the words and the opinion of the holy Scriptures, which cannot be defended by any reason, as Jerome proves in many passages, - yet he praises Aquila as a sharp and very exact interpreter, and the

1) The last two citations are according to the designation and counting of our German Bible; in the editions: 2 lisA. 7. 1?aral. 17.

fifth edition has had a reputation not to be despised, - so it seems to me nevertheless, since Paul agrees with them, that one must read absolutely just like him, and that Hosea wrote "where?", and not "I will be".

Then mors tua is not the same word with the one that follows: o mors, but XXXX, which is a completely different word in Hebrew. For if it be derived from the word, it signifies: thy pestilence, or thy pestilences in the plural. And I believe that this is how Paul read it, who translates, "Thy sting," and I hold that this is the correct reading. This is also supported by the word that follows: Where is, O hell, XXXX? which comes from the word that does not have two meanings, or is ambiguous, but is simple and unambiguous.

For the two words XXX and XXX. are in the Scriptures names of pestilences, as with the Latins the two words pestis and lues, and as XXX [pestilence] is more frightening than pestis [plague], since one has not yet been able to find a remedy for that disease, which soon kills, yes, which is rather a poison for nature than a disease, as Perottus says, so in Hebrew XXX is more frightening than XXX. Therefore some invent that they are names of evil spirits, about which one can look up Lyra and Burgensis in the 91st Psalm. Since Hosea connects the unambiguous with the ambiguous 121 as it were by repetition of the same thing (per tautologiam), then it is sufficiently evident that he thereby cancelled the ambiguity and limited the word to one meaning, and that he did not want to be read but XXX.

St. Paul translates XXX tua, by: "thy victory"; the Septuagint: thy sting, by which Paul rendered tua. Jerome: plaga tua [thy bite]; Symmachus: occurus tuus tuu8 [thy attack, as also the 91st Psalm, v. 6., has in Latin [the Vulgate]: Ab incurso [before the run-up], that is, from which the fifth edition and Theodotio: Plaga tua [your pestilence].

If you derive it from the word -on,

1) So has correctly the Jena edition. Wittenberg and Erlangen: ksbbsb.

so 1/7^/ means your words, your things, your legal matters, in the plural. So runs Aquila and the fifth edition: Ubi sunt sermones tui? [Where are your speeches?] And the Septuagint: Που ή δίκη σου; ; where is your legal.

Your revenge, your punishment, your right? and the like, of which I will deal with later. For I consider this reading to be violent and forced.

It seems to me now that without preconceived opinion according to the Hebrew the words should be translated actually in such a way: Where are thy pestilences, O death? Where is your pestilence, O hell? But the prophet does not speak according to the letter of the pestilences or the accidental things, about which the physicians have to judge and speak; also not of the accidental death, but of the pestilences and the death, which are innate to us by nature, which rage and rage through the whole human race. These pestilences have also a young, healthy, strong, beautiful man, for all die, and all die by the same pestilences, as the 51st Psalm, v. 7. laments, "Behold, I am conceived in sins." But before I say more about this, let us first deal with Paul's text.

St. Paul cites 1 Cor. 15, 55. two scriptural passages and connects them with each other. The first is from Isa. 25, 8: "Death is swallowed up in victory." It is in the day that I also erred with many others in thinking that this passage of Isaiah was the same as that in Hosea Cap. 13, 14. [Vulg.]: "I will be thy death." The second is from this 13th chapter of Hosea, "Death, where is thy sting?"

First, we must speak of the former passage. Here Paul improves the seventy interpreters, since he says: "Death is swallowed up in victory", where those translated: The mighty reigning death has swallowed up; and he changes the active expression into the passive. For the saying of the Septuagint, that death violently devours all things, is neither here in place, nor worthy of spiritual and prophetic theology. For who does not know that we owe everything to death, ourselves and ours, as Horace says?

The books of all pagans are full of this matter, and miserable experience teaches us the same thing constantly in every hour and in every moment, we may like it or not.

Therefore, rejecting the Septuagint's translation, Paul puts forward the right and spiritual view: it is not necessary to say that the very powerful death devours all, but that death, the exceedingly powerful devourer of all, has been devoured. Therefore he translates passively, "Death is swallowed up in victory." But it is sufficiently known that where the passive meaning is, at the same time the active is also set, and vice versa, as it entails the nature of things that stand in relation to each other (*relativorum*). They set one another and cancel one another out; namely, where there is an intertwined thing, there must also necessarily be something that intertwines. Since St. Paul therefore wanted to use the passive meaning, namely: death is devoured, he at the same time indicated that in the text of Isaiah the active meaning must be understood, not for death, but against death, and that the Septuagint translated it badly: It devoured the mighty death, in the nominative. But it should have been translated: He (namely, the Son of GOD) hath swallowed up death, in the accusative, into victory, or eternally. For this is how the Hebrew reads: He swallowed up death, or consumed, or plunged into eternity, or into victory.

"Into victory," which in Hebrew is XXXX, is, I believe, correctly translated by the apostle. The Hebrews know that the meaning of the word is as much as 1) to overcome, to have the upper hand, to be victorious, to be very powerful, to be foremost, to prevail, so that the sense is, "Death is swallowed up in victory," that is, after death is swallowed up, life has the upper hand, it rules, reigns, triumphs. For (as grammar teaches) it indicates the movement toward a place (*motum ad locum*), or (as the philosophers speak of their things) the final purpose and why it happens (*finem ultimum et gratia cuius*), so that this victory is not Christ's active (*activa*) victory, but our suffering (*finem ultimum et gratia cuius*).

the (passive) victory that Christ has brought about for us through his victory; namely, death has also been swallowed up for us (through the victor Christ), so that life triumphs eternally, and death also has no hope whatsoever of ever returning, not even to battle, much less to victory or dominion, as it has hitherto and still has over us wretched people.

Thus Paul says Rom. 5:21: "That as sin reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." And again [v. 14.], "Death reigned from Adam even unto Moses." From this it is seen that Paul took the word, XXX, which our commentators have explained by eternal, everlasting, but the Septuagint by mighty reign, for conquer 2) and victory. And what can be said with greater truth than that he conquers and reigns mightily who, while his adversary has perished or been devoured, himself remains intact and glorious forever?

The other passage is this, which we have under hands, and which we have translated above from the Hebrew: "Where are thy pestilences, O death? Where is your pestilence, O hell?" This Paul renders thus X "Death, where is thy sting? Hell, where is your victory?"

Here it is necessary to know Paul's theology of sin in the letter to the Romans in the fifth, sixth and seventh chapter, because Hosea wants the same as Paul. Namely, the whole human race was corrupted and ruined at once by the sin that occurred through the first man, which is called original sin, 3) and this same sin was increased in the course of time by the actual sins (*actualibus peccatis*). At the same time, the punishments were also increased, because both increase every day.

This sin he calls the pestilences of death and the plague of hell, as he speaks [1 Cor. 15:56.], "The sting of death is sin," from which we, through Christ the

1) Erlanger: [sss in dog instead of: [ssv id c^uod.

L) Erlanger: xrovineers instead of: pro vinoere.

3) Erlanger: voeat instead of: voeant.

Son of God, are liberated and redeemed. For without sin there would be no death, as it is said in Genesis 2:17: "Whichever day thou eatest thereof, thou shalt surely die of death," that is, without sin thou wouldst live forever. But the nature corrupted by these pestilences and plagues, that is, by sin, is subject to death, and, as Paul says, Rom. 5:12, "so death has come to all men, because they have all sinned". Thus death reigns and triumphs by its pestilences, and hell by its pestilence, for sin is the power, dominion, force, yea, the juice, the poison, the contagion of death, and not in one kind only, but many pestilences.

Furthermore, these pestilences and this plague or sin usually behave quietly, as if they were resting and sleeping, but "at the door", as it says in Genesis 4:7, that is, sin is neither felt nor respected, as we see in the safe men and the Epicureans, although in this way all perish and die by it, even though in ignorance. Rom. 5, 1) 13. f.: "Where there is no law, sin is not respected. Because death reigned from Adam until Moses, even over those who did not sin" 2c. And Rom. 7, 8. f.: "Without the law sin was dead, but when the commandment came, sin became alive again."

This is not what is being discussed here, but the sin that has been awakened, that is, recognized, by the Law. This shows that it is the pestilence of death and the plague of hell, because either it is only more aroused and rages, hating the law that forbids, as one says: *Nitimur in vetitum* etc. [We chase after what is forbidden 2c.]. [We pursue what is forbidden 2c.], 2) or leads to despair and blasphemy, through the sensation of divine wrath. Thus sin becomes exceedingly sinful, excites in us all kinds of lust, and kills by the commandment, Rom. 7, 13. 8. 11.

The Holy Spirit aims at these two forms of sin through the two words "death" and "hell". The excited sin knows that it is doing what is worthy of death, and it knows that it is doing what is worthy of death.

that it goes through despair into hell. And as death kills the body, so hell snatches away the soul. Therefore, in the Scriptures these two oers are distinguished in such a way that

the grave, to the body, hell, to the soul. Ps. 6, 6.: "In death thou art not remembered; who shall give thee thanks in hell?" Ps. 115, 17: "The dead will not praise you, Lord, nor those who descend into silence."

Jerome says in this passage: "Between death and hell there is this difference: death is the separation of the soul from the body; hell is the place where souls are kept, either for refreshment or punishment, according to merit. He says this for the sake of the patriarchs, who confess that they are going down to hell. But how this place is, and what or how the souls are, act, behave in it, we do not know, because the Scripture does not say. It is admittedly held that after the resurrection of Christ there is no hell for the godly, although impudent men have invented purgatory instead of it. But those who understand what sin is, which is aroused by the law and causes despair, also understand what death and hell are. But it is surprising that instead of "your pestilences" Paul translates: "your sting" and instead of "your pestilence": "your victory". Did he perhaps also want to deviate from the Septuagint, or rather from those who take the pestilences and the pestilence in passive meaning? as those do who read: I will be thy pestilences, O death; I will be thy pestilences, O hell; namely, those which death and hell suffer from Christ the Son of God. And perhaps he wanted to avoid an ambiguity. For even if one reads, "Death, where are thy pestilences?" it is doubtful with us whether it is the pestilence by which death is killed, or the pestilence which kills us.

But he undoubtedly speaks with Hosea of the active pestilence of death, with which he kills us, just as, on the other hand, he speaks of our suffering resurrection, by which we are raised, not of the active per-

1) In the Latin editions erroneously: Rom. 4.

2) Cf. Walch, St. Louis edition, vol. VII, 1233.



The personal resurrection of Christ, which brings about our resurrection, as the words of Paul say most clearly [1 Cor. 15, 54. f.]: "But when this corruptible shall put on incorruption, and mortality shall put on immortality, then shall be fulfilled the word that is written, Death, where is thy sting? although our resurrection by necessary implication includes the resurrection of Christ, and again, as the nature of those things which are related to each other entails, and is preached quite clearly by the preceding word: "I will deliver them out of hell, and save them from death."

Perhaps he wanted to speak of such a great matter in a more frightening way, and to magnify the word of Hosea: "Thy pestilences", as a common word among the common people, by a word taken from the war camp and warfare or rather from robbers, namely "sting", by which death did not pierce and cut off the whole human race at once with a slow pestilence, but with whole force for eternity. For here one must pay attention to the emphasis in the "sting of death". For if only sting or point were said, it would be of little importance, since also the little bees and smaller worms have a point or sting.

But if you add "of death", 'then the top of the sting is greater than the whole world, and completely as great as death itself is, namely the lord and tyrant of the whole human race from the beginning of the world to the end. So it is when you say "the Word" alone; then one thinks of something small, namely the speech of a man, but when you add "God's", then the Word is greater than all creatures, even than death and hell.

I would also like to say that Paul looked at the spear of Goliath [1 Sam. 17, 7], which was a picture of death. Perhaps the Hebrews did the same before the Septuagint. For I hardly think that the seventy interpreters first invented their interpretation of this passage. Now however that may be, if you call death and its kingdom, you have given the very greatest

If you call it a fever, a motherwort, a weevil, a little needle of death, you will not be called a man. For death has devoured the whole human race. Hence also Paul alone translates [the plague] of hell by: "the victory," as it were an eternal devouring, where the Septuagint have put stingers, as I said above. For hell devours by its 2<sup>n</sup>), that is, by sin, it reigns and triumphs over the whole human race, as if it should never be saved.

Here again you see that Paul is pleased with this meaning of nn, that it is taken as "victory", which is otherwise translated by "to the end", "forever", because he who is victorious and has the upper hand remains when his adversary perishes, as Ps. 9:7 (Vulg.): "The swords of the enemy are fallen to the end," that is, to victory; and Ps. 10:11 (Vulg.): "He hath hid his face, that he should not see to the end," that is, victory. 1) Thus death devours through all men to the end, that is, in victory, because, since all die, he continues and triumphs.

This is truly a beautiful person poetry, in which death and hell are presented as enemies of human nature, terrible by their weapons, by the sting, XXX, XXX, victor, Trium

phators who mock us forever by their victory, that is, the sin and sickness of our nature, which the Son of God by Himself threw down for us, as David did Goliath, and lifted up for eternity and victory.

Now it is easy, if one feels like it, to reconcile the interpretations of the others as: Death, where are thy speeches? the speeches, the words, the things of death, with which he handles, are the very sin and handwriting, which came into being by statutes, as Paul says Col. 2, 14. whereby he convicts, accuses, and condemns us of our guilt. For what else can death say, claim, boast against us than this word: You have sinned; by your sin you are

1) Compare Luther's interpretation of these Psalm passages in the St. Louis edition, Vol. IV, 694 and 779.

guilty of me, by the right of sin I devour you eternally? Death does not speak or act with any other creature than with man, because he alone has sinned. No animal sins. But he speaks against us nothing but judgment and conducts his case, or as the Septuagint translates it.

The same can be done with bite, run, attack, and how others may have translated it differently. For since all agree that they speak of death and hell and the kingdom thereof, but Paul clearly says that sin is the means or instrument with which death and hell operate, by which they devour, reign, and do everything against the human race, sin itself can be called the stumbling block without danger, triumph, and do all things against the human race, sin itself may without danger be called the sting, the spear, the bite, the pestilence, the pestilence, the poison, the wound, the running, the victory of death and hell, and all that by which man can be killed and damned. Only one must nevertheless take care that the Hebrew text of Hosea retains one, and indeed a certain, grammatical meaning of the words, which Paul and others may have put into images in various ways without impairing the sense. For even Paul does not care whether one says sting or pestilence 2c., if one only understands that this sting, pestilence 2c. is nothing other than sin. But this is enough of this.

Now let us go through the whole sermon of Hosea at the end of the thirteenth chapter [v. 12. ff.]: "The iniquity of Ephraim is bound together." I believe that it is known to all that the prophets, but especially Hosea, have given briefly summarized discourses and, as it were, the themes, or rather the summaries, of their sermons. Thus Hosea, since in this sermon he undoubtedly gave a very detailed speech about the law, about sin, about the grace of the future Christ and his kingdom, finally summarized and concluded everything in a summa and very short main pieces, saying:

The iniquity of Ephraim is bound together," as if to say, "We have often spoken much of the law, but the more we teach, the more we sin. We do not judge anything by the teaching of the law; only it is so necessary to teach the law, that the people may know that they are lost sinners, convicted by the law, and that they need another teaching, which goes beyond the law, namely, of the forgiveness of sins, and of the Holy Spirit, who is to be given through the promised and future Messiah, namely, to another and eternal life. Therefore he says:

**Cap. 13, 12. The iniquity of Ephraim is bound together, and their sin is kept.**

I know that Job 14:17 says: "You have sealed my transgression in a bundle", which he wanted to be understood as the sin that was kept and should be punished. But since in this place it is added: "Their sin is kept" (absconditum-covered), I follow this opinion, that Hosea prophesies of the new testament, that is, of the forgiveness of sins, as Daniel [Cap. S, 24.] says, that the sin is sealed. And Ps. 32:1: "Blessed is he whose transgressions are forgiven, whose sin is covered."

For the sins to be covered is, as the 51st Psalm, v. 11, says, that the face is turned away from the sins. And Jer. 31, 2) 34. and Isa. 43, 25.: "to remember sins no more". For W'. 130, 3. Vulg.): "If thou, O Lord, wilt take heed of sin (which is done by the law bringing it to light, instructing about it, accusing and condemning it), O Lord, who shall stand?" So also Job 14:16 [Vulg.] says: "Now thou hast numbered my steps, but spare my sins," which in Hebrew is expressed thus: Take not heed to my sin.

Therefore Hosea wants this: The acceptable time and day of salvation will come, when the law will be finished or fulfilled by Christ, the iniquity of Ephraim will be closed up and bound together, forgiven.

1) Erlanger: opinnri, Wittenberger and Jenaer: äawnari. We have followed the latter reading.

2) In the issues: asr. 33.

and the sin will be covered and buried, as it were, which is revealed, made public and spread out through the law. Then, however, it will be gathered together and, as it were, be confined in a bundle, so that it will no longer stand open before the eyes of God, and not made known to the outside world, still accuse and show its power.

### **V. 13: For they shall be afflicted like a woman in childbirth.**

This is understood of a wholesome childbearing and pain, of which Isa. 26, 16. is said: "Lord, when there is affliction, one seeks you." And soon after [v. 17 f.]: "As a woman with child, when she is about to give birth, is afraid and cries out in her pain: so it is with us, O Lord, before thy face. Then we also are with child, and are afraid, and scarce draw breath." Jer. 31, 19: "When I was converted, I repented; for after I was wrought, I smote myself on the hip," 2c., for this is the manner of women in childbearing, as Jeremiah says [Cap. 30, 6]. And Micah 4:10: "Dear one, suffer such pain, and caw, O daughter of Zion, as one in childish distress. For thou must indeed go out of the city, and dwell in the field."

For the forgiveness of sins and grace work the killing of the flesh, the hatred of self, and the destruction of sin in the flesh. Then it arouses persecution, as is known by the example of the whole church. These are the salutary birth pains. It is hard to the flesh, especially to Ephraim, that the glory of the law should be killed, and that it should kill the righteousness of works in itself. This is in truth killing the old man and stripping him with his works [Col. 3, 9.], not only with the gross and manifest sins, but with the apparent and most holy services, in which they trusted and were sure and certain of glory before God.

### **Because they are careless children (Ipse filius non sapiens).**

That is, now the servant has become a son, and a new man from the old. He sees and considers that he is foolish and

Now he understands that another word, namely the gospel, is necessary, by which he is instructed that he should boast of the Lord, and that what he formerly considered gain, he now regards as harm, and he recognizes that he must become a fool in order to become wise. This was the hardest thing for this people, and most of them rejected this foolishness of the cross and remained in the life and glory of their own righteousness and wisdom. But this recognized foolishness is blessed and salutary.

### **The time will come when they will not remain before the wailing of the children.**

Under the law, there was a time when they were constantly in need of children and never gave birth; they were inferior to the law, but they did not achieve the righteousness of the law. For the law brought nothing to perfection, but only showed justice, but did not provide it. This is how it goes in the law, that one always learns and never comes to the knowledge of the truth, because "the children have come to birth, and there is no strength to give birth", that I use the words of Hezekiah [Is. 37, 3. So there was nothing but mourning and suffocation of the children, because no flesh is justified by the works of the law.

But at the time of grace, Ephraim is no longer in the misery of children, because all are born of God, through the most blessed birth, because the mother herself has powers. Thus it is said in the 110th Psalm, v. 3: "Thy children shall be born unto thee as the dew out of the morning glow." And Isa. 54, 1.: "Boast, you barren, you who do not give birth; rejoice with glory and exult, you who are not pregnant. For the lone woman hath more children, neither she that hath the man." Thus Zion stands not in the lamentation of children, but in the joy of many children. Isaiah speaks abundantly about this in many places.

1) In the Erlangen edition, there is the note here: "In mLNA. eoll. len: Lsulae 37. (them! )". - Everything is in order. What is the Erlangen edition wondering about? Probably it has taken L<sup>ee</sup>kias not for Hezekiah but for Ezekiel, but, as it is wont to do, it has not looked up the biblical passage.

## V. 14. But I will deliver them from hell and save them from death.

These are words in the person of the incarnate Son of God and Savior, who is the end of the law; he who believes in Him is righteous [Rom. 10:4]. For the law provokes wrath and leads to hell, but not out again; it kills, but does not make alive again. This is very well known from the Gospel. For he redeemed us not with silver and gold, but with his own body and with his own precious blood [1 Pet 1:18 ff].

## Death, where is your sting? Hell, where is your victory?

Enough has been said about this above. But the other conception: Death, I want to be your death, hell, I want to be your pestilence, pleases me very much and rightly, and is at the same time quite true and exceedingly lovely, yes, according to the nature of things that refer to each other (*ex natura relativorum*) it follows from the former. But in this place I have wanted to explain Paulum, 1 Cor. 15, 55. according to grammar, therefore I have had to refer that view to another place. This I wanted to add here, the rest is in the interpretation.

# F. D. Martin Luther's interpretation of the prophet Joel.

## 1. Luther's lectures on the prophet Joel,

according to the Altenburg manuscript.\*)

Held in July; finished August 9, 1524. Printed in Dietrich's first edition in 1536; after the Altenburg manuscript in 1884. Newly translated from Latin.

### Preface on Joel.

All prophets have the same opinion, because this is their only aim, that they aim at the future Christ or at the future kingdom of Christ. All their prophecies aim at this and need not be related to anything else. Although they include various histories of either present or future things, all of them serve to make known the future kingdom of Christ. Therefore, the prophets, whether they speak of misfortune or of prosperity, have always

The prophets who have denounced the Kingdom of God, wanted the Kingdom of Christ to be in view. This can also be seen in the prophet Joel, who first speaks of an exceedingly harmful destruction that came upon the Jewish people, which he used to frighten the Jews and to call them to repentance in their fright, so that they would expect the future Christ (of whose kingdom he will speak later in many words). Therefore, from the first chapter of this pro-

\*) As we have already said in the first note to the previous writing, it can be assumed that Luther had read only once about the minor prophets, and that all existing relations, as different as they are, can be traced back to the same lectures in the years 1524 to 1526. The interpretation of the three prophets Joel, Amos and Obadiah is, however, only in 1566 in print published at Strasbourg in Octav under the title: Lnarratio D. Martini Lutwri in trss propdstas, loulsin, Xmos, 6t Xdäiam. Anne primurn in In66in aeüita. Xooessit aeüitioni Uuio Inäex ioonpletissimus. Xr^ntorati, Ximo M.V.XXXVI. At the end: Xr^ntorati apuä lokan. XU)6rtum, Ximo, M.V.XXXVI. In the preface, the printer Johann Albert says that he has a copy of Luther's lectures on all the prophets except Hosea and Daniel t Instead of Daniel. it should probably have been called Malachi sWeim. Ausg., Bd. XIH, p. XIP because we are dealing here only with the minor prophets, and of the major ones Luther interpreted only Isaiah and part of Daniel).

phaien das meine Meinung, 1) dass er im ersten Kapititel nicht weissagt, sondern, wie ich gesagt habe, einfach die gegenwärtige Historie erzählen von jenem Verderben und von der Vernichtung

1) From here to the end of the paragraph Dietrich has instead of the following in the text: .that he predicts the future defeat which the people would receive from the Assyrians. But he calls the Assyrians in figurative speech "caterpillars, locusts, beetles and vermin", because the Assyrians plucked the Jews little by little and curtailed their power, until they finally led away the whole people captive. But Sanherib suffered a great defeat in the siege of Jerusalem. He commemorates this in the second chapter below.

of the seeds and all the fruits of the land that he had seen.

In the second chapter, however, he seems to begin the prophecy, which deals with another kind of locusts, namely with the Babylonians. So this is the summary of the first chapter and the prophet does not deal with anything else in it than that he frightens the people of the Jews by that destruction that the Lord had sent before their eyes, so that they, thus frightened, might repent and recognize themselves.

The author is of the opinion that he has a very good knowledge of the subject, which a certain scholar (stuckioso) has picked up with the utmost diligence. For the editing of these notes, he called in a careful and godly scholar who had studied in Wittenberg for many years, so that he could survey everything with good judgment and bring the interpretation into harmony with the German translation [of the Bibles. This editor was Veit Dietrich, who had become a preacher in Nuremberg around New Year's Day 1536 (cf. De Wette, Vol. IV, p. 664) after almost fourteen years in Wittenberg. To Justus Menius, who had asked him to publish the remaining prophets as well, he wrote on October 30, 1538 (Kolde, analseta I'rrksrarra, p. 331) that Luther had not approved of his earlier work on the three prophets, as people in Luther's immediate surroundings (cmi eum so duditant) had reported to him. Now here the question comes to us: Should we now, as happened in the old editions (also in the "Walchs"), leave in our edition writings that Luther did not approve of? Luther had good reason to disapprove, because Dietrich, as the Weimar edition says and also proves, "often suppressed Luther's opinion, even turned it into the opposite". This question requires us to look back to the sources. These are presented to us in the Weimar edition, and in part also in the Erlangen edition. "In the Gymnasium library at Altenburg (says the Weimar edition) a manuscript in quarto is preserved, on the 50 pages of which are Luther's lectures on the ten prophets Joel to Zechaxiah. Linke has not exactly discovered it, but has published it for the first time in the Erl. Edition op. exsZst. XXV-XXVIII. The codex is written by one hand so carefully that a transcription in the college cannot be thought of. In time, this manuscript came into the hands of Spalatin, whose hand made short summaries in the margins, above and below the lines, once in the text also corrigite a German word." We briefly summarize here the results of the detailed study of the Weimar edition on this manuscript. The scribe, or rather Conzrpient (for even as he was writing he was still crossing out and changing and not anxiously adhering to his original), compiled the Commentaries on the Ten Prophets for a man (namely Spalatin) who had requested it. According to the whole way in which he dealt with his model, one could assume Dietrich to be the scribe, but the writing does not allow this. The interpretations on the prophets Nahum and Zephaniah in the Latin Wittenberg edition, torn. IV, col. 613 and 647, agree verbatim with the Altenburg manuscript (except for a few passages that offer a handhold for criticism). However, the Wittenbergers did not have this manuscript in front of them, which is evident from the fact that the additions found in it have not been included, even those that appear in the continuous text. From this it can be concluded that both go back to a common original. This original will be the one that came into the hands of the printer of our manuscript, Johann Albert. Of course this original also came into Veit Dietrich's hands, since it had to be left to him by the printer for the purpose of the publication of the three prophets Joel, Amos and Obadiah in the year 1536. He must have taken a copy of it, which he expanded for the edition just mentioned. This expansion was necessary preliminary work. During the publication itself, he then reworked this expanded copy. Where he thought he had no reason to do so, the text of the 1536 edition is identical word for word with the Altenburg manuscript. From Dietrich's copy (which had not yet been reworked for printing) flowed the Altenburg manuscript. It contains minor deviations from the original, mostly only stylistic changes, addition of some marginalia and additions from other sources. Since the matter is now so, so we will in our present writing and also in the two following prophets the text of the Altenburger manuscript as the more original basis, but the deviations of the Dietrichsche edition in the notes refer, as the Erlanger and also the Weimarsche edition have already done) Likewise we will proceed with the prophets Nahum and Zephaniah; the few deviations of the Wittenberg edition will be indicated in notes. The Altenburg manuscript is first published by v. Linke in the Erlanger Ausgabe, exe.] opp., tom. XXV-XXVIII, and then also printed with many improvements in the Weimar edition, vol. XIII. Our writing is found in the Erlanger Ausgabe, exe^ ovv., tom. XX V, p 51 and in the Weimar one, vol. XIII, 88. Dietrich's adaptation is found in the Latin Jena edition (1603, tcnn. III, lol. 478d; it is not included in dre Wittenberger. The German translation is found in the Leipzig edition, Vol. VIII, p. 156 and in Walch, Vol. VI, 2066. Our translation is based on the Weimar edition, from which we have also taken the chronology. Minor deviations, which have an influence on the Winn kern, will not be added to the notes. At the end of our writing is noted in the Altenburg manuscript: IVittkndsrZa" in prokssto I'arrsitiit s9. Augusts H)XXVIII.

But since this is the way of the world, that it despises and scorns the word of God, for we see that this has always happened and still happens today, there is therefore no doubt that the same thing happened to Joel. The world never leaves its kind. Its prince is Satan, through whom it is led as its driver to all evil. For it is the kingdom of darkness, which cannot help but hate the light (Joh. 1, 5. [3, 19. f.). And so it despises the proclaimers of the Word of God, persecutes them, calls them fools and finally even kills them as unworthy people. For Paul calls the Christians a sweep offering of the world [1 Cor. 4, 13.]. Here we have nothing better to hope for.

It is not known exactly at what time Joel prophesied, for he is silent both

of the time relations as well as of the kings, which other prophets tend to send ahead of their prophecy. To me he seems to be an old prophet, to the extent that I believe he prophesied before Isaiah, Hosea and the other prophets, namely at the time when the kingdom of the Jews was still in bloom and in the highest peace, and that he saw then this destruction of which he speaks here. By the way, the order of the prophets, even that of the other books of the Scriptures, which Jerome and others have approved, is useless. They are completely in error, since they think that the prophets followed each other as they are ordered. Some think that he prophesied under Hosea, but this does not seem likely to me.

## The first chapter.

### V. 2. Hear this, you elders.

The sermon contained in this chapter was not only preached in one place, but often in many places, for he addresses all the inhabitants of the land.

### V. 3. Tell your children about it (super hoc).

Super hoc [of this] is a frequent Hebrew idiom in Scripture, which the author of the epistle to the Hebrews also made use of, since he says: *ad angelos autem dicit* etc., that is, "Of the angels he speaks" [Heb. 1:7, 1. Thus here *super hoc* *ober ad hoc* is as much as "of this," which the Greeks are wont to express by the preposition.

### V. 4. What the Raapen leave.

He simply tells the story of the destruction he saw, by which all crops, seeds, apple trees, grapevines were destroyed; certainly an extremely harmful plague, which at the same time brings famine, and pestilence.

For the rest, 1) I do not know, nor do I dare to assert anything certain, what kind of beasts he is thinking of here, by which everything is eaten away and corrupted. Because the Hebrew interpreters bring forward so many different opinions that one can take nothing certain from it.

But about "the caterpillar" there is a certainty, because in relation to this word they agree. The Hebrew word XXX is called in Latin *eruca*, in German "eine Raupe". But what follows, "locust", is the Hebrew word, but this they translate quite vacillatingly, sometimes by *bruchus*, sometimes by *locusta*. These animals are unknown to us, because our country does not know them. I would like to translate *locusta* ["beetle"] by "the large caterpillars", but I would not dare. It is certain that we have neither *locustas* nor *bruchum*, unless we wanted to understand it, as I said, of the large caterpillars.

1) Instead of *knlrn* in the Erlanger and in the Weimarschen, we have adopted *Midi* with the Jena edition.

### The harness (Rubigo).

Rubigo is what we use to call in German "the fire or the flour dew". But here it is not the same, but the prophet indicates the name of a beast, about whose name the Hebrew grammarians also quite extraordinarily argue, so that we can determine nothing certain about it. 1) But it is certain that there are four kinds of beasts of various shapes which have gnawed and spoiled the seeds, all the fruits of the trees and the vines.

#### V. 5. Wake up, you drunkards, and weep.

This is what I said above, that the prophet is inciting to repentance by this story of the devastated seeds and fruits. But when he says: "Wake up, you drunkards", he does not say that they are already drunk, nor does he punish them because of their present drunkenness, but he wants to say this: Wake up, you who are used to living deliciously and gloriously, who are used to having everything in abundance, so that you become drunk with this abundance: wake up now, weep, howl, repent, look at the work of God and be terrified, consider what will come over you.

#### [Hay, all wine drinkers, for the must.]

Instead of: Qui bibitis vinum in dulcedine [in the Vulgate) it should more correctly read thus: You who like to drink the must when it is still yeu and sweet, as if he wanted to say: O you who are accustomed to this splendid way of life, mourn, you will lack, you will suffer hunger And lack, since you see everything devastated, "the wine is taken away from before your mouth".

) Instead of the "m in this paragraph following Dietrich brings: And nevertheless, because with uncertain things free expressions of opinion are formed, so my opinion is that rudiKoHln means, "the flour dew", which falls down with the dew, and, by hanging at the leaves, if the sun shines on it, is animated and lives, as we see, so that ^7YN is put in general for the worms, which arise everywhere in such a way and find in heaps, "a litter". Further, this is all spoken figuratively. For he indicates that the people will soon be plagued by these, soon by those enemies, the Syrians, Asfyrians, Babylonians, Egyptians 2c., so that this prophecy is, as it were, a riddle. Now he adds the interpretation, who these worms are.

### V. 6: For a mighty nation is coming up to my land.

Instead of ascendet, ascendit [it is pulled up] must be read in the perfect tense. 2) Here Joel seems to speak poetically, as also Virgil in the fourth book of the Georgica. [v. 21 sqq.], in that he ascribes to the bees an extraordinary perspicacity, fictionalizes that they follow the leaders, fictionalizes that others keep watch 2c.: so he fictionalizes here that those beasts of which he has spoken, as it were in armed hosts, in some way go up, as if he wanted to say: These beasts will cause such great misfortune as hardly a mighty king could have caused. Hence the opinion: the caterpillars, the grasshoppers, the beetles, the creatures come as it were with an army of war. Since the teachers have not accepted this simple opinion, I do not know what foolish things they have, according to their usual way, dissuaded from coming peoples. Jerome agonizes extraordinarily, but in vain.

#### That has teeth like lions.

Because the Hebrew language is very wordy, it often repeats the same thing, which can be seen especially here, if nowhere else. It is most necessary that those who read the holy scriptures know this. So here is a repetition of the previous sentence about the power and quantity of those innumerable animals, 3) as if he wanted to say: Their number is so great that they cannot be comprehended, and they cause such great misfortune that even lions, however fierce they may be, could hardly have caused such great misfortune.

2) Instead of the following in this paragraph Dietrich has: And here he interprets which are the caterpillars and the harmful animals that devour the vineyards and the seeds, namely "mighty" enemies that God will raise against this people. I approve the opinion of the Jews, who "think" that the prophet spoke figuratively of the Juicetes as an armed army of enemies.

3) Instead of: "Thiere" Dietrich has: Feinde. - The reading of the AltenburgerHandschrift: kixsotsntia otrnuittuchnk lrkstjaruru animaluona iUvrura will be hardly correct. We have assumed: dsstiamrn innum^IMum illarulu, supported from the inLunwralMis in the Vulgate.

**V. 7: The same devastates my vineyard.**

Here the prophet takes and assumes the person of every Israelite, 1) who complains about this ruin and the destruction of the fruits and his vineyard. Therefore, this passage also serves as proof that the prophet called these beasts "nations without number. For the Assyrians (for these are taken as "the mighty people and without number") or also any other enemies would not only destroy the vines or the fields, but also the cities and their inhabitants, of which no mention is made here, but he only says that the vineyards and the fruits are eaten up, which he attributes to those animals.

**And touches my fig tree.**

This is badly translated [in the Vulgate: Et ficum meum decorticavit].... So the Hebrew says: my fig tree to something broken (in confractionem). Therefore I take the vineyard and the fig tree simply for 2) the natural vineyard and fig tree, which are devastated and eaten away by these animals, not for a people, as some interpret it.

**Shear him and discard him.**

This is a mere repetition of the same opinion. For this is the way of the Hebrew language, that it makes many words, "shew him," namely, of fruits and leaves, as also Virgil 3) in the same way attributes to winter that it robs the forest of its ornaments.

**That its branches stand there white.**

"White", that is, bare, without leaves.

1) Here Dietrich continues like this until the end of this paragraph: who complains about this defeat of the people. He calls the "vineyard" and the "fig tree" the people itself, which was ordered and adorned with the divine law, provided with ceremonies, courts and the kingdom of God, which they nevertheless misused everything against God Himself for their well-being.

2) Here Dietrich lets follow: "the people", what then follows in the text is omitted; contrary to what Luther wants-

2) Virgil" OsorAioa, lib. II, v. 404.

**V. 8. hay, like a virgin.**

He leads a parable by which he makes the matter great. As if he wanted to say: Just as when a virgin who loves her bridegroom in the extreme weeps and mourns most bitterly when her bridegroom, whom she had loved so much, has died (for the love between bride 4) and bridegroom is the most fierce), so you also lament and mourn. And so he calls her to repentance, as if to say: You 5) make the greatest lamentation of all, that there can be none greater. By the way, instead of what we read (in the Vulgate): *pubertatis suae* should be read more correctly: *juventutis suae* (the man of her youth).

**V. 9 For the grain offering and the drink offering are from the house of the LORD.**

He makes the lamentation and the misfortune great, as if to say: 6) this plague will not only cause the destruction of the fruits, the trees and the vineyards, but also the drink offerings will fall. This glory of yours, by which you are famous before all the peoples of the earth, this worship, which is ordered by God's word, will suffer damage; the priests will not be able to offer grain offerings or drink offerings, since the fruits are so destroyed. For the firstfruits and the tithes of all fruits they gave to the Lord according to the commandment of the law Deut. 26, 2. ff. But the grain offering was that in which solid things were offered, as wheat, flour 2c. The drink offerings were given of liquid things, as of oil, wine 2c.

**V. 10. The field is desolate.**

According to the Hebrew it is to be read thus (instead of: [Depopulata est regio]): The field is devastated, it mourns the country, because the grain is desolate, the must stands ashamed, the oil miserable. He gives the cause why the grain offering and drink offering will perish like this, and

4) Weimarsche: sponsn instead of: sponsas; a printing error.

5) In our original: kae tibi; in the Jena one (Die-trich): tue turn; the Weimar one noted Lroturn.

6) Instead of the following in this sentence Dietrich has: by this plague also the food and drink ' sacrifices will fall away.



says: because the field is desolate, all fruits have perished, the Weilt is gone 2c. But we see in this text clear poetic images. For the poets say that the meadows and the seeds are laughing, that is, thriving. Here, however, he says that the earth mourns, the wine stands ashamed 2c.

### **Confusum est mustum [The must stands ashamed].**

This is a new way of speaking in this prophet, because he often speaks like this. In German we imitate this way of speaking by saying: "Der Wein stehet schändlich. Solomon also often used this word in Proverbs, speaking of a shameful child, a shameful woman.

### **The oil stands miserably (Languit oleum).**

"The Oelsbaum) is dull", that is, it does not bear fruit.

### **V. 11. The peasants look miserable. 1)**

It jams me of their.

### **Around the wheat and barley.**

Instead of: Super frumento, vino et hordeo it reads) according to the Hebrew: "About the wheat and about the barley." Because in Hebrew the word "wine" is not written. That is, the husbandmen see that there will be no harvest. After all the fruits have been cut down, they see that there is nothing left but mourning and pain.

### **V. 12: The vine also stands miserable.**

Instead of: Vinea [the vineyard) confusa [st sin the Vulgate) it should more properly read, "Der Weinstock stehet jämmerlich." This is the same repetition of the present ruin.

### **Joy has become sorrow (Confusum est gaudium).**

You see that this is a way of speaking peculiar to the prophet, that he speaks of being put to shame (de confusione). "The joy", that is, that which they should have rejoiced over, has all perished and been consumed.

1) In both the Erlangen and the Weimar editions, these words are not highlighted as keywords, but are added to the preceding ones without a new verse number together with their interpretation.

### **V. 13. Gird yourselves.**

This is another repetition of the same calamity, that he might provoke them to repentance. But instead of what we read [in the Vulgate]: Quoniam interii de domo Dei ["for it is gone from the house of your GOD"] the Hebrew reads: For it is prevented (prohibitum) 2c.

### **V. 14. Sanctify a fast.**

This is a Hebrew idiom that occurs frequently in Scripture.

### **V. 15: For the day of the Lord is near.**

Here he seems to touch upon the prophecy of which we shall see in the second chapter and in the following. As if he wanted to say: You see the present evil, the terrible misfortune, which undoubtedly indicates that other misfortunes will come upon you. "The day of the Lord", namely another day, on which the Lord will visit, as Peter [1. Ep. 2, 12.] also calls it the day on which it will be visited, or "when it will come to the day" (visitationis == the visitation).

### **And comes like a ruin from the Almighty.**

That is, there will be such a day, which, when it comes, will bring devastation that you will not be able to prevent. Therefore, repent.

### **V. 16 [Vulg.] Has not the food been taken away before your eyes?**

Again he holds the present misfortune against them, so that they would not forget the future visitation. 2) As if he wanted to say: I mean, he will visit you. Therefore repent.

### **V. 17. The seed is rotten under the earth (Computruerunt jumenta [in stercore suo]).**

Here the interpreters diverge extraordinarily far. But the Hebrew reads thus: The seed is rotten in its soil, the granaries are destroyed 2c. This is not something that they [in the Vulgate] have been fooling with from the draught cattle. 3)

2) Dietrich has instead of the following: But it is the opinion: we are devastated and miserably afflicted, we can further on no longer carouse, no longer feast^.

3) This sentence is missing in Dietrich.

But this seems to me to be the opinion: Your granaries (thesauri) are desolate, that is, what should have been put in there and stored up for use in another year or in some emergency has all gone to ruin. For the Hebrews call treasure (thesaurum) what is stored in warehouses 1) or sheds, in German "der Vorrath". 2) Likewise the seed is rotten, that is, not only has that perished which was to provide you with daily food, but also the seed will not be left for you; all this is rotten. You have no hope that you will get anything or even keep the seed.

### **The "Scheure" have disintegrated.**

As if he wanted to say: It will not be necessary to build sheds, you will not bring in anything that serves as food; everything will even be destroyed by this plague, so that no seed will remain for you.

### **V. 18. O how the beast sighs! 2c.**

Thus, according to the Hebrew, it reads instead: Quid ingemuit [in the Vulgate]. That is, it is to be pitied, for the cattle and the herds of plow animals lack their pasture with which they should be fed.

### **And the sheep pine away.**

According to the Hebrew, [instead of: Et greges pecorum in the Vulgate] read: Even the flocks of sheep have been destroyed. 3)

### **V. 19. Lord, I call upon you.**

These are words of a miserable talker, which we in German can very well apply to these

In this way, we can say: "Oh Lord, have mercy, oh Lord God, how it is going on!"

### **For the fire has burned the floodplains (speciosa) in the desert.**

This word has extraordinarily different meanings in the holy scriptures. Because it means meadows, dwellings, huts and tents. Here it must be translated by the word habitations (habitacula).

### **The fire.**

I think that "fire" is taken figuratively here, so that the meaning is this: These dwellings are so completely wiped out that one would like to think that they are devastated by fire; but nevertheless I want everyone to follow his opinion here.

### **And the flame has lit all the trees in the field.**

I also take "the flame" figuratively, as if he wanted to say: The trees are so completely destroyed that one could believe they were burned by a flame. So there is no hope left to find food for people or cattle.

### **V. 20. Even the wild beasts cry out to you.**

**That is, even the wild beasts cry out and seek water with roaring to quench their thirst, for eS is the same word [XXX] that is in the Psalms fPs. 42, 2.].**

### **Dem the water streams find dried up.**

**They find no tears; they too must perish. Thus, in this first chapter, the prophet Joel describes in the simplest terms the punishment and destruction inflicted on the land by those beasts, as we have heard.**

4) Instead of the following in Dietrich: have been inflicted by the enraged enemies.

1) Instead of dvvotdeis should probably be read spotdeis, which the Vulgate offers.

L) In our template: "der für rath".

3) This section is missing in Dietrich. - Instead of MMD's "IunLum in the Erlanger and in the Weimarsche Msgäbe is Möge" ovr'E [surn] to be read".

## The second chapter.

In the first chapter, the prophet dealt with 1) the small plague of locusts and beetles in order to draw a conclusion from it about the real and complete destruction that threatened all of Israel, which he has to deal with in this second chapter. But he speaks in general, naming neither the Assyrians nor the Egyptians, since he describes an enemy army that will come over Israel to indicate that it will be a great destruction. God has always acted whimsically in His way in the government of the world, and still does so today, so that we think that everything is directed and governed by human counsel. But everything that happens is God's will. And this is also how the prophet interprets it here, that the calamity that will come is the work of the Lord, not of the enemies, and that the enemies will be strong, not by their powers, not by their strength, but that of the Lord. For he says (v. 11) that the Lord will make his thunder come before his army, and so frighten Israel by awakening the consciousness of sin, so that it cannot stand, and cannot help but be afraid even of a falling leaf.

The same is evidently true of the Turk in our time. It is well known to us how much his empire and power have grown in a few years. He is lucky and almost everywhere walks away victorious, but our people are defeated, and he will certainly come over us at last, for he is a very obvious scourge of God. Just as we are in the habit of preaching that the Turk will come, so the prophet has done the same in this chapter. The Israelite people dwelt in the midst of enemies, and were greatly hated by the nations that dwelt round about, as by the Amorites, the

Moabites, the Hagarenes 2c., 2) with whom it always had quarrels. And its most distinguished enemy at that time was the king of Assyria, because with the Assyrian kingdom was the supremacy. And the prophets, who had this in mind, threatened the people that all at once either the Assyrians or the Babylonians would be there to devastate all Israel.

Jerome and other exegetes of the prophets are extremely agonizing about the context of the text, because they do not see the whole history (factum) or the whole thing as the Holy Spirit has summarized it, namely the people and Christ's kingdom. Therefore, those who want to understand it, should at the same time take a look at the kingdom of Israel and the kingdom of Christ, then it will be connected in the best way.

In the second chapter, therefore, the true and actual plague is prophesied, which will destroy the whole nation of Israel. But he threatens and calls to repentance, as we will see in the context when we explain the two parts of the chapter, as if he wanted to say: Beware, beware, repent, come to your senses, the Lord will visit you, "it will come to ruin".

### V. 1. Blow with the trumpet to Zion, shout (ululate) on my holy mountain.

Instead of what we read [in the Vulgate], ululate [howl], should more properly be read according to the Hebrew: conclamate or: shout aloud.

In the fourth book of Moses, the blowing of the trumpets is described by Moses [Deut. 10:2 ff], as it should be done when the princes of the people should assemble, when the people, when peace or war is indicated.

1) Here Dietrich continues in such a way: in figurative speech the future plague told. Here he speaks without picture in general, by naming neither the Assyrians nor the Egyptians, but he describes par excellence an hostile army, which over Israel 2c.

2) Dietrich leaves the following in this paragraph and puts for it: Above all, however, the king of Assyria was enemy to him who was the world ruler at that time. Of this the prophet says here before, he will come and will plague them. Wette it however immediately on the kingdom of Christ passes, so torment Jerome 2c.

just as we have a certain way of blowing the trumpet when there are enemies or when fire rages in the city 2c. Therefore, the prophet exhorts them to shout loudly to gather all the people, as if to say: Call, call, call all the people, "ring with all the bells", as it is done in our country, so that all the people may hear that desolation threatens them. Let us forestall your enemy, let us repent 2c., as he also says:

### **Tremble, all the inhabitants of the land.**

We say [instead of conturbentur in the Vulgate]: commoveantur [they may move], that is, all shall be present, it is for all.

### **For the day of the Lord is coming.**

"The day of the LORD" the prophets call not only the last day, the day of judgment, but any day of visitation, as Peter also calls it the day of looking after (*Πισχοπιης*), of visitation [1 Pet. 2, 12.]. For in his time the HEART comes and destroys those whom he has wished to destroy, whom he has seen through the fingers for a time. And then this is called the day of the Lord, which is the day when God visits us either in mercy or in wrath.

### **And is close.**

Instead of: Quia prope est [in the Vulgate] it is said according to the Hebrew: which is near. All prophetic threats read as if what they predict is at the door, as Peter also predicted that the day of judgment would come shortly [2 Petr. 3, 10]. But here the longsuffering of God invites us to repentance. Here the prayers of godly people are praised to us. 1)

### **V. 2. a dark day, a dark day.**

Here is another Construction, and this need not be connected with the preceding, as it is in our books [in the

Vulgate) is connected. As if he wanted to say: Surely, all at once, an enemy nation will come upon us and devastate everything, so that we will not be able to escape. But one must pay attention to this way of speaking of the Scriptures: The Scripture calls light and peace the happy prosperity of things, "when things are well", but darkness, "when things are bad". So Solomon used Proverbs 31:18: "Her light does not go out at night." And these are poetic expressions that occur frequently among poets. Therefore he calls "a dark day, a gloomy day, a cloudy day, a misty day" sad times, and the day of adversity and tribulation.

### **Just as the dawn spreads over the mountains.**

It is a similitude by which he indicates the power of the coming war army of the enemies. The dawn cannot be held back; no one can escape it. Of such a nature, he says, will also be the multitude of the coming enemy, whose hand we will not be able to escape, just as the mountains cannot escape the light of the rising sun, lest it come upon them and make them visible and show them. This is how it happened to us with the Turk. The Greeks were safe and thought that there was no danger; then suddenly the Turk came and forced them under his yoke. This is what Paul says [1 Thess. 5, 3.]: "When they shall say, There is peace, there is no danger, then destruction shall quickly overtake them." The same thing is shown today by our people in a very clear way. When they want to comfort themselves, they say: "It will not come upon us, the enemy facing us will not be able to do anything, because the Lord is with us. Quite right: the Lord stands by the godly, he protects them, he saves them, but not also the godless.

### **V. 3. A consuming fire goes out from him, and after him a burning flame.**

Jerome wants to refer this text to the locusts and beetles, but not well. For he must refer to the Assyrians or to the

1) This sentence is missing in Dietrich: Here --praised.

The fire refers to the people who were to destroy Israel, which will be shown below by the very clear words of the text. As I said in the first chapter that the fire must be taken figuratively, so it is also here. As if he wanted to say: As the fire eats, consumes and turns everything into ashes, so also this people, which will come over you, will spoil everything and destroy it completely.

### **The land is like a pleasure garden before him.**

Exactly the same word is in the first book of Moses [Cap. 2, 8.], where Moses describes the paradise. He holds here the future desolation against the country which stands in bloom, as if he wanted to say: If you compare the following desolation with the present abundance, now everything will seem to bloom, everything will seem to be in abundance, but everything is prepared for the fire and the desolation; nothing will be left, everything will perish and be destroyed. In the same way, we also erect magnificent buildings, we pile up many things that others will destroy, just as the tower of Babel was first built magnificently and splendidly, so that it would be destroyed by the Lord afterwards. Also the kingdom of Israel was so completely destroyed that it could never heal the damage afterwards. It never rose again, it never became as glorious as it was before, it did not build so magnificently, it did not have so great troops, not so great riches, in short, it remained without glory. This is what the Lord does to all empires that he wants to destroy and overthrow. This is what happened to Rome, Corinth, Milan, Jerusalem 2c. Of these cities it is well known how great they flourished and how powerful they were, but after they were destroyed once by the Lord, they were never able to repair the damage. This is what the prophet says: "But after him like a desolate wasteland."

### **V. 4. They find fashioned like horses and run like horsemen.**

Through this he describes the bravery of the coming people, that they will run quickly and fight bravely.

### **V. 5. They therefore blast (exilient) on the top of the mountains, as the chariots rattle.**

That means: which cannot be resisted; everywhere they will have the upper hand. And expressly he adds: "They blast" (salient). This word is also in the Psalm [Ps. 114, 4.]: "The mountains leaped 1) like lambs, the hills like young sheep. As if the prophet wanted to say: So much is missing that they should fear your power or your resistance, that they will also rejoice and go to your desolation with joy; "they will lionize" 2) for joy, because that is what it actually means.

### **And like a flame blazes in the straw.**

That is, as straw is immediately consumed by fire, and consumed in such a way that nothing remains, so you will become a prey to the Assyrian or the Babylonian.

### **V. 6. The nations will be astonished before him.**

Before him the nations will tremble like a woman in childbirth, that is, not only you will perish, but also all the other countries will be devastated with you by this kingdom of the Assyrians. All of these will lie in birth pains, that is, they will be frightened, they will be afflicted. This word is often used in Scripture, for it is taken from the pains of women in childbirth, who, when they are in birth pains, do not know whether they will die or live. They would like to escape the pain, but they cannot. So Paul also used it in the Epistle to the Romans, Cap. 8, 22: "All creature longs with nns, and fears [*συνωδῖνει* = has birth pains<sup>^</sup> with us stilldar." And in the Psalms one reads it frequently. But it means fear and torment in dangers from which one cannot escape, knowing no way in which Inan could escape.

1) In the Erlangen and Weimar editions: 6xaltav6runt instead of "xultsvsrun, as must be read according to the context and the Vulgate (exsuUastm).

2) In the original: "lick". Compare Apost. 9, 5; likewise Walch, St. Louis Edition, Vol. III, 962, note 2.

**All faces are as pale as the pots (Omnes vultus redigentur in ollam).**

1) What this is is not completely clear to me. But almost the same figure of speech is found in the prophet Nahum Cap. 2, 11. [Vulg.]: "The face of all is like the blackness of a pot." The one who translated it in this way was of the opinion that the people would become so sad and depressed by grief that they would go about black with sadness, and emaciated, as black clothes are used to be a sign of grief. But I do not like this opinion, because the Hebrew reads differently. For so it is written in the Hebrew: All faces will be gathered in one pot. So also here I would like this passage to be understood in this way, and this is my opinion, as if he wanted to say: They have broken my people like meat in a pot. This matter is also indicated in Moses [3 Mos. 1, 6. 12.] by the flesh that is to be cut in pieces. The Jews are not to be trusted in this matter, because they do not have the Hebrew language completely anymore. Therefore, they like Jerome's opinion. Congregabuntur in ollam [they shall be gathered into one pot], "they shall be bruised," as flesh is wont to be cut in pieces and thrown into a pot; "they shall be broken up as into a cauldron," as Micah Cap. 3:3, that is, they will not be able to escape the power of the adversary. For it is absolutely certain that the word "assemble" is here in the Hebrew. For so one reads: they will be gathered into one pot, or: they will be brought, "it will go in heaps". 2) And so the

The image is taken from the flesh that has been cut up and thrown into a pot. It is almost a similar figure of speech also in Isaiah [Cap. 3, 6.]: "Then one will seize his brother from his father's house" 2c. [Cap. 3, 8.:) "For Jerusalem is falling away, and Judah is lying there" 2c.

**V. 7. She will" run like the giants.**

This must not at all be understood by the locusts, as Jerome/ wants it to be understood, what also several other text words will indicate below. But the meaning is: these enemies are very brave and very warlike; they will fight against you without fear 2c.

**Each one will go straight ahead (Viri iu viis suis gradientur).**

According to the Hebrew it is to be read thus: Every man shall go his way. For the word "man" (viri) in Hebrew is sometimes an expression which comprehends everything in general (signum universale affirmativum), namely, "every one," as immediately [v. 8.] follows: "None shall err the other." This, then, is the opinion: they will go on their ways, that is, they will break through, and no one will be able to resist them.

**And will not default (Et non declinabunt).**

That is, "they will not be missed."

**V. 8. and will break through the weapons (Sed et per fenestras cadent).**

That is whimsical, if it should be translated so correctly. The seventy interpreters have translated "projectile" (jaculum) instead of "window" (fenestra). I translate it like this: 4) And before the projectile they will fall down and will not be wounded. As if he wanted to say: GOD

1) Instead of the whole following passage Dietrich offers: It is a whimsical and foreign image to our way of speaking, which Nahum also uses Cap. 2, 11. [Vulg.]: "The face of all is like the blackness of a pot." Jerome so interprets it, and I do not dislike the opinion ser: Because of this calamity the Jews will be so cast down and mourn that they will seem to grow pale or black as pots. For as in joy, when the blood flows, men become red, so in sadness and affliction, when courage withdraws, a kind of blackish pallor remains.

2) The Weimar edition here asks the question, "Ob Haussen - Haffen, Hafen, Gefäß?" We answer: No, but "Haufen", because here we are given the translation of vonArmsMbuntnr. The Zwickau manuscript also has "hausten" here. Wr Hemerken this here, far the Wei

In v. 20 of this chapter, another false explanation is based on this false conjecture, namely: rotten - fall. But there, too, it must mean "rotten"; it speaks of rottenness.

3) Dietrich leaves out the words: "as Jerome wants it to be understood".

4) Dietrich continues thus: When they will break in, they will not be wounded by sword or bullets. As wanted 2c.

will give luck to the attack of the enemies, so that even though projectiles are in front of them, they can fall down, so that the projectiles will not hit them, nor will they be wounded, so that you will aim the bow against them in vain with your arrows, which you will hurl against them; they will be able to dodge them splendidly.

#### V. 10. The land trembles because of him.

This text reads as if the prophet is talking about the last judgment; but this is not the case. But this is the opinion of the prophet, as if he wanted to say: The earth will shake, the stars will lose their shine. All this is said out of such a movement of the heart as is found in people who stand in fear and terror, 1) because to those who are to die and stand in such fear everything seems to be black, sad, repugnant and hostile, but to the joyful even what is otherwise not at all lovely is nevertheless lovely, since they can rejoice even over a dirt 2) or any thing, however small. Out of such a movement of the heart the prophet now speaks, that although the sun is exceedingly lovely and shining, the stars quite bright, nevertheless everything seems to be disturbed.

#### V. 11 For the LORD will send his thunder before his army.

All this, he says, will happen, not because the enemies are so powerful, not because they can do so much through their strength, but because it is the will of the Lord, because the Lord will frighten us with his thunder and we will not be able to withstand it. It is not because they are powerful, but because we sin that such calamities will befall us. This is the most horrible and terrible thing in any adversity, when God frightens us by the revealed consciousness of sin. Those who are so frightened lose all courage and confidence, so that even a falling leaf can frighten us, as I said in the beginning of this chapter. Otherwise, all the devils, when they come upon a godly man, would also be afraid of him.

But if his conscience before God is unharmed, if he knows that God still wants him to be well, that He will not abandon him 2c. But when the LORD lets his thunder come", "when he takes our heart, he fights well with us"; here no one can stand.

#### For the day of the LORD is great.

It is not the day of your adversaries, but it is "the day of the Lord", although the Assyrians think that by their forces such things will be carried out; but it is the Lord's forces. This is the way of the prophets when they describe such plagues, that they take everything from men and the powers of men, and attribute it to God and the powers of God. For God proceeds in this way: He sends down His thunder, by which He frightens the conscience of those whom He wants to destroy, and those who are thus frightened must inevitably succumb, no matter how great their powers and weapons may be 2c. The same is done by the Lord in every victory.

Up to this point, the prophet has kept the destruction before his eyes, by which he wanted to call them to repentance, so that they would be able to get along again and avoid the future misfortune. Now follows the second part of the chapter.

#### V. 12. Turn to me with all your heart.

So far we have heard God's serious threat of future persecution and plague. Now he adds a counsel and comforts them, whether 3) he could avert this destruction or at least postpone it. But it is not averted, but postponed. We see this also in Abraham, who pleaded with such urgency for the preservation of Sodom that he also delayed the judgment of God; but he

3) Instead of what follows until "postponed" Dietrich has the following: whether they wanted to be brought back to the right way and thus escape the punishment. For the Lord does not want the sinner to die, but rather to be taught and to live [Ezek. 18, 23.f. And therefore he is patient and long-suffering, so that there may be room for repentance. But those who do not want to return to the right way face a punishment that is all the greater, and they heap wrath upon themselves. But this admonition was in vain with the Jews. Because the punishment is not averted, but only postponed.

1) In the Weimar: xaventium; in the Jena and Erlangen: Mtientium.

2) The words de stroomant are missing in Dietrich.

did nothing, they would not repent. Therefore, the wrath of God finally came upon them, and they were all wiped out with each other. Therefore, the prophet here prescribes the way to meet this calamity, but since the people finally did not stand firm, the judgment of God followed, which had been threatened to them here.

### **With all my heart (In toto corde vestro).**

This is a peculiar Hebrew way of speaking, and is as much as *toto oorão*, for in is superfluous. He expressly says: "With all my heart", not invented, but true, without all hypocrisy. He touches the hypocrisy quite well and the servile worship of the hypocrites, of which it is said in the 78th Psalm, v. 34. and 37.: "When he strangled them, they sought him, and turned" early to GOD" 2c., "but their heart was not steadfast in him." For the hypocrites pretend repentance at the time of persecution, but not with a firm or whole heart. 1)

### **With fasting, with weeping, with lamentations.**

Do these outward things matter? Is not true repentance of the heart alone sufficient? Certainly; but by the fruits we know the tree. He indeed demands fasting, weeping, lamenting 2c., but he sends in advance: "With all my heart", as if he wanted to say: If they do not come out of the -----

1) Here Dietrich brings the following addition: Howbeit he excludes hypocrisy afterwards, since he says fV. 13] he says: Rend not your garments, but your hearts, yet here also he clearly commands the same. First of all he says: "Convert yourselves", thus he demands a new being. Who is to be converted? "You." This pronoun "you" 4 wants not only a part of man or external, bodily works to be changed, but the whole man, that he at first displeases himself and hates sin, then also puts hope in mercy and believes that God, for the sake of the promised seed, will forgive out of grace, in vain; as he does not here present merits, not hard or bitter works, in which we are to trust, but only the mercy and kindness of GOD, which he has presented to us in word and in his promises. This is an excellent passage. Since the papists make use of it for merit from works, they do not see how everything is contrary to merit and works. For he demands true repentance, which does not consist in drunkenness or revelry, but in weeping, tears, fasting 2c. And yet he holds out the mere mercy in which they should hope, and promises that he will forgive by grace, in vain.

If they come forth from the whole heart, they are hypocrisy and count for nothing; but true conversion is then manifested by these outward signs. Thus conversion is beautifully described by the Holy Spirit, that the heart first repents in truth, 2) not in appearance, then also outwardly shows faith 3) through these works. If this is not there, then everything else is nothing, as the prophet also expressly adds:

### **V. 13. Rend your hearts and not your garments 2c.**

This he diligently adds to condemn hypocrisy. This was the custom of the Jews, that when they were grieved or in mourning over some matter, they tore their garments, which can be seen throughout the Scriptures, indicating the great and violent movement of the heart; but through long habit this finally degenerated into hypocrisy, just as with us genuflecting, the so-called processions, and many other things have become mere hypocrisy. Therefore he wants the hearts to be torn, not only the clothes, as if he wanted to say: You sometimes tear your clothes out of hypocrisy, but not the hearts.

### **And turn to the Lord.**

As if to say: This will be the way: if you want to come with all your heart and in truth, turn to the Lord, otherwise it will not happen.

### **For he is gracious, merciful (Quia benignus et misericors).**

Benignus [kind] is what we more properly call gracious, favorable, "gracious". Misericors: the Hebrew word XXXX actually means "merciful", who has mercy, who bears sorrow with us over our fall.

### **And of great goodness (multae misericordiae).**

[Instead of misericordiae] more correctly: good deeds that help all superfluously. All this is

2) In Dietrich's case, only the words follow until the end of this paragraph: When this happens, these external things also follow.

3) Instead of Udsi we have assumed; because otherwise an object to ostkiukut is missing.



In the Psalm [Ps. 145, 8]: "Gracious and merciful is the Lord, patient and of great kindness" 1) 2c.

### And repent him soon of the punishment (Praestabilis super malitia).

What the Latin sin of the Vulgate] means is not clear to me. But in the Hebrew it reads thus: It repents him easily of the evil, namely, which he has intended to do. "He soon desists from the evil he is about to do." This expression occurs everywhere in the prophets as a common one, as in Jeremiah [Cap. 18, 8.]: "Where a kingdom turns from its wickedness, so shall I also repent of the evil" 2c. And such repentance is often attributed to 'G'otte, namely, when he changes his judgment with respect to the evil which he had presumed to inflict. But the opinion is as if you said: He is easily at hand with it, that he forgives. 2) These promises are very beautiful, and very rich and very extensive, 3) held out by the Holy Spirit for this reason, so that in the time of the Lord's wrath and anger, the despondent soul or conscience, when it wants to seek comfort, may take refuge in them and be mindful of them. For one can see here the wonderful counsel of the Spirit of God, who has so far made the threat all the greater and increased it, so that he might point them to the goodness and mercy of God, thereby indicating that the wrath and anger of God serve salvation, so that sinners, thus frightened by the threats and judgment of God, might come to terms, and recognize and take hold of God as a merciful Father. For this is why he frightens sinners so much, so that their her-

The prophets are the ones who want to raise up the people in the hope of God's mercy. 4) And all prophets have this way, that they first scare with the strongest and most severe threats, but immediately add the greatest and sweetest promises of God's mercy and kindness. But the effect of both words (namely, the threats and the promises) is different in the godly than in the ungodly. 5) For the wicked make no right use of either the promises or the threats. For when they hear the threats, they do not think that they are concerned with them. Thus they promote their hypocrisy, and thus they persist in their ungodly nature, which they nevertheless believe to be the highest godliness. 6) That is why the rich promises are not effective with them, since they only require sorrowful and broken hearts. Because this is not brought about in the wicked by the threats, the promises are not effective with them either. The godly, however, use them rightly, for through the wrath of God and the threat they are crushed and cast down, they suffer the divine judgment, they recognize their sin and condemnation. Therefore, when they hear the promises, they turn to the mercy of God, and thus their consciences are again straightened and calmed. The wicked are quite hard anvil; they are not moved by all this. 8) They have never acted differently, so we hope in vain that they will act differently nowadays. But this is the way of God, that He leads His faithful into hell rather than leading them out; but at last He leads back and comforts those who are thus damned and frightened.

Thus we see today in our

1) Here the Weimar edition notes: "'Wit. (should read 3sn., for in the Wittenberg our Scripture says nothing cites psalms 144 and 85 s. but ps. 103." The Jena one is right about "ksal. 144" (according to the Vulgate's count), for psalms is found there, which our text offers, whereas Ps. 103, 8. l. c. m. s. n. i. r. m. s. The citation of "ksal. 85" (86, 15.) is justified by the fact that only there the reading: "Lautas misserioordia" is found, while in the other two Psalms it is written: "multum misserisors."

2) This sentence is missing in Dietrich.  
b) The Weimar edition notes here amplissimas as eme deviation of Dietrich, but in the Jena edition rst the reading awplissimas.

4) Here we have followed Dietrich's reading as the better one: ut t'zriK'Atur eorda in sps Misericordias instead of: ut s'riZant sorum eorda in sps st missericordia in our original.

5) This sentence is missing in Dietrich; with [sd he lines up the following.

6) Instead of the following sentence Dietrich has: Then they take hold of the promises, but only as long as it goes well with them. In misfortune, however, they despair, because the word of God has not struck in them. The godly, however, use both doctrines correctly, because 2c.

7) Dietrich: Darnach. .

8) The following up to "Thus we see" is missing in Dietrich.

The same is clearly true of the wicked. All the time since we received the holy gospel of the great God by the grace of Christ, our princes have done nothing but stubbornly oppose God. 1) When we preach God's judgment and the coming vengeance, we are ridiculed by them, since they do not want to be accused of any ungodliness, 2) and they pretend that they are also most on the side of the gospel. Since they are so blinded, they cannot be moved by any threats, and God in the meantime postpones His judgment, which He undoubtedly intended for them long ago; He postpones it, I say, for the sake of some godly people, lest they also perish with the ungodly, and thus bring disgrace to the Gospel. When these godly ones are gone, these despisers will finally feel the wrath and vengeance of God upon them. This is what Isaiah says (Cap. 57, 1.): "The righteous perishes, and there is no one who takes it to heart." For this counsel of the LORD is hid, why by and by he gathereth the godly unto the fathers, but at last it is known 2c.

This passage of the prophet must certainly be remembered, for it is one of the most distinguished. God cannot but save His blessed ones, whom He terrifies with His judgment, but does not let them despair. For consolation follows immediately; even for the sake of the godly alone, consolation is added. The same thing can be seen in all prophets, that they first threaten very frightening things, but then add the sweetest consolations. For when consciences have become frightened and distressed, the word of threat has done its work; therefore, the heart must be straightened immediately, so that, after being frightened and distressed, it may take hold of the mercy and goodness of God. When this happens, his bones become fat again [Proverbs 15:30].

#### **V. 14. Who knows, it may again repent him (Quis scit, si convertatur et ignoscat).**

He speaks here in the manner of a frightened conscience, which finally hardly straightens itself after the tribulation and begins to breathe again for hope and God's goodness. 3) But even here (in the Vulgate) it is not translated very well. In German we say: "Wer weiß, er möchte sich umkehren" (Who knows, he may turn back), and it may repent him of the evil, that is, he may desist from the evil he reproaches, he may not continue to wish us ill 2c.

#### **And leave behind a blessing.**

That is, he will not be so angry that he should not show remnants of mercy. At least, this is what happens in the case of shattered consciences, so that they themselves desire only a morsel of God's goodness and mercy. This can be seen in the Canaanite woman that is mentioned in the Gospel (Matth. 15, 27.). And so the bruised and humiliated conscience is comforted. 4) Such things are known and understood by those who have experienced them. That is why the prophet used especially appropriate words, which are to be regretted that they are translated so obscurely in our books. For thus it is written in the Hebrew: Et faciet aliquas reliquias, benedictionis suae post [And he will leave behind him some remnants of his blessing) (post, that is, afterward), 5) namely, that in him be used all anger and displeasure, but that he also show a sample of goodness and mercy. For we see here what a thing the conscience is, how stiffly and firmly it preserves the hope created in relation to God - how even in the highest despair, in the greatest affliction and fear it grasps God's goodness, still hopes for good from God; as much as it sees God's wrath in all creatures, 6) as much as it also sees that God has not blamed the whole world for its evil.

3) From 8"?" to the end of this paragraph Dietrich offers: Furthermore, this is ems Hebrew way of speaking, which does not indicate a doubt, but an assertion (aKrumtionsm) with a wish, as if I said in German: "He will, whether GOtt wills, still turn." For both mean the hope, of a change and a wish. In Latin it cannot be rendered so well. For when one says: Huis seit? it reads doubtful.

4) This sentence is missing in Dietrich.

5) In the original: (i. s. her naher). This parenthesis is missing in Dietrich.

6) The words: "so much - GOtteS sees" are missing from

1) Instead of this sentence Dietrich has: The pope, the bishops, the princes, the noblemen stubbornly oppose GOtte.

2) The following in this sentence is missing in Dietrich.

Nevertheless, it does not despair. He believes that mercy and reconciliation are still open to him. And this we must remember very well, for this passage is a very general saying that is useful in all temptations. 1) Therefore let us be well instructed in this passage, so that we may have recourse to it in our temptations, whatever they may be 2c. He further adds:

**To offer grain offerings and drink offerings to the LORD your God.**

This is related to the preceding in this way: God will not forget His goodness so much that He should not leave some remnants behind, namely the grain offering and the drink offering to the Lord, your God, 2) that is, that we can still offer grain offerings and drink offerings to the Lord, serve Him and proclaim His miraculous deeds 2c. It is the same thing that is said in the Psalm [Ps. 42, 6.]: "Why do you grieve, my soul, and are so troubled within me? Harp out of GOD, for I will yet give thanks to Him" 2c. Likewise elsewhere [Ps. 118, 17.], "I will not die, but live, and declare the work of the LORD." So also in the 6th Psalm, v. 2. "Lord, be merciful to me, for I am weak" 2c. [V. 5. 6.:] "Help me for thy goodness' sake. For in death thou art not remembered; who will thank thee in hell?" But still all this is a wavering between hope and despair. 3) Hence the opinion: He will have mercy on us, he will let go of his wrath; the Lord will show us a kind face, let us only repent; he will show us a kind face, let us only repent; he will show us a kind face, let us only repent; he will show us a kind face, let us only repent.

1) This sentence is missing in Dietrich.

2) Instead of what follows here to "Ps. 42, 6.". Dietrich has the following: He also uses here, as below, two certain kinds of sacrifices, to indicate that he is not speaking of the sacrifices of Moses (for then he would have mentioned the burnt offering, which was the most glorious), but of the worship of the mind, that is, of the prayer and thanksgiving which the godly offer to God. For when they suffer tribulation, they pray, and when they are saved, they give thanks, as these two pieces are also connected in the Psalms [Ps. 50, 15]: "Call upon me in trouble, and I will save you, and you shall praise me"; likewise M 42, 6.s: "Why do you grieve?"

3) Dietrich has omitted this sentence.

not reject, let us only seize his goodness. There will be something left of his mercy, he will not be angry forever 2c. 4)

**V. 15. Blow with the trumpet to Zion, sanctify a fast.**

Now the prophet himself speaks, prescribing the way they should speak and the way they should convert, so that we see everywhere the faithful teacher, the Holy Spirit, 5) who so much does not want our condemnation, that he also prescribes for us the way of prayer and repentance, which is certainly an immensely great comfort.

**V. 16. The bridegroom goes out of his chamber.**

He explains in general what he understood by "fasting", namely not only the abstention from food, 6) but that they should also abstain and moderate themselves in all pleasures and amusements. And therefore he wants the elders, the young people, in short, all the people, to be called, so that it may be known to all. Behold, what a fierce movement of heart there is even in the prophet who so desired the salvation of the people.

**V. 17. Let the priests, the Lord's servants, weep between the hall and the altar, saying:**

This is how he teaches them to pray.

**Lord, spare your people.**

This text is sufficiently clear to confirm my opinion, which I expressed at the beginning of the chapter, that the prophet does not speak of locusts, but of

4) Instead of "etc." Dietrich continues: namely, that the grain offering and drink offering remain, that is, that he praise his mercy to us, and that we sink to him, praise him, extol him, honor him 2c.

5) Instead of the preceding, Dietrich has: Here he now lays out the piece of the libation, and prescribes a form of the prayer. But here the Holy Spirit praises us for his mercy, which is even 2c.

6) Here Dietrich puts "by the prophet" instead of the following: but that they should put their whole mind to prayer, setting aside all the aggravations that could prevent the heart from praying earnestly. Furthermore, he does not condemn weddings here, but demands earnest prayer, which he does not want to be hindered by anything. But you see here the violent heart movement in the prophet 2c.

a hostile army, either Assyrian or Babylonian, which would devastate and destroy all of Israel 2c. 1)

### Your Inheritance.

That is, your Israelite people.

### Heiden.

Nationes, that is, "heathens," which, however, he does not name.

### Why will you let the peoples say, "Where is their God?"

Thus, the prophets always urge the Lord with His own glory. And certainly, this prayer is very powerful and is able to do much with God. As if he wants to say: What will finally happen, O Lord, if you destroy us all? The matter will be a disgrace to you, it will be at the risk of your honor, because this matter will be an occasion for the unbelieving heathen to blaspheme against your people and against your holy word. "If we all perish at once, it will be a disgrace to thee." And by this prayer, God is surely persuaded. This was also known to Moses, who in the same way opposed the Lord, who wanted to destroy Israel: it was about his honor, which would be in danger, if this people would be destroyed, which he had chosen for himself and had declared by many signs and wonders to be his own in the clearest way. For so Moses says 2 Mos. 32, 12.: "Why shall the Eaypter say and speak: He brought them out to their calamity, to slay them in the mountains, and to destroy them from off the face of the earth?" 2c. And no doubt he spares us nowadays, who are despisers of the gospel, 2) for the sake of his glory, otherwise he would have proceeded against us with punishment long ago. 3) This

1) Instead of: "etc." Dietrich has: But it is also here one of the most distinguished teachings of this prophet. For just as he taught above about repentance and the mercy of God, so he also teaches here about prayer, how powerful and pleasing it is to God. For he clearly indicates that God will not only free those who pray from the impending punishment, but also shower them with good of every kind. This had to be often inculcated into the people in public sermons.

2) Dietrich: us, and not us alone, but also the despisers 2c.  
3) From here to the end of the section, Dietrich offers the following instead of our text: But it is useful that

is not an ordinary question, but a very difficult one, which also caused the apostle Paul a lot of trouble, so that four chapters are hardly enough to deal with it, as can be seen in the letter to the Romans, and yet he only resolved the matter coldly and did not do it completely enough".

Consider this prayer carefully, for it should also be a way for us to pray in all dangers. In the beginning he says: "Spare". Here he simply takes refuge in mercy and the forgiveness of sins by grace, for nothing. Wesseck is to be spared?

Thy people." See how the prayer or the faith of the one praying uses the promise and hopes, since there is nothing to hope for. For the first chapter has sufficiently indicated by the threats what the people were like, and yet faith, setting aside the horror of its unworthiness, its sins and the deserved punishment, fixes its eyes firmly on the single, pure, certain mercy which the promise indicates. For if it looked at itself according to its own condition, it would say: I am not the people of God, but a people of the devil, since I have offended God with sins; I have heaped upon myself the wrath of God, and God does not recognize me for His people, since I have not acknowledged His commandments. So faith here casts away its unworthiness, and looks to grace or the promise. However I may be, he says, God has promised that he will be my God, and I shall be his people. Therefore, O Lord, remember your word, spare your people, and not only this, but "your inheritance". Here he urges the promise even more. We are your inheritance and your portion, which you have chosen for yourself. Surely you will not contradict yourself, you will not revoke your word. For what other people will you have when you have rejected us? We are your portion and your inheritance, which you have adorned with your law, with your worship. Will you let the heathen take possession of us? Will you allow yours to be snatched away by those who blaspheme, hate, accuse and persecute you? Therefore see first your danger, that your inheritance will perish, then also your honor. For there is no other nation that has your name and your worship. Therefore, if you reject us, it is not only for us but also for your honor. For they will conclude from our destruction that this doctrine and this worship were void, even that you are nothing but a vain name, since you suffered that we alone, who had your word and confessed your name against the idols of the Gentiles, should perish, and perish by the idolatrous Gentiles and the ungodly. Therefore they will boast their idols against you, and say: You are nothing, their idols are the true Godhead 2c.

4) This passage, because it attacks the apostle Paul, caused Dietrich to make the change just mentioned. The other two manuscripts, the Zwickau and the Hallische, do not have these sayings. It seems unbelievable to us that Luther spoke in this way.

I am also an Israelite. Admittedly, an excellent solution. Therefore, we will be far behind against him in the solution of this question. God smites his people, but in such a way that the Gentiles cannot say: Where is their God? although only the smallest part of the people is preserved, as Paul also states as proof.

### **V. 18. So then the LORD will be jealous for his land.**

What follows must all be read as if the verba were in the conjunctive or optative, as also in Hosea the same must happen. And so the opinion will be: 1) If you so humbled yourselves and converted to the Lord with all your heart and so prayed: "Lord, spare" 2c., then what I say would come true. But he speaks in the mode of the past, as if the Lord had already done it, and yet he indicates that it would first come to pass, as if to say, If ye prayed thus, and were converted, it would come to pass that the Lord would be zealous for his land, and spare his people; he would answer and say, 2c. And so he reminds them of the truthfulness of God: as if he wanted to say: You would finally learn from experience that the Lord had become of a different mind and wanted you well 2c. when he sent you grain and wine and oil 2c.

### **V. 20. and will drive him far from you from midnight.**

This text has also been understood by the locusts, but not well. For he speaks of the coming king, of whom he says that he will resist him, that he cannot harm them if they only repent; as if to say, "If you will be pious, I will resist the Assyrian." 2)

### **And cast him out into a barren and desolate land.**

Jerome struggles a lot here. My opinion is, as I have said, that it is too ver-

1) Weimarsche: erat; Jenaer and Erlanger: erit.

2) Instead of these words: "Will - resist" DieArch: But I am completely of the opinion that he speaks of the Assyn Sanherib, of whom Is. 36 and 37 and in the books of the kings is said.

as if it were in the conjunctive. Jerome explains it simply indicatively by citing the history of how Sanherib was killed and 185,000 men were killed by the angel in the camp of the Assyrians, Isa. 37. 3) But what history can you give me of the stench and rottenness that the prophet Joel immediately adds here? But since we do not know the custom and usage of the Hebrew language, nor can this be obtained from the grammar, just as there is much in other languages, we must assume. At that time, when this was spoken, it was understood very well by the Jews. In my opinion, this is the opinion, as if he wanted to say: Have faith, take courage, repent, I will make it happen that you will not be overcome by the Assyrian, because he is in my hand, "I will throw him where I want him to go, so that one piece will be rotten here, the other there". So we will also understand what follows.

### **Namely, his face toward the sea toward morning 2c.**

<sup>5</sup>) The front sea he calls the dead sea. The outermost sea or the sea towards the evening he calls the middle sea. Between the two is the kingdom of Judah. Therefore the opinion is: If you will have converted, I will damp the Assyrian, will so ruin him that he is thrown after the one part into the dead sea, after the other part into the large sea, and so rots and decays in the country. This seems to me to be the simplest meaning.

### **For he has done great things (Quia superbe egit.**

3) Instead of this sentence Dietrich has: But also Jerome, although he explains it indicatively, understands it nevertheless of how Sanherib was put to flight and 185,000 men were killed in the camp of the Assyrians, Isa. 37. - He omits everything following.

4) "Rotten" here is not, as the Weimarsche means, "- fall", because it is spoken of "rotting". Compare the note to v. 6 of this chapter, since the Weimarsche refers to that passage.

5) Instead of this paragraph Dietrich has: The opinion is to be taken most simple, as if he wanted to say: I will scatter the king together with his army, here and there, that they will be killed and rot. .

1) If I was free to use the Hebrew way of speaking here (hebraicari), I would like to refer this to the Lord, not to the Afsyrian. For so it is written in the Hebrew: Quoniam magnificavit facere. For it is quite the same word which immediately follows in the next verse, where it is also so translated by our [Latin] interpreter: Quoniam magnificavit Dominus, ut faceret. It is also the same word in the 126th Psalm, v. 3. "The LORD hath done great things for us." And so the opinion would be: The Lord will show his wrath quite magnificently, "he will do something brave with it".

### V. 21. Do not be afraid, dear land.

As if to say, "When you have repented and turned to the Lord, the Lord will do gloriously for you. The enemy army will not be able to do anything against you, the Lord will make up for all the damage, you will again have everything in abundance, wine, oil, animals in abundance, everything that was previously destroyed by the locusts, 2) as he adds:

### V. 22. Do not be afraid, you animals of the field.

As above he threatened the land, the people, the cattle with destruction and desolation, so now again he comforts all in turn: it will not happen that they perish; if they would only repent, everything would bear rich fruit 2c.

### For the dwellings in the desert shall be green (Speciosa deserti).

It is the same word [XXXX] which we had above in the first chapter [v. 19.], since the

Fire burns "the pastures in the wilderness," that is, the dwellings, the tabernacles. Therefore, as he said above that the dwellings were consumed by fire, so now he says that they shall be green, that the trees shall bring forth their fruit; they only want to repent.

### The fig trees and vines shall bear well (Ficus et vinea dederunt virtutem suam).

It is a Hebrew idiom: virtutum suarum (strength), that is, their ability, that is, the trees will give and bring forth what they have in their strength. This word is also used in the 78<sup>th</sup> Psalm, v. 51. In short, it denotes that they will receive abundant and full fruit from all things, for it indicates the driving force and efficacy in the trees.

### V. 23. And you children of Zion 2c.

It must be read filii, not lilas.

### Who gives you teachers for righteousness.

This Hebrew word causes the translators to many different translations. For in Hebrew it means both teacher and rain, which can be seen here in this one verse of Joel, where the same word is translated by the word "teacher" and "rain". Therefore we will understand it also here not by a teacher, but by rain, and thus translate: for he will mercifully give you rain. By the way, the word "righteousness" [XXXX], which sees here, is translated quite well by the word grace or mercy, as it is also translated in the Psalm [Ps. 24, 5. Vulg.): "He shall receive blessings from the LORD, and mercy from the GOD of his salvation." So we will take it adverbially here: He will mercifully give you rain.

1) Instead of the following passage Dietrich offers: This is a saying full of consolation, but sim Latin) not at all well translated. Because approximately so one reads in the Hebrew: He shall rot, and shall sink, because he hath acted worthily of hope. But fear not, O land, for the Lord can also act hopefully. For it is this word which the 126th Psalm [v. 3.] uses: "The LORD hath done great things for us." Furthermore, this promise serves to let them know that this kingdom will last until Christ comes.

2) Dietrich: the enemies.

3) intrinsioism, a mixed word of intrinsio and pervoiss, but the Jenaer has correctly put intrinsioinein for it.

4) In the original, according to the Vulgate: in psalmo 77, but there it is not the same word as here, but which has the same meaning. That the citation given by us is correct, we have recognized from the Zwickau manuscript, which offers here: "77. psalm: prinitiss kto." According to the Hebrew it means: the firstfruits of man's power; Luther: "the first heirs".

**And sends down to you early rain and late rain.**

These two rains are often mentioned in the Scriptures, for both are very necessary. As if he wanted to say: The Lord will give you rain in proper alternation. The early rain he will give, so that the seeds grow, and the late rain, so that the fruits do not wither, consumed by excessive drought 2c. For without doubt these rains are proofs of the divine mercy, so that the moisture of the earth is not too great, but also the drought is not too great).

**V. 24: That the threshing floors should be full of grain (Et implebuntur etc.).**

We see that the interpreter himself changed the tenses of the verba. For now he has translated in the past tense, now in the future tense, so that our opinion remains, which we expressed above [v. 18.], that all these verba must be read in the conjunctive. But these are all explanations of the rich promise.

**V. 25. And I will restore to you the years that the locusts... have eaten.**

That is, the LORD will abundantly restore to you all that is eaten and laid waste by the locusts; he will make good the damage that you have suffered, and he will do so sufficiently.

**Who were my great army (Fortitudo mea magna).**

Here it is the same word [XXX]virtus, which has been translated above [v. 22.] by the word *virtus* [power]. 2) I take it in the accusative, although I do not care how you may take it, if you only take the right

The prophet is saying that he does not understand what the prophet is referring to here. But he says thus: I will give you my power, that is, I will send my exceedingly rich fortune among you, that you may have abundance of all things, and this will be my great power; namely, that we do not refer the power (fortitudinem ["army"]) to the locusts, but to the divine blessing. This Jerome did not do, but referred it to the locusts, therefore he blathered.

**V. 26. And my people shall no more (non in sempiternum) be put to shame.**

This way of speaking is used by all prophets, also Moses used it, and the words are as if this generation of the Jews will last forever and be glorious; but this is not the opinion. For in sempiternum or in aeternum [forever] indicates an uncertain time 3). And it is wholly the opinion, as if he said, "And my people shall be put to shame no more." We see the same thing frequently in Scripture. So it is also in the books of Kings [2 Kings 6:23] and everywhere else. Incidentally, what we read:

**V. 27. [And none more.]**

Et non est amplius should be read according to the Hebrew: And there is no other besides me. And so far he prophesied about the temporal destruction of the people: everything would collapse if they did not repent, as they did not repent; but God would restore everything if they repented, they would have abundance of all things, the fullness and the fullness. Thus the prophet indicates the mercy and goodness of God, who is much more pleased that the sinner should live and repent than that he should die.

**Cap. 3, 1. And after this I will pour out my spirit.**

Here begins the right prophecy, which must be completely separated from the preceding. But it is treated by Peter

3) Dietrich: a limited time, however lasting and long. - The following is then missing except for the last, transitional words.

1) The last sentence reads in Dietrich: kulollro suteru Mißsrieorüias äivins" ists" irndres äieuntur. The error, "ists" instead of isti (the latter is offered by the Jenaer), caused the old translator to give it thus: "Es wird aber gar schön diese göttliche Barmherzigkeit ein Regen genennet."

2) From here to the end of this section Dietrich: I like that Jerome refers it to the locusts or an enemy army, so that the opinion is: iene locusts and beetles, which were my army, gleichwre also the Greeks call the armies ovva/rexx. But he saws so:

Apost. 2, 17. ff. First of all, the transition that the prophet makes here must be mentioned; if it is not understood, the readers of the prophets are very offended by it. For this is the way of the prophets, when they have proclaimed their prophecy, for which they were sent, they leave off what has happened in the meantime after the revelation of the prophecy, and immediately continue in this way, prophesying about Christ. For although all prophets are sent to proclaim some temporal punishment, they have always added something about Christ. The same thing was done here by the prophet Joel, who immediately passes from the people of the Jews to the future people of Christ by omitting everything that happened after the proclamation of the prophecy of the desolation of the whole people of Israel 1). Therefore he begins here a completely new prophecy, 2) and that in such a way: since he says "after this", it is not to be referred to the desolation of the Assyrians, but this is the way of the prophets, that they omit some histories which have happened, and continue by proclaiming other things which lie in the distant future. For long after this revelation of the Holy Spirit happened, of which he prophesies here.

### **I will pour out my spirit on all flesh.**

In two ways the Holy Spirit is poured out: by a manifest vision or revelation and by secret inspiration. Now here he is talking about the Holy Spirit who is obviously poured out and revealed and confirmed by visible signs. 3) He lets off here,

To speak of the ancient synagogue of the Jews and of the people of the synagogue, which had certain kings and princes appointed by God, a certain order of Levites appointed by Moses, who held the teaching office. There was a certain prestige of persons. But it is far different, says the prophet, in that new people, there will be no respect of persons. For the authority to teach and to preach will be given to everyone, not by a man nor from a man, but by God, from above (divinitus). There will not be any class, as in the ancient people of the people, with whom alone the priestly office is to be, but the Holy Spirit will be poured out on all flesh, all will be teachers and priests of God. And therefore it was most necessary that this kingdom, which is completely different from the former one, should be established and confirmed by manifest signs and by the public revelation or outpouring of the Spirit, since the secret revelation was also in the synagogue. Here are the passages that are read here and there in the prophets and in the writings of the apostles, when Jeremiah says [Jer. 31, 33. f.]: "I will put a law in their hearts, and write it in their minds; and they shall be my people, and I will be their God. For they shall all know me, both small and great." Likewise in Isaiah, Cap. 54, 13: "All thy children will I make learned of the LORD." Joh. 6, 45.: "They shall all be taught of GOD" 2c. And this is fulfilled on the day of Pentecost. After the gospel was revealed and made known through the apostles to all the ends of the earth - for so it was prophesied in the Psalms - these signs immediately ceased, because now there is no longer any doubt about the truth of the gospel, which was confirmed at that time by such obvious and visible signs as were necessary when that preaching was still new. Therefore, we should no longer require signs to confirm the word that was already given before.

In the tribe of Judah the princes were warm, in the tribe of Levi the priests, who were in the public teaching office. The prophet first abolishes this difference and says that it will be far different in the new people: there will be no respectability.

1) Dietrich: of the people by the Assyrian.

2) Here Dietrich continues to the end of the paragraph in such a way: Therefore the little word "after this" is not \*) to refer to the desolation of the Assyrians or the order of the things, but simply to the order of the time that this will follow, that however will precede.

3) Here Dietrich goes on like this: that is, from the revelation which happened on the day of Pentecost. First of all, however, it must be noted here that the prophet is proclaiming the law, the kingdom and the ancient people, which was divided into certain tribes and orders. In the

\*) This "not" (of) is missing in the Erlangen and Weimar editions, but in the Jena edition it is there. Even if the "von" is missing in the eäilio yiiQveps, the newer editors could recognize just as well as the Jena edition "from the context" that it was only a printing error. The Weimar one added this note: "says Dietrich against Luther" 2c.



is so clearly affirmed and presented to the world. The signs that God gives, He does not give for the sake of one man, but for the benefit of many, as the apostle Paul says to the Corinthians [1 Cor. 12, 7.]: "In each one the gifts of the Spirit are manifested for the common benefit." You do not need the revelation of the Spirit, but others. That is therefore fool's work, what our prophets in our times invent from their signs. Therefore this prophecy of Joel deals with the fact that the Holy Spirit should be revealed publicly. For always, from the beginning of the world, the Holy Spirit has been in the godly, which cannot be denied, but he has not been revealed publicly 1).

### Over all meat.

2) That outpouring of the Spirit did take place on all flesh, but the gift itself did not take place in the same way. For the whole world saw that manifestation of the Holy Spirit in the apostles when they taught and preached the gospel. But the gift did not come to all. For in like manner speaketh Isaias [Cap. 40, 5. 52, 10.], "All flesh shall see the salvation of our God." And Simeon in his song [Luc. 2, 31.], "Thy Savior, whom thou hast prepared before all nations." That is, Christ is prepared, he is revealed, he is set forth that all flesh should look upon him. 3) And so in the New Testament the Holy Spirit is poured out into the hearts of the faithful, and yet also made known by the clearest signs, for the confirmation of the word. Therefore it is nothing that our prophets want to take from this text a protection for their error, since they say that they have the Holy Spirit and that everyone must feel the Holy Spirit: but they have not yet revealed the Spirit. To these one must answer thus: it is not enough that one has the Spirit as an infused one, since this is only of use to you alone, but it must be proven that the Spirit has been infused.

and the outpouring of the Spirit must be made manifest and publicly known so that all flesh may see it. Since our prophets 4) do not do this, as they will never be able to do it, let them remain students of the holy Scriptures with us, since we now have no other revelation of the Holy Spirit than the holy Scriptures, and let them not bring up a new way of teaching, which they pretend to do on the impulse (auctore) of the Holy Spirit. For when Christ introduces a new way of preaching, he will not do it in darkness, or in the heart of one or two men, but he will make it known by a manifest sign, so that there can be no doubt about it, which he really did when he publicly announced this new kingdom that is prophesied about here. Peter also boasts of this when he says [1 Petr. 1, 12.]: "Through the Holy Spirit, sent from heaven" rc. 5)

### And your sons and daughters shall prophesy.

This is what I have said above: In this kingdom there will be no difference of persons, there will not be only prophets, priests and Levites, as before, but without difference both sons and daughters will prophesy and teach. Here he sets three kinds of divine enlightenment: first, "prophecy," which is where the mystery of Christ is clearly and roundly announced, or the grace that has been shown to the world through Christ, as when Jeremiah [Cap. 31, 33.] says, "I will put my law in their hearts," and when Paul or the other Apo-

4) "Our prophets" is missing in Dietrich.

- 5) Dietrich adds the following: However, although this opinion is not bad, it is not the actual opinion of this passage, but a somewhat violent explanation (eataokresis quasām). Therefore, we will take it more simply that the prophet meant to indicate that there would be no distinction of persons, but that God would pour out the Holy Spirit on all flesh, that is, on all believers, in whatever place, in whatever situation, in whatever condition they might be. First, he indicates that the priesthood will be abolished in this way, and then he announces that sinners and those who are flesh will be promised the Holy Spirit, that is, the forgiveness of sins by grace, free of charge.

1) Dietrich: publicly so abundant.

2) Dietrich begins thus: Some interpret this passage in such a way, and not badly, that the outpouring 2c.

3) Dietrich: to wait for him (expsotaiutus instead of: spsotarmus).

The first is the clear interpretation of the Scriptures; this interpretation is prophecy. Secondly, "dreams" are when certain images are created, but understood through the interpretation of the Spirit, so that those who have seen them do not doubt that they are from God. Third, "visions" are certain appearances, as when Joel saw the locusts and caterpillars and beetles, when Isaiah [Cap. 6, 1. ff.] saw the glory of the Lord over the temple 2c.

**Cap. 3:2 I will also pour out my spirit on both servants and maidservants at the same time.**

The pronoun *meos* [in the Vulgate: *meos servos*] is not in the Hebrew. But the opinion is as if he wanted to say: Now there is a difference, that there are servants and maidservants. 1) But I will let the same cease, for the servants and the handmaids also shall be prophets. This passage is an exceedingly clear testimony against the Papist pretended (larval) priesthood, in which they do not want to let anyone be a priest, but in which there is a respect of persons. But Christ says that all his faithful will be priests. For what does the priesthood require other than the proclamation of the works and the Word of God? No one can deny that this is granted to all Christians, since Christ is a priest without any subordination.

1) Dietrich leaves what now follows in this section and puts for it: Now they are the lowest class of this people and the most contemptible part of the commonwealth. I will now choose what is foolish and poor in the sight of the world, and make that also servants and maids shall be prophets. This passage serves admirably against the vain papist pretense, namely against that arrogance in which the "papist" priests prefer themselves to the common Christian state. For what is said here, that God will anoint the servants and maids with His Spirit, is a much more excellent and better anointing than that of the bishops. However, this must not be understood as if we were rejecting the office of teaching and governing in the church. For this is necessary, and order must be kept that there be certain people who do this, lest disorder arise. But still this office does not make them better people than the rest of the faithful are. For they have not for this reason another Christ, another baptism, another sacrament. And though the office is with certain persons, yet Christ calls all his faithful priests, who are to pray, to exercise the word for themselves and their brethren, and to offer their bodies by the cross, which is the sacrifice of praise. These proper duties of a priest are for everyone who is baptized.

The Holy Spirit will be given to the sons and daughters, to the menservants and maidservants 2c.

**Cap. 3, 3. and will give miraculous signs in heaven.**

That means: I will give my spirit in such a way that I will confirm it with the clearest and most solid testimonies, namely with signs, so that nobody can doubt it. And with this text we will endure our prophets for a long time. 2) We will not believe their spirit if they do not also perform obvious signs and wonders to confirm the presence of the spirit, 3) which will never happen. Therefore, God has given these miraculous signs in heaven and on earth in order to announce His new kingdom to the world, in that all creatures testify to it, for God does not play games or act in darkness when He wants to proclaim a new word. So we know also at the proclamation of the law, with how great miracles and even terrifying signs he confirmed it, namely with fire, smoke, thunderclaps, hail, tremendously strong sound of the trumpets 2c. All this, as well as what he prophesies here, happened so that the consciences would be made sure that they could not doubt in any way, but would be made completely sure that it was the word of God which 4) they heard. And so the opinion is, as if he wanted to say: "Let heaven and earth be moved", when the gospel

2) Dietrich: let us see our prophets become ashamed, for 2c.

st) Dietrich instead of: "which will never happen": whom they praise so.

4) Here the Altenburg manuscript, not as well as Dietrich, which offers *ouoã*, has *äs quo*. - From here to towards the end of this paragraph Dietrich: But in the preaching of the gospel such a showing of signs and wonders, and such pomp, was still more needful, not only because the law, which was given by God through Moses, was abolished with all worship, of which they had such great and glorious promises, but also because such great things were performed by lowly and despised men, whom all the people would oppose, and especially those who were the highest among the people. Therefore the prophet says: "In order that you may believe the new sermon and the poor fishermen, I will cause the heavens and the earth to be moved and new miraculous signs to be performed in great numbers. But the false prophets do no true miracles, because God 2c.

The prophets will not do this to the false prophets, since God will not testify against his word, which has been proven once and for all by so many miracles. He will not do this to the false prophets, since God will not testify against His word, which has been proven once and for all to the world through many miracles.

### **Namely, blood, fire and smoke vapor.**

I do not know for sure where all these signs happened, nor do I know for sure if it is written that all of them happened.

#### **Fire.**

This is undoubtedly because the fire came from heaven and the tongues of the apostles on the day of Pentecost were seen to be cut as if they were fire, as Lucas writes in the Book of Acts [Cap. 2, 3], where it is likely that there was also smoke. By this sign the Holy Spirit made Himself known not only here, but also afterwards, as it is written in Acts 10:44: "The Holy Spirit fell upon all who heard the word." No one denies that this happened visibly, since it follows immediately [v. 45.], "The believers of the circumcision were astonished." Therefore it is probable that the Holy Spirit also then manifested Himself by fire, as Peter says [v. 47]: "These have received the Holy Ghost, even as we also."

#### **Blood.**

I do not know if he speaks in the same way and takes "blood" as in the following verse. Because I would like to interpret "blood" here as Nöthe, which the Hebrew word permits. Thus it is written in Gen. 49, ...: "He shall wash his robe in the blood of grapes." And Deut. 32:14: "And he shall water it with the blood of good grapes," that is, with reddish wine of the choicest grapes. I believe that it also has this meaning here (although I am not quite sure of it). For that one would take the blood of Christ and the martyrs, which is poured out on the earth, for this sign, as some do, seems to me to be too bold and forced. Whoever wants to refer these signs to the last day of judgment may do so without my having anything against it,

as Christ also prophesied Luc. 21, 1) 11. about the signs that should come before the day of judgment. But I would simply like it to refer to the time when the Holy Spirit was sent, namely that all these signs accompanied the sending of the Holy Spirit on the day of Pentecost, and that "the great day" was the day of the revelation of the gospel. For we know that at the time of Christ's passion the sun was darkened, and there may have been many other signs, but they are not written by the evangelists.

#### **Cap. 3, 4. The moon shall be turned into blood.**

This is a Hebrew way of speaking; that is, he shall become bloody, he shall become like blood, and in the Revelation of John [Cap. 6, 12.] is the same way of speaking: "The sun became black as sackcloth of hair, and the moon became like blood." For the Hebrews use the substantives instead of the adjectives. But what we read:

#### **The terrible day of the Lord (Dies Domini horribilis),**

Instead, according to the Hebrew, it is more correctly read: whom one should fear, whom one should hold in reverence (metuendus, reverendus). Thus God is often called "terrible" (horribilis) in Scripture, and since Jacob says in the first book of Moses [Cap. 28, 17.]: "How holy (terribilis) is this place!" it is the same word that has been translated here by the interpreter by "terrible" (borribiliz).

#### **Cap. 3:5 And it shall come to pass, that whosoever shall call upon the name of the Lord shall be saved.**

This text has moved me to understand all these signs from the day of the revelation of the Gospel, which is very venerable and great. Have not the godly from the beginning of the world called upon the name of the Lord? Yes, indeed. But again, one must refer it to the public manifestation [of the invocation]. It is im-

1) In the Latin editions: Lues" 19.

The same faith of the godly, "they drank from the spiritual rock", as Paul says in 1 Cor. 10, 4, but nevertheless under the law and the fear and under that ministry was hidden what has now been made known at the time of the revealed gospel. Paul treated this passage with great respect in his letter to the Romans, Cap. 10, 13. ff. For in this passage stands the summa of our blessedness. Quite simply, as the words read, it must be understood without adding any strange glosses: "He shall be saved," that is, he shall be redeemed from sin, from death and from hell, he shall pass from the misery of this life into eternal life; this blessedness cannot come from anywhere else than from the Holy Spirit, who is poured out on all flesh, and who causes the name of the Lord to be invoked. In short, what is said here is the same as what Paul urges everywhere, namely, that man may be justified without the works of the law, through faith. For "to call" is to believe, as Paul interpreted it in a very beautiful sequence of steps in the Epistle to the Romans, Cap. 10, 14. f.: "But how shall they call on Him in whom they do not believe? But how shall they believe?" 2c. In this sequence of steps he has summarized in the shortest possible way the whole way in which we become blessed. First of all, it is necessary that some are sent to preach the gospel. This sending is followed by hearing, hearing is followed by faith, faith is followed by calling, calling is followed by salvation. Thus the Christian kingdom is nothing other than a kingdom of faith in the word of God, namely that blessedness is not granted to us by our powers, not by our merits or righteousness, but by the mercy of God out of grace freely, who even loved us, as the apostle says in the letter to the Romans [Cap. 5, 10.], "while we were still enemies," who sent the Holy Spirit into our hearts, who works the invocation of the divine name, by which alone we are to be saved 2c. And expressly he said, "The name of the Lord." For we cannot see the Lord face to face in this life.

but here is the kingdom of faith, 1) until we die; then we will know the Lord face to face 2c. Summa Summarum: Our salvation lies solely in calling upon the mercy of God and desiring it, as the Psalms are full of such passages [Ps. 6, 5]: "Lord, help me for the sake of your goodness. Likewise [Ps. 79:9]: "Forgive us our sins for your name's sake."

### **For in Mount Zion and in Jerusalem there will be salvation re.**

This is what Isaiah says [Cap. 2, 3]: "From Zion shall go forth the law, and from Jerusalem the word of the Lord." And Christ says Luc. 24, 46. f.: "Thus it is written, and thus Christ had to suffer, and to rise from the dead on the third day, and to preach repentance and remission of sins in his name among all nations, and to raise it up at Jerusalem. "2c. Therefore, also here is one of the passages which contains that the Gospel will first go out from Jerusalem, which Christ undoubtedly opened to his disciples, along with many others. Here, behold the wonderful goodness of God, who willed that our consciences should be so assured that they could in no way doubt the word of God, that even in the first announcement of the Gospel He made use of a certain place, certain persons, and also outward, certain signs, which were-

1) Instead of the few words that still follow in this sentence, Dietrich has: For we have our goods only in the name, that is, in the word of GOD, which we hear. We have nothing more from God until we die; then we will see the Lord face to face 2c. But special attention must be paid to the unlimited word "who" (quiounyue - whoever), for he excludes no one from the blessedness that he promises freely to those who call upon him. But it is useful to know this, because of the dangerous thought of the mistake, which the gentlemen invent for themselves without the word of God, yes, against the word. For first, in this and similar sayings, the word and mercy of God is offered to all in general. Then the servants of the Word also have the command to forgive the sins of each individual. With this decree of God we should be satisfied, unv believe, because God sends us His word, we are the people who are provided. Then, according to this promise, we should also call and be sure of our blessedness, which he so clearly promises us. Summa Summarum 2c.

This was highly necessary at that time, so that the first proclamation of the Gospel could be shown and testified by clear signs and places and persons. "Thus God is hostile to the flying spirits, who bring forth everything so uncertainly. But now that the Gospel has been proclaimed, it is no longer bound to any persons or places, as follows immediately:

**Also with the others whom the Lord will call.**

As if he wanted to say: Jerusalem will be the beginning of salvation, the gospel to salvation will be preached there first of all, but it will not only remain there, it will also reach the Gentiles and be preached everywhere in the whole world; after that there will be no difference neither of places nor of persons. 1)

1) Here Dietrich has added: But that he points to the Gentiles is clear, because he speaks of those who are to be called first. The Jews were already called before.

## The third chapter.

I am uncertain 2) where this chapter is to be drawn, whether to what follows or to what precedes. I, in my opinion, relate it to the kingdom of Christ, and think that it is an interpretation of the previous text, namely, how the matter in the world goes forward, that the kingdom of Christ spreads further. Summa Summarum, as I said in the beginning, this prophet is one of the oldest who prophesied at the time when the affairs of the Jews were extremely prosperous, and at that time he saw the very bitter hatred and persecutions of the Edomites, the Philistines, the Moabites and the other Gentiles against the Israelites, whom God had chosen as his people, as the sacred stories show. And therefore the prophet speaks in this way: Well, the godless nations may rage and set themselves against the people of God, 3) the time will come, it will happen one day, that all this defiance of the enemies of the people of God will be taken away. I will avenge this dishonor that has been done to my people again in a quite exceptional way, but in such a way that my vengeance will be salutary. For I will send them the word of the gospel, so that they will recognize their error and their sin, and I will make friends of those who

2) Dietrich: One doubts.

3) Instead of *nävSrsÁntur* should probably be read *adversentur*; Dietrich has omitted it.

4) that in this way he refers the present raging of the enemies to the day of Christ, of which he prophesies.

### V. 6: When I turn the prison of Judah and Jerusalem.

He foresees that the Jews were to be led away into captivity. Therefore this is to be referred to the kingdom of Christ, as if he wanted to say: When I will redeem my people Judah from the right captivity of death, namely sin and hell, when I will have risen from the dead and given the Holy Spirit,

### V. 7. I will bring all the Gentiles together.

This never happened bodily. How could it happen that he would gather all the Gentiles into such a narrow place? For the valley of Jehoshaphat, which is between Jerusalem and the Mount of Olives, is very narrow, so that it can hardly contain a few. And therefore I cannot agree with those who refer this passage to the last judgment, namely that the Lord will sit in judgment in the Valley of Jehoshaphat and judge all the Gentiles there. When we say to them how narrow the place is, they refer it to the whole region that surrounds

4) Here Dietrich inserts: But they that are stiff-necked, and will not suffer the word, they shall perish;

Jerusalem lies around. As much as they always say the same thing, they are mistaken, because the whole world could hardly contain the innumerable multitude of all the people who have ever lived from the beginning of the world, let alone Judea, since some will be in the earth, others will fly in the clouds, as Paul describes [1 Thess. 4, 16. f.]. Therefore this passage, because inconsistency compels it, must be drawn on the secret interpretation (mysterium), for the literal mind (litera) cannot stand. We want to understand it from the preaching of the Gospel, which gathers all the Gentiles and calls them to judgment, announces to them their error 1) and judges them that they are condemned, and shows them Christ as salvation. And this has happened and is still happening from day to day, from the day the Holy Spirit was sent from heaven, of which he said above in the second chapter [Cap. 3, 1.], so that they, thus called to judgment, might recognize their sin and ask for forgiveness. For Jehoshaphat is by no means a generic name (substantivum=appellativum), but a proper name, and so the prophet uses the proper name in a different meaning and makes of it a generic name, as also Hosea did, since he took the name of the city Gilead for the synagogue. 2) In short, the prophet speaks of the conversion of all Gentiles to the church of God through the gospel.

### **And will settle with them there.**

From the present evil he passes to the future vengeance, as if he wanted to say: It will happen one day, it will happen, when I will judge, then they will not escape; I will also judge them, "I will find them fine", as much as I close my eyes now to their inhuman cruelty, with which they rage and rage against my people. Therefore he takes the whole number of the heathens and all nations, and yet he also understands that part of the adversaries of the people of God.

1) Dietrich: terrorem instead of: errorem.

2) Here Dietrich inserts the words: But Jehoshaphat means the valley of judgment. It is the same thing that Christ says Joh. 16, 8: "The Holy Spirit will punish the world for sin" 2c. Therefore the prophet speaks 2c.

### **V. 8. and have given the boys for food, and the maidens for wine sold and drunk (Et posuerunt puerum in prostibulo et puellam vendiderunt etc.).**

It is to be wondered what may have come into the mind of Jerome, that he has gossiped here after his manner of the Gentiles. XXX means in Hebrew a whore and an innkeeper or guest. And therefore some think not without reason that the harlot Rahab was an innkeeper; and it is very probable that the scouts sent by the Israelites had stayed in a respectable inn. 3) Since now the same word stands here, which means both a whore and an innkeeper, then it can be understood also in twofold way. It seems clear to me that this is the opinion: 4) They have put the boy like a whore or like an innkeeper 5) and the girl to the wine, that is, that she is a servant at the wine, just as the young man, that he is a servant in the inn. I like this opinion better than to refer it to unchastity, since they used the people who were taken away as servants and maids.

### **V. 9 And you of Zor and Zidon and all the border of the Philistines, what have you to do with me?**

It is the same opinion that I have stated above. He again indicates the present evil, that he postpones the vengeance until the time of the revelation of the gospel, as if he wanted to say: You are vehemently hostile to my people, but 6) what you have taken from them, you have taken from me, when there were the gold and silver vessels of the temple and other things; I will repay you again on your head. But this has not the

3) Instead of: "it is very probable" Dietrich puts: "it seems", and adds here: "But the New Testament calls her twice [Hebr. 11, 31. and Jac. 2, 25.] a harlot." The Weimar edition did not note this addition by Dietrich.

4) Instead of what follows in this paragraph, Dietrich puts: They sold their boys for food and their girls for wine, that is, they sold them for a small price and in a shameful way.

5) Instead of *cruponam*, it should probably read *auponera*, which is what the Zwickau manuscript offers here.

6) Dietrich: *seä*; our template: *et*.

Opinion, that the Jews should hope a bodily revenge, which they take at their enemies, as the miserable people still boast today. Therefore the opinion is: What would you also do to me, you Philistines, and your borders? Do you want to take revenge on me when you take revenge on yourselves? As if he wanted to say: "Just lift", you will have to pay for it. 1)

### **Hurry.**

Namely, when the gospel comes, I will make enemies out of those who are now enemies. I will make friends of them and thus take revenge on you. 2)

### **V. 10. My beautiful jewels.**

The Hebrew reads: Desiderabilia mea bona, that is, the golden and silver vessels of the temple.

### **Did you take (Rapuistis). 3)**

Namely, when the people were led into captivity. The neighboring Gentiles took pleasure in the misfortune of the Jews, because they were led away singing, which the sacred stories testify, and as it is described in the Psalm [Ps. 137, 7.]: "Pure off, pure off, to their ground." Here 4) I refer everything to Christ, not, like Jerome and others, to the Babylonian captivity. Otherwise, we could never understand each other from the context, nor would it rhyme with each other in any other way.

### **V. 12. Behold, I will raise them up out of the place.**

Everything must be related to the revelation of the Gospel, because if the prophet had described some simple fight or revenge, he would not have used so many and strong words, as we also have

1) Dietrich adds: I will judge you by the word, I will punish your sins and send you my gospel for salvation. But if you do not accept it, you will suffer terrible punishments for despising grace and will be afflicted in the same way as you afflicted my people.

2) This section is missing in Dietrich.

3) Here, it seems to us that not everything is in order with the keywords, because rapumtis does not stand here in the text of the Vulgate, will therefore probably only be regarded as a gloss to tuliktis, which the text offers. The old translator has put here the 11th verse as keyword.

4) Instead of them, which does not seem to make sense to us, we have adopted Uio.

See below how great he has made the matter. So this awakening is to be understood by the preaching of the gospel, which has reached not only the Jews but also the whole world.

### **V.13. And will sell your sons and your daughters again by the children of Judah.**

This Hebrew way of speaking [in in manibus filiorum] is rendered by the Latin by the preposition *per*, by the Germans by the word "durch", since the Hebrew language does not have the preposition "through". So it is everywhere in the Prophets: Verbum Domini in manu Esaiae etc. [Isa. 20, 2.], that is, per manus, which the Lord had preached through Isaiah 2c. And here in manibus is as much as per manus, that is, through the children of Judah. This was done through the apostles, who, preaching the gospel, went to all nations 5).

### **They should sell them to those in Imperial Arabia (Sabaeis).**

The land of Sheba is farther from Jerusalem than the Greeks are from the Philistines. It is Arabia; for the histories say of a threefold: Arabia, the stony, the desert, and the happy. In the stony Arabia are the Edomites, the Ammonites, the Ishmaelites 2c. The largest area is certainly the stony Arabia (Petraea) in which Petra is the capital. The fortunate one lies towards India, on the upper shore of the Red Sea. And this the Hebrews call XXX. It is written about the Queen of Sheba in the Books of Kings [1 Kings 10:1] and also in the Gospel [Matthew 12:42]. According to the figure of the synecdoche (which is usual with the prophet) he now calls the Arabs instead of all distant Gentiles. And so he understands a spiritual selling, that they were made Christians and became Christians through the whole world.

### **For the LORD has spoken it.**

This he added to confirm his prophecy, as if to say: All this

5) Here Dietrich continues thus: came, and to the faithful were a cause of blessedness, but to those who did not believe, a cause of destruction. For God does not suffer the contempt of His word.

will not fail, because it was not man who foretold it, but the Lord who spoke it, who cannot lie.

#### V. 14: Proclaim this among the Gentiles.

Namely, what we have said "calls it out". But this happens through the gospel, which is a calling voice. This whole passage and everything that follows is full of figurative speeches, just as all the prophets are full of figurative speeches. This can be seen as an example in this verse of Psalm [Ps. 118. 22.]: "The stone which the builders rejected has become the cornerstone." This passage must be understood by Christ, since Christ and all the apostles [Matth. 21, 42. Apost. 4, 11.] interpret it in such a way that it is he in whom both the Gentiles and the Jews must be united, in whom alone there is salvation, but he was rejected by the builders, that is, by the scribes and Pharisees. So also Isaiah says [Cap. 28, 16.], "Behold, I lay in Zion a foundation stone, a corner stone." 2c. This passage is also said of Christ, but yet the words do not seem to contain this at all, but what follows interprets the figurative speech [Rom. 9:33.], "He that believeth on him shall not be put to shame." This One Word throws light on the whole figurative speech. It is very important that this be observed by the prophets, who for this reason make use of so many figurative sayings, so that they either cover up the prophecy or exercise their perspicacity. We see the same here in Joel. For the opinion of this passage is this, as if he wanted to say: You who preach the gospel, continue to proclaim it, make it known to all nations, arm yourselves for war, awaken the strong, let all the men of war come and go up, here shall all be present who are fit for war.

#### V. 15. Make your plowshares into swords.

These are just images. For the prophet is so rich in spirit and makes this spiritual battle so great, which would not have been so necessary in the description of a physical battle.

would be. 1) But the summa is this: Take the word and fight bravely. The plow and the sickle are the tools of peace, the spear and the sword are the tools of war, and so the opinion is: These things, which you used before for peace, use now for war and strife. This is what Christ says [Luc. 22, 36.], "He that hath two garments, let him sell the one, and buy a sword." But Isaiah has just the opposite, who Cap. 2, 4. thus says, "They shall make their swords into plowshares, and their spears into pruning hooks." But both are right. For the latter speaks of the physical and spiritual peace that began under Christ, but Joel speaks of the spiritual battle of the word of the gospel.

#### The weak speak: I am strong.

This actually refers to the Christians, 2) so that it cannot be understood as a bodily struggle, because as Paul says [Rom. 5, 3.]: "We also boast of tribulations", and although the Christians are weak, powerless and rejected, they are still exceedingly strong. Paul teaches this beautifully everywhere: "As those who have nothing, yet have everything", 2 Cor. 6, 10. Likewise 1 Cor. 4, 13. 11.: "We are always as a curse of the world, and a purgatory of all people. We suffer hunger and thirst, and are naked, and are beaten," 2c., just as Christ also said of himself [Luc. 9, 58.], "The Son of man hath not where to lay his head." Admittedly splendid men of war, who thus lie under all misery! It is also a wonderful war, and quite contrary to all the ways of the whole world, since the

1) From here to the end of this section Dietrich offers the following: But some take this passage in such a way that the opinion is: Seize the word and fight bravely. The plow and the sickle are tools of peace, spears and swords are valuable tools of war, so that it should seem the same thing that Christ says [Luc. 22, 36.]: "He that hath two garments, let him sell the one, and buy a sword." But I do not approve of this opinion, and rather think that it indicates the future persecution of the Gospel, so that these words: Announce a war, awaken the strong, are taken narratively, as words by which the heathen encourage each other to resist the Gospel, as in the second Psalm a similar raging of the heathen against the Gospel is predicted.

2) Dietrich begins this section thus: Those who follow the former view relate this to Christians, for as Paul says 2c.



Men of war are weak, that is, incapable, who suffer many things, who are rejected. But Paul interpreted this war service, since he says [2 Cor. 10, 4.]: "The weapons of our knighthood are not carnal" 2c. 1)

**V. 16. Gather yourselves together and come here, all the Gentiles.**

2) "Your strong ones," that is, your mighty ones. For all the nations of the whole world will be stirred up by the gospel. And yet the prophet speaks, as it were, to the Philistines alone, since he says, "Thy mighty ones." But by the figure of the synecdoche he comprehends with the Philistines all that there are of the Gentiles, all of whom he has slain by the spirit of his mouth, and subdued them to himself by the gospel.

**V. 17. The Gentiles will make up their minds and come up.**

It is impossible, as I said above, that the Valley of Jehoshaphat could contain all the Gentiles, even if it were so large, which it is not. But it is to be understood of the church, in which all will be gathered under the word of God. For just as the sun illuminates the whole world with its rays, so all men are gathered together under the word of God; even though not all believe the word, it is nevertheless proclaimed both to the ungodly and to the godly. To these it is a power of God for salvation, to those it is judgment.

**To judge all the Gentiles.**

I draw all this to the day of the revealed gospel and to the whole time of the new Zion, not to the day of the last judgment.

**V. 18. Strike the sickle, for the harvest is ripe.**

1) Dietrich adds: Let each one follow which opinion he wants; I take it so that the prophet wanted to indicate the enormous raging of the Gentiles against the gospel by this picture.

2) Instead of this passage, Dietrich offers: "He has certainly depicted the raging of Satan and the world, as well as the cross and the persecution of the true church. For the number of the godly is so small that the whole world seems to have conspired against the gospel.

These are all exhortations to preach the word diligently. But all of them are figurative speeches, as if he wanted to say: Begin to preach and continue diligently: Since the harvest is now, the appropriate time has come. So Christ also says John 4:35: "Look into the field, for it is already white for harvest" 2c.

**Come down, for the winepress is full, and the winepress overflows.**

For this is the correct reading according to the Hebrew. And now follows the interpretation of all these things.

**For their wickedness is great.**

Here he clearly interpreted what he wanted to indicate with the winepress, the harvest, the threshing floor, namely the whole world, in which the grapes are pressed and the wine is available in abundance. This is also how Isaiah used it [Isa. 63, 3]: "I tread the winepress alone, and there is no one among the nations with me" 2c. Thus by the word he has trodden all nations under his kingdom, whether they will or no. Those who are unwilling are judged and condemned; those who are willing repent after they have been judged, 3) and recognize grace; through the recognized grace they become blessed, since faith is nothing other than the right knowledge of the goodness and mercy of God, or the face of God, as the prophets speak. Thus, these passages are all sermons about the power and might of the Word of God.

**V. 19. There will be heaps of people here and there in the valley of judgment (in valle concisionis).**

XXXX in Hebrew means a great multitude. And here the prophet has used it in the plural, as if to say, many multitudes of people. Multitudes, multitudes, wherever you turn, multitudes are seen. Therefore, this can by no means be understood by the Jewish people alone, since all this is described so abundantly and with exceedingly clear words, as I also reminded above. "The valley of judgment" (vallem concisionis) he calls the

3) In our Vorläge: juäieat!; in the Jenaer: juäieari.

Valley of Jehoshaphat. This word in Hebrew is the one that Paul translated in the letter to the Romans Cap. 9, 28: "The LORD will do a steur on earth" (*verbum breuiatum faciet Dominus super terram*). But it actually means: certainly to circumscribe, to abbreviate and, as we say: "to put into a nutshell". So here: in a circumscribed, certain and limited valley. Our [Latin] interpreter did not translate this well by the word *concisio*. For the Latin does not call *concisum* that which is circumscribed or certain and briefly summarized, but that which is divided and cut into many pieces. This word was also used by Daniel in the description of the Antichrist [Dan. 7, 1) 12.]: "For the time and hour was determined for them, how long each should last." This valley is now the church of Christ, as I said above.

### V. 20. Sun and moon are darkened.

We have also explained this above in the second chapter. For this is how the prophets describe the matter, that not only the sun and the moon, but also the stars and all creatures seem to be repugnant to those whom the Lord terrifies and whom he wants to deliver into the hands of the enemies. So also in the book of the judges [Cap. 5, 20.] it is written about Sissera: "From heaven they fought against her, the stars in their heats fought against Sissera" 2c. For so it seems to the wicked, as if all creatures resisted them. That is to say: From the very fierce warfare and the many beatings and runnings together a smoke rises up that one cannot even see the sky. This is also known to those who have once practiced this difficult trade of warfare, that it seems to those who are defeated as if all creatures were standing against them, which is also the fear of the

death, which is in front of their eyes. But here the prophet has taken the image of a bodily defeat to indicate the greatness and fierceness of the spiritual war, to which Paul also alludes in the Epistle to the Romans, Cap. 1, 18: "God's wrath is revealed from heaven against all ungodliness and unrighteousness of men."

### V. 21. And the LORD will roar out of Zion.

This is the interpretation of all that he has so gloriously foreshadowed about this battle. Here he describes the weapons of this war, but, he says, no sword, not any weapons will be in this war, but the Lord alone will direct this battle by the word. This passage can certainly not be understood from an external battle, but it must be understood from the spiritual battle. As if he wanted to say: Here will be such an attack that the Lord will roar from heaven by sending the Holy Spirit, that is, he will frighten all nations by his word, which he will let be heard, and will let it go out first from Jerusalem. This is what he said above at the end of the second chapter [Cap. 3, 5.], "For in mount Zion and in Jerusalem shall be salvation." See what we said there.

### That heaven and earth will shake.

So also Haggai says in the second chapter, v. 7: "There is yet a little while, that I will move heaven and earth, and the sea and the dry land" 2c. For when Christ was born, the angels were heard, and they appeared with the announcement that Christ was born, and all creatures, the stars and the heavens bore witness to his birth.

### But the LORD will be a refuge for his people.

Here the prophet again clearly explains what kind of war this will be, namely a spiritual one, that Christ will reign in his people, that is the believers, who would believe in him. And so he will be the confidence of his people; for it is more properly translated by *fiducia* [than by *spes* in the Vulgate]. Therefore, in

1) Here, only the Erlanger has correct in the margin: van. VII. In the Jena translation in the margin: van. 12; in the Weimar translation in the margin: Dan. 12, 9; in the old translation: Dan. 9, 26. The correct determination of the passage has its special difficulty here, because the word Dan. 7, 12 is not found, but only Dan. 9, 26, but in a different meaning. However, the citation given in our text according to the Vulgate puts it beyond all doubt that we have correctly identified the passage.

In this kingdom all human powers, all swords will cease; everything will be done in faith. 1) And then, says the Lord, "you shall know that I the Lord your God dwell in Zion.

### **V. 22. Then Jerusalem will be holy 2c.**

This promise has never been fulfilled in a bodily way, but through Christ or the kingdom of Christ it has been fulfilled in this way. Jerusalem was not called holy because holy people were there, but because of the holy Word of God that reigned there. After Christ was taken up again into heaven, they desecrated this word and left it standing, therefore that sanctification ceased. 2) Therefore it must be understood of the spiritual Jerusalem, of the church of Christ, which is sanctified and purified by the word.

### **V. 23: At that time the mountains will be dripping with sweet wine.**

For so it is said in the Hebrew [namely mustum, instead of dulcedinem in the Vulgate<sup>1</sup>. You stand again that they are all figurative speeches. He speaks of such a kingdom of Christ that when it has begun, everywhere on the mountains will be the sweetest must, that is, in all places the exceedingly sweet promise of the gospel will be preached, which is sweet as must.

### **And the hills will flow with milk.**

This is the same thing. Through these two things, both the strong and the little children will be refreshed. [The Word] will conform to the spiritual gifts of all men. So also the apostle Paul interpreted "milk," 1 Cor. 3:2. So the sweetness of the word is indicated.

### **And all the brooks in Judah will go full of water.**

It indicates the abundant presence of the Word or the course of the Word of GOD.

### **And there shall go forth a fountain from the house of the LORD, and it shall water the river Sittim.**

In Hebrew it says: And will water the valley of Sittim. Sittim is a place on the other side of the Jordan, where the children of Israel lived after the death of Moses [Deut. 34, 8.], not 3) far from the dead sea towards the east. Therefore the meaning is: From the house of the Lord towards the east a beautiful spring will rise (because he looks at the location of the temple and the door of the temple), which will also flow outside the borders of Israel, that is, to the Gentiles. By this image he indicates the course of the Gospel through the whole world, because according to the figure of the synecdoche he designates by "Sittim" all peoples of the world outside Judea, as if he wanted to say: So great will be the abundance of the Word of God that it will not only be preached to the Jews, but also to all Gentiles, as all the prophets have it.

### **V. 24. But Egypt shall become desolate.**

This is the conclusion in which he briefly repeats the power of the war, which he described so abundantly and with such glorious words, as if to say: When all this will happen, Egypt will be desolate and Edom will be a desert. But this is a strange desolation by sweet wine and milk and a spring. Should not weapons and a great number of men of war be needed here? But, as I have said, it must all be taken spiritually, for it indicates the power and effectiveness of the Word of God. Thus also Jacob describes the kingdom of Christ, Gen. 49, 12: "His eyes are redder than wine, and his teeth whiter than milk." A wonderful king, and in the eyes of the flesh a soft and womanly king, as also the 45th Psalm praises him because of his beauty, and also describes Christ's kingdom in the most beautiful way. He says [v. 5. according to the Vulgate]: "Apply yourself to

1) Here Dietrich makes this addition: But this is one of the most distinguished passages, which describes the right worship, which will be in the New Testament.

2) Dietrich adds: and the fleshly Jerusalem was destroyed.

3) This non is missing in the Erlangen as well as in the Weimar edition. According to Deut. 34, 1. the territory of the Moabites is "over against Jericho". Therefore the Jenaer offers rightly: non prooni, and in the Zwickauer manuscript stands at the correspondirenden place: non ionM. A deviating reading of Dietrich is not noted.

with thy ornaments and with thy beauty, go forth happy, and reign." 1) Thus the prophets describe the kingdom of Christ, and what this beauty of Christ is, the Spirit adds in the Psalm [v. 3.], "Blessed are thy lips," 2c. indicating the sweetness of the evangelical word.

## V. 26. And I will not leave their blood unscented.

2)

1) In the Vulgate, this verse reads: Lpseistuaet pulvii'ituuins tun intunuu, prospurs xrousus, st rvAuu. In both the Erlangen and Weimar editions, there is only a comma in this sentence, before inteocis. In both editions, instead of proeeus.

2) In the Vulgate: Ht munuado kauAuineni eoruru, qsrur to inuuuuerum, to which the interpretation obviously refers. However, both in the Altenburg manuscript and in Dietrich (which the Erlangen and the

That means: Those who were not cleansed before the preaching of the gospel shall now all be cleansed, "because the law could not make anything perfect", as Paul says [Hebr. 7, 19]. But the gospel, this new preaching, will cleanse all and bring them to perfection if they believe. For it proclaims that Christ is our righteousness, wisdom, redemption, and sanctification 3) [1 Cor. 1:30.] Blessed be He forever. Amen. 4)

Weimar edition) is found from v. 25. the wrong keyword: 3ucknii aeternum unlutaditur.

3) Instead of katistsotioneria in the editions we have assumed kauotiioaiontzru, which is undoubtedly to be read according to the Vulgate.

4) At the end there is the note: IVittsradrAas in xroketzto l'aurusutii (August 9) HXXXVIII.

## 2. D. Martin Luther's Interpretation of the Prophet Joel

in Veit Dietrich's second adaptation.\*)

Outgoing 1547.

Newly translated from Latin.

### M. Bert Dietrich's letter.

To the most honorable Mr. Friedrich Bernbeck, a relative of the town council of Kitzingen, his esteemed friend.

I hereby send E. E. the sermons of the holy prophet Joel, with our venerable father and teacher, D. Martin Luther's, interpretations, which, according to my habit, 5) I have taken from

5) The Erlangen and the Weimar editions give the words of Dietrich nwo mors a, as we think, very spiteful interpretation. Based on various arbitrariness, which Dietrich admittedly allowed himself several times when publishing Luther's writings, the Weimar edition, Vol. XIII, p. XXX says: "In the end, he had a right to speak of this kind of writing, IN60 mors", i.e. he thought that it was his right to do what he had been doing for so long, namely to act as an interpolator of Luther's writings. That this is not the opinion of the words, however, can already be seen from this preface, still more clearly

whose lections I have compiled. It is a small and minor gift, insofar as it consists of paper; even more verlicher, however, from the preface of the "Songs in the Higher Choir", where he (Walch, St. Louis Edition, Vol. IV, 1746) says: "Therefore I hope that those who love pure doctrine and are concerned about the welfare of the church will approve this work of mine, which I have now spent many years on, so that what Luther taught publicly in the school could also be seen, read, and known by those who have never seen Wittenberg, the highly blessed workshop of theology and all good studies." The Weimar edition goes too far in its zeal against Dietrich and therefore, blinded by prejudice, has also occasionally erred. J. B. Vol. XIII, p. 108 it makes the remark (last line of the page): "says D against Luther" 2c. For in the passage cited, it is a simple printing error, which the Jena edition has recognized and improved, a non has dropped out. Compare in this volume Col. 1454, note 2.

\*) Already in the first note to the third interpretation of the prophet Hosea, and again with the preceding writing, we have pronounced that Luther had read only once about the minor prophets, namely in the years 1524 to 1526. Therefore it is to be assumed that also with this writing Veit Dietrich no other

I would hate to be guided by the judgments of the world and its perverse nature, which, now that it is in the process of its downfall, as it were, is more vehemently opposed to the Holy Spirit than ever before. But you will, according to your godliness, read this with the same heart with which I have published it. For what better thing can we do in these corrupt times than to immerse ourselves completely in reading and contemplating the prophets of God? We are in the same danger with them. They saw that the contempt of religion and idolatry would certainly bring about the change of their whole kingdom. As for us today, that I do not say anything about the adversaries who wage war with Christ and his word without ceasing, we do not at all refrain from usury, fornication, gluttony, pomp, arrogance, etc., even though we are reminded by the kind Father in heaven by very severe chastisements and plagues. And with these so great sins we also associate the contempt of religion, and do not apply that diligence at all, which we should show for the preservation of the church doctrine in an exceptional and very careful way. But just as the godly cannot look upon this decline of religion and the perverse nature of the world without great sorrow, for they see that misfortune will come in heaps and turn everything around, so it has its special benefit,

that in order to alleviate this distress, one should go back to those dangers of the people in the Old Testament and pay attention to what the Holy Spirit has reminded through the prophets.

Joel now exhorts to repentance, to diligent invocation of God; he recites the most lovely sayings about the mercy of God, so that, although the majority of the people are taught in vain (for they inordinately indulge in the lusts of the flesh), the godly may lead their lives with all the greater care and pay attention to the word, which as a light, even in the darkness of death, shows the straight path to eternal life. If we now step onto this path of life and remain on it, we will easily overcome all danger and misfortune. When I look at the excellent sermon in the second chapter of Joel, in which we are very clearly told what the will of the Lord is, that he be gracious, merciful, slow to anger, and kind, that he will also be sorry for the misfortune he has thought of, then all fear and distress, which the sad idea of future wrath arouses, immediately disappears from my mind and before my eyes.

For although we take the common misfortune, and especially the frightening senselessness or blindness of the world, to heart, it is certain that our Joel, along with the other prophets of his time, suffered the same fate.

The author's work is based on the fact that he had more material to work with than the material he had already used in his previous work. Therefore, we need not bother here with speculations about the time of the lectures, as Seckendorf does in his *List. I<sup>utk.</sup>, lib. III, p. 669, Z138*, who concludes from the mention of the propositions of the theologians at Louvain, which appeared at the end of 1544, and the Council of Trent, which began in 1545 (December 13), that these lectures were given in 1545. But in the interpretation of the first chapter, v. 4, it is even told of a plague of locusts that took place in 1546, that is, after Luther's death, and Cap. 3, 2. is reported about the fiery glow that the sun had for three whole days in 1547, before the Elector of Saxony was captured by Emperor Carl. Therefore it can hardly be subject to a doubt that these things were added by Dietrich, together with many other accessories. However, this edition agrees more with the previous writing than his edition of 1536, which we have assigned to the notes in its deviations, e.g. the locusts 2c. in the first chapter are no longer taken allegorically from the enemies of Israel, but historically; and the like more. The Weimar edition says: "The grossest violence of 1536 is now withdrawn." "Dietrich made true what he held out in prospect in the letter to Menius of September 30, 1539: to revise once more the three prophets edited in 1536 [namely, Joel, Amos, and Obadiah]. Admittedly, this undertaking extended only to Joel." Our writing first appeared under the title: *Joel propheta, cum commentariis reverendi et sanctae memoriae viri D. Martini Lutheri. Nunc primum aeditus per Vitum Theodorum Norimbergensem. Impressus Norimbergae in officina Ioannis Montani et Ulrici Neuber. Anno M.D.XLVII. octav.* A second edition followed in 1548 under the same title. Both editions are provided with Veit Dietrich's letter to Friedrich Bernbeck, Rathsherrn in Kitzingen, dated August 28, 1547. Walch has recorded the same and we also reproduce it, improved after the Latin Wittenberg edition. In 1553, a German translation appeared under the title: "Der Prophet Joel durch Doct. Wart. L. read and interpreted in Latin, and newly interpreted, etc.. With a preface by Mr. Niclas von Amsdorff. 1553." At the end of the book: "Gedruckt zu Ihena, durch Christian Rödinger." In the collective editions: Latin in the Wittenberg (1552), tom. IV, col. 481 with Dietrich's attribution; in the Jena (1570), tom. IV, kok 764 0 without the attribution unv likewise in the Erlanger, tom. XXV, p. 139. German in the Wittenberger (1556), vol. VIII, p. 347k without the attribution; likewise in the Altenburger, vol. VI, p. 919 (but erroneously with the year 1536); in the Leipziger, vol. VIII p. 184, which first brought Dietrich's attribution in German. But only Walch has included Amsdorff's preface. We have translated this writing anew, because the old translation of the anonymous from 1553 is immensely prolix.

They have not only taught the majority of the people in vain, but have also endured hatred, beatings, and even death with confident courage. But they soothed this bitter and sensitive pain with divine promises, which the world, according to its custom, laughed at. The prophets, however, knew that they were certain. Thus, even though the world persecutes the word, even though it ridicules, even condemns and blasphemes our doctrine, which alone, as I have said, shows the way to eternal life, we too, I say, should hold on to this comfort, that there is still another life, in which God will indeed let happen to the faithful what He now promises through the word.

Thus you see, my dear Frederick, that the sacred office of preaching has two rewards; one from the world, which, according to its custom, opposes the word, blasphemes it, and kills not only the godly ministers of the word, but in the ministers themselves the Son of God. And we must not suppose that this happened only among the people of the Old Testament, of whom many dream that among them the knowledge of the true religion was very obscure and was understood only by the teachers or prophets themselves, but Christ, the Son of God Himself, told His Church and proclaimed beforehand that it would happen that it would be attacked, that those who raged against it would think that they were doing God a service. But not even the papists will say that the teaching of the New Testament is not clear and distinct. Why then does one rage and rage against those who do nothing but maintain the purity of the teaching of the church? Therefore this is the habit of the world at all times, that it opposes the word, that it makes itself the judge of the word, and rages against those who prefer the word to human wisdom. Whoever does not want to have this reward of the world, will indeed completely renounce both the public teaching office of the Gospel of Christ, and the painstaking, difficult and dangerous work of writing, which until now, from time to time, learned men in Germany have taken upon themselves for the propagation and preservation of the true teaching.

But, dear Frederick, let us turn away our eyes and thoughts, yes, ears and heart, a little from this low, ungrateful, highly

I add, of this lying, bloodthirsty and godless guest, who has always dealt with the messengers of the Son of God in such a shameful way, yes, who killed before times, and in our times still does not cease to kill the Son of God, who is poor and despised, in whom there is no form nor beauty, who is taken for the one who is smitten by God [Is. 53, 2. ff.], to whom, even as he hangs on the cross and suffers the pains of death in his flesh, one mockingly cries out [Matth. 27, 40.]: If he is the Son of God, let him come down from the cross and help himself; and that I say with one word, which the Son of God himself used [Matth. 11, 6.], all who despise, reject and condemn Christ as a nuisance. On the other hand, we want to hear the Son of God and at least give him a hearing with one ear, if we consider him unworthy that both ears, both eyes and the heart itself should be open to him always and at all times. How eagerly, how carefully, how fatherly he praises us for the care of his word by taking upon himself the teaching office even in this life! How diligently he proclaims to us beforehand all the dangers that the confessors of his word have to expect! He says [John 15:20]: "The disciple is not above his master; if they have heard me, they will hear you also. But let us look back to the Pharisees and Sadducees, to the Levites and chief priests, and there will be no doubt left in our minds as to the hearing Christ had among these people. For these were the only ones who threw the innocent lamb to the devilish wolves, Pilate and Herod. But after having been killed by them, he returned to life, an eternal and divine life (Dei vitam). What has he bequeathed to his Church again but his word, and the most exact care for it? "Go ye," saith he [Matt. 28:19], "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." What else do we hear here but of the ministry of the Word? Nothing of the masses, nothing of the monastic state, nothing of the adoration of the images, nothing of the intercessions of the saints, nothing of indulgences, nothing of all the other things that the Roman Pontiff imposes on his servants. But what kind of rewards does Christ assign to this ministry of preaching, which has no rewards to expect from the world? Certainly this: "He who believes and is baptized shall be saved" [Marc. 16, 16]. Des-

resemble what Paul [Apost. 2, 21.] quotes from the prophet Joel: "He that shall call upon the name of the LORD shall be saved." Likewise [Luc. 22, 30.], "Ye shall sit in my kingdom, judging the twelve generations of Israel." Likewise [1 Cor. 1:30.], "Christ is made unto us of the Father wisdom, and righteousness, and sanctification, and redemption." What godly person would despise these rewards? Who would not rather forsake life, riches, honorary offices, and all the goods of this life, than be stuck with the wretched world in constant errors of death, be tormented by his sins, endure the eternal tyranny of Satan, and be forsaken by the Holy Spirit, as the faithful and almighty governor? These rewards, which are only in the church of Christ, where his word is preached, we also want to look at, each in his state, and not let the judgments of the world turn us away from the confession of the salvific doctrine.

I remember when the blessed Luther came ten years ago to the meeting that was set up because of the Augsburg Confession, in order to strengthen it with the testimonies of both the Holy Scriptures and the church fathers, and he had fallen into a very dangerous illness, which the long, rough and arduous journey had caused; 1) nevertheless, on the advice of the physicians, though almost half dead, he set out on his way, and, if it would please God so, he would gladly die in the lands of his dear prince. After he had climbed onto the wagon, he raised his hands in the air, blessed us, and said goodbye to us, who surrounded him in large crowds.

1) The same history in Mathesius in the eleventh sermon. Compare Mathesius, *Luthers Leben*, St. Louis edition, p. 194, but there it says: "bis in den elften Tag".

stood. His last words were these: May the Lord fill you with his blessing and with hatred against the pope! He also sent a servant to tell D. Brück that he wished him all the best, but especially that he might get to know the pope as he knew him, for then it would happen that he would also, after his example, hate him very much. Luther, however, did not begrudge the pope and his followers their riches and worldly honor, but he condemned his stubborn efforts to suppress religion and pure doctrine, and the certain danger of the offspring, which he saw so long before, was in his mind. This evil, however, is best countered by the simple and godly interpretation of the holy scriptures. And this was also the reason why I published the prophet Joel.

But, dearest Frederick, I wanted to put your name in front, because I know that you have great zeal for the true religion. I therefore wish that my good will may please you and that you may diligently care for the church. You will not be able to render God a more pleasant and posterity a more useful service than this. I am now working diligently on the interpretation of the first book of Moses, although I am always indisposed, and the eighteenth chapter is now almost finished. This I have deemed necessary. I thought it necessary to report it to you because your cousin, Philipp Bernbeck, my dearest friend, has often written to me on your behalf about it. Be well with your spouse, and the valuable guests, my neighbors, who are staying with you now. Greet D. Georg Vogler, your brother-in-law. Camerarius and Roting, our good friends, send you their regards. Given on the Sunday after Bartholomew [August 28] Anno 1547.

Your  
Veit Dietrich.

## Preface to the Prophet Joel, by Nicolaus von Amsdorf.\*)

Anno 1553.

In these last days it is very useful and good, indeed highly necessary, that we diligently read, preach and practice the dear prophets. For since the same two ordinary regiments, spiritual and temporal, the kings and the high priests, together with

the mighty and rich wards of the people, were raised up and sent by God to punish them, because they had departed from God's word and the right worship, and had set up and established their own chosen worship,

\*This preface by Amsdorf is not found in the other complete editions of Luther's writings; only Walch has included it after the first single German edition, which was published by Christian Rödinger in Jena in 1553.

Moreover, because of their insatiable avarice and selfishness, they oppressed, scraped and suppressed the poor, so that they had hardly enough to eat, and now such great, gross and cruel sins have become so common in the world that they are no longer counted as sins, nor are they respected, and even defended and excused, so the prophets are just as useful and necessary for us to read now as they were for the Jews at that time.

For we see before our eyes that we despise God's word and His servants, the poor preachers, as the Jews despise their prophets, give nothing to them, do not ask for their punishment, but live all according to our heart's desire, and do everything that pleases us, God be angry or laugh.

We see before our eyes that the three sins, avarice and selfishness, gluttony and fornication, anger and vengefulness, have become so rampant that no improvement can be hoped for. Everyone lives without all fear and timidity, yes, always continues his pleasure in all kinds of sins, and will neither tolerate nor suffer any punishment, so that we are now and at this time as stiff-necked as the Jews were ever warm.

But because among the great multitude there are always some devout hearts that love and fear God and His word, God sends His prophets and preachers for their sake, to punish, admonish and teach, so that His elect may be kept by His word and right faith.

That is why God has now, in this terrible and last time of ours, sent this prophet Joel, together with the others, through his chosen armor, Doctor Martinum, of holy memory, so that he may graciously save and preserve his flock, which he still has in this world, from the future punishment that is at the door.

For as Joel threatens the Jews and announces to them God's wrath and punishment, namely the future Babylonian prison, and thereby exhorts and reminds them to repentance and prayer, so that the godly may be preserved and saved in the future punishment:

So we should also let ourselves be moved by him to repentance and prayer, so that in the future punishment, which will come upon Germany out of God's wrath, we will remain with God's word and be preserved in the right faith, so that we will not perish and perish eternally with the world. But how such things are obtained is clearly and plainly shown by the prophet Joel, when he says, "Whosoever shall call upon the name of the Lord shall be saved," or blessed. This saying

Each one may read for himself in the Prophet and in the interpretation of Doctoris Martini, Holy Memory, in which he will find that all, and only those who call on the name of the Lord in right faith, will be saved, and in the future punishment, as children of God, will be preserved and saved.

For whoever calls upon God in earnest and asks for forgiveness of sin trusts and believes in God; But he who trusts and believes in God repents, repents and forsakes sins, becomes a child of God and a servant of righteousness, free and rid of sins, of the curse and eternal death, which is the right and true freedom of the children of God, to do what pleases and pleases God, and to forsake those things which offend Him and He has forbidden.

For to do according to the lust of the flesh as we please and as seems good to us is sin against God and his word, an eternal prison, and not freedom. For he who sins is the servant of sins, the devil's own and a prisoner, as Christ and Paul clearly say in their Gospel. And again, whoever serves God and is obedient to His word and His servants, as a faithful, pious servant, is truly free, for the Son of God has made him free through His Spirit; but whoever lives according to his will, as the world does now, is imprisoned by the devil, so that he must die and remain in sins forever.

Whoever now wants to be done away with such a prison and be free, let him think, as the prophet Joel teaches here, that he should repent, that is, improve himself and renounce sins, call upon God, and ask for mercy or forgiveness of sins; for this is the right repentance: so the future punishment, which will pass over Germany, and is now already at the door, will not harm him, and also perhaps be saved here for a time.

Therefore I ask and admonish all believers in Christ, who boast and accept God's word, through the mercy of God, that they read this prophet with its interpretation diligently, form and grasp it in their hearts, and learn from it to trust and believe in God, to love and fear Him above all things, so that the terrible punishment, sorrow and misery that exists may be alleviated.

And it is especially necessary to beware of all human traditions and new teachings that are now rising up and coming forth, namely, the adiaphorists, who by their new mass and Leipzig order have certainly denied Christ and His Word. For it is nothing different, if one



long looks, because a comparison with the antichristian measuring monkeys.

On the other hand, there now comes forth a blasphemer, named Stenkenfeld, 1) who writes and shouts that God's Word is our idol; which is the greatest blasphemy that ever came upon the earth; for the Word is God, and God is the Word, so how can it be an idol? If one trusts and believes him, then one trusts and believes the right one God, not the voice of man, but the word, as the core, which is stuffed into the voice of man, as into a shell; which the coarse ass does not understand at all, yet pretends, his word, and what he teaches, shall be spirit and life; but Christ's word shall be the dead letter; just as Storch, and his prophet Marcus, also taught and preached, without danger, thirty years ago. Is this not cruel and frightening to hear?

But what the Osiandrists pretend is a pure will of courage, and their own poem, for they have not one saying in the whole Scripture, so that they could prove the new invented article of their faith, that the essential righteousness of God should be our righteousness.

For the two proverbs Jeremiah 23:5, 6, [and] 33:15, 16, which they lead, speak of the seed of David, that the same, because it is Jehovah, is our righteousness; and they shall never be able to prove or prove anything more or otherwise out of it: this I know for a fact.

But we have for us clear, bright sayings from the apostle Paul, that we are justified by the blood of Christ; from this we cannot and will not depart for the sake of new glosses of human wisdom.

To this now also comes D. George Major, and brings forth again the old papist saying, "good works are necessary for salvation," which twenty-five years ago was overthrown and condemned against Doctor Mensing, preacher monk, and Carmelite monk, called Rothbart, with the certain saying of Paul Eph. 2, 8. f.: "For by grace you have been saved, through faith, and that the same is not of yourselves, it is the gift of God,

not of works, lest any man should boast."

Against this clear saying, George Major stands up, teaches, preaches and defends the old Pelagian, monastic and papal heresy: Good works are necessary for salvation; which saying, although it can be glossed over, because it, according to the nature of the words, is read and understood by merit, D. Martinus, of holy memory, did not want to tolerate or suffer it in any way, because Paul, whom he had read, had kept his opinion. Martinus, of holy memory, did not want to tolerate or suffer it in any way, because Paul, whom he had read diligently, and who had well taken, kept and defended his opinion, says in such clear, plain words [Eph. 2:8]: "By grace you have been saved through faith" 2c. and Rom. 3:28: "We hold that a man is justified without works of the law, through faith alone" 2c.

To prevent all this, there is no better means, advice or way, than to stick to God's word, revealed to us through the prophets and apostles, and to hold fast to it. For we are certain that they are sent by God and have proclaimed and preached His command to the people.

But what the Osiandrists and Stenckfeldists spout, wash and write is against the Scriptures, God's word and command. Therefore, we are certain that they are sent by the devil and not by God.

Therefore we should stick to the word and teaching of the prophets and apostles alone, hold fast to it, and not deviate from it in any way; be on our guard against all others who teach their own dreams or something new, even if they perform miracles and signs. For against the confirmed teaching of Christ, our dear Lord, the prophets and apostles, neither signs nor wonders are valid, much less the useless, ungodly babble and spittle of the loose fishermen, who speak and write without Scripture and God's Word, according to their own discretion, by which they only lead and guide people away from God and His Word to their lies and fictitious dreams.

But how the prophet Joel fends off, hinders and reproves such things, each one may read for himself in his following interpretation.

1) This is: swivel field.

## Interpretation about Joel.

At what time the prophet Joel preached is therefore uncertain, because he does not remember in the title of the kings at whose time he lived. But if the content of his prophecy is diligently examined, then we find not insignificant indications, which we follow, and want to believe that he lived after the prophet Isaiah, and that Isaiah was older. First of all, Joel does not remember the kingdom of Israel, as Hosea and Isaiah do. Therefore, we consider that the kingdom of Israel had already been disturbed by the king of Assyria, and the ten tribes had been taken away, when Joel began to preach. Second, he clearly indicates that he is speaking of the destruction that would come at the hands of the Babylonians and the tribe of Judah. For he remembered the house of the Lord, which alone was at Jerusalem, and said, Let the meat offering and the drink offering be taken away. Although he does not name any kings, we assume that he lived in the last days of King Hezekiah or under Manasseh.

But as far as the content of his sermons is concerned, it is almost the same as in the prophets Hosea, Amos and Isaiah. For he threatens that destruction will come at the hands of the king of Babylon, and urgently exhorts to repentance and prayer. For this is the right place of refuge; if we flee thither, we shall be preserved, even in the midst of dangers. Today the Church is in danger in many ways. The godless Mahomedans are fighting against us with great success, and we are in no less danger from the pope and his followers. For with this they are going about, with great effort, after many and various perfidies, that under the appearance of a council, which is set up to settle the cause of religion, 1) the kings and princes are arming themselves against our poor churches, which have rejected the papal idolatry and have accepted the true doctrine of the Gospel. With these evils, what could the churches do for a

1) This also seems to refer already to the Tridentine Conciliar.

What more useful doctrine, or what richer consolation, can be held up than the sermons of Joel? He exhorts his people most diligently to repentance. He prescribes the way they should use when praying to God in such great dangers, he adds excellent consolations of God's mercy and His inexpressible patience or long-suffering.

But because these godly and necessary exhortations were despised by the people (just as today we almost cry ourselves hoarse, but in vain, that our people should limit their excessive expenditure, that they should help the church more generously, that they should beware of annoyances and by their example also accustom others to the fear of God), the prophet turns to the holy remnant, which the common misfortune would, as it were, sweep away at the same time as a great flood of water. He preaches about the kingdom of God, which is to be spread in the whole world through the gospel; he teaches about the benefits of Christ, that he will give the Holy Spirit; he prophesies about new and different services than those under the law, and says that they will have different rewards. He says: "Now those are considered God's people who are circumcised in the flesh, who sacrifice oxen, who offer drink offerings, but then it will happen that "whoever calls on the name of the Lord shall be saved. Finally, he adds the exhortation to all Gentiles to willingly bow their necks under the gospel, for it will come to pass that those who do not believe the gospel will be eternally damned.

This is the summa of Joel's sermons, and it has earned him no small reputation that Peter, in the first sermon of the New Testament [Acts 2:16 ff] about Christ, the Son of God, who suffered and rose again, used the testimony of this prophet against the ungodly slander of the wicked, who blasphemed the miraculous work of the Holy Spirit.

Therefore, we also rightly undertake the interpretation of these sermons, which are so suitable for our times and highly necessary to comfort the afflicted congregations. May the Son of God, who sits at the right hand of the Father, also rule us by his Spirit, that we may speak what is good, and may win the hearts of many people.

that through the reading of this prophet we may be awakened to the fear of God and learn in these sorrowful times that God is in truth gracious and merciful, patient and of great kindness, repentant even of the evil which He has planned for us because of our sins. Amen.

## The first chapter.

### V. 1. This is the word of the Lord that came to Joel the son of Pethuel.

This is a common entrance among the prophets, but much more sublime than it appears at first sight, namely, that they bring not their thoughts, not their counsels, but the word of God, which the Lord has spoken, and in no way can be hindered or changed. Plato praises very finely the verse of Homer, in which he calls Minos, the lawgiver of the Cretans, *ἀοριστήν του Δῶς*, the hearer of the most high God. But this name we rightly and in truth attach to the prophets, for they do not bring forward sayings which they have devised. That which they have heard from GOD Himself, which the Creator of all things has indicated to them either by dreams or by visions, this they make known and set forth. But this is not of earthly and perishable things, as is what the pagans have to deal with. The prophets awaken the hearts to the fear of God, they instill confidence in the mercy of God in the hearts, they teach us to beware of evil and exhort us to obedience; finally, they make known the way to eternal life, the faith in the Son of God, as true hearers of God. For the eternal and almighty Spirit of God rules their minds and tongues. That is why David praises this benefit most highly, since he also mentions this one after other countless benefits [Ps. 147, 19. 20.]: "He shows Jacob his word, Israel his customs and rights. So he does not do to a Gentile, nor does he let them know his rights." For this alone is

a gift of the Church that she has teachers who are instructed by the Spirit of God, who can teach about the will of God and the right salvation.

Outside the church there are also many excellent minds, but they see nothing except the light of reason. Therefore, they lack the right knowledge of God, yes, they do not even know themselves. They are secure in sins, they certainly despise the judgment of God as long as it is not yet present, but they do not know at all the way to eternal life. For either they ridicule immortality as a vain dream, or they see nothing except the knowledge of the law. If they prove honesty in life and conduct, they hope to receive reward from God for their diligence in the future life. This blindness of the human heart is always present outside the Church, where there are no hearers of God, nor does the voice of God resound.

But since God had chosen a people for Himself and rejected the godless pagans who had rejected His word and followed their pretensions, He granted them for and for this gift, that they had godly teachers instructed by the Holy Spirit. These exhorted their people to the fear of God and to faith. For these are the two main parts in which the whole doctrine of godliness is comprehended. The doctrine of fear includes not only the exhortation to obey the law of God, but also the punishments. And here we see the special gift of the prophets. For from God was given

He indicated to them, either through dreams or through visions (Deut. 12, 9.), by which people, at what time and in what way God would punish the sins of His people. This explicit announcement of the punishments was a special benefit of God, which God granted for the sake of the elect, firstly, so that they would lead their lives more carefully in the common dangers and ask God for forgiveness of past sins, and secondly, so that they would still keep the hope of the future Christ in the event of a disruption of the rulers, and that this church would remain, which God had adorned with circumcision and the law. And this is a great proof of God's mercy, long-suffering and patience, that He does not suddenly attack sinners, but calls them back to the right path through the Word, and, as Paul says [Rom. 2, 4], gives them room for repentance by announcing to them through His prophets so long beforehand the future calamity and the punishments of sin.

The doctrine of faith understands the promises of Christ and his kingdom. Here we also see the special gift of the prophets. For through the Holy Spirit they knew the person, the ministry, the sufferings and the glory of Christ or the Messiah, yes, even the time in which he was to be revealed. But it was most necessary that this doctrine of Christ should be repeated often and by many, for the people of the Jews had been afflicted by so many sad accidents that, if the godly had not been continually raised up by prophecies of Christ, they would easily have given up all hope of his future kingdom. But the prophets fortified the hope of the godly by glorious testimonies of Christ, so that in all dangers they looked to the promised seed and expected eternal blessings from him. This was the office of the prophets, which was very necessary in the church or in the people of God.

Today we have the other part of their ministry of Christ and the hope of eternal glory, which is much more glorious. For what was future for them, we now see fulfilled through the Son of God. We know that sins are forgiven through the death of Christ.

The testimony of the Holy Spirit, which falls into the hearts of the faithful through the word, is also not something small. The other part, that of the prophetic ministry, which concerned the proclamation of the future calamity, is less necessary today. For the kingdom of Christ, which is no longer bound to a certain place, is not threatened by so many changes of dominion as in those days, but is spread throughout the whole world. Therefore, if the church is troubled in one part of the world because of the sins of the people, it flourishes and blossoms in another part, and every day new offspring grows, and it is further propagated, as the histories show. We are all waiting for the Son of God, who will come in the clouds and judge the living and the dead, and give eternal life to the godly, but eternal punishment to the wicked. Then we know that those who do not accept the Word will also be afflicted with bodily punishment. This general prophecy is sufficient for us today, although we do not know the time and manner of the future punishments. Nevertheless, even this gift has not been completely extinguished, and from the time of the apostles there has been a certain foreknowledge of future things in the church, by which the godly have been admonished and have led their lives cautiously, expecting the relief of misfortune from the Father in heaven with certain hope of salvation. For all such gifts God has granted to the world for the sake of the Church and the godly.

**(vv. 2-4) Hear this, ye elders, and take heed, all the inhabitants of the land, whether such a thing was done in your days, or in the days of your fathers. Tell your children about it, and let your children tell their children, and their children tell their descendants. Namely, what the caterpillars leave, that the locusts eat; and what the locusts leave, that the beetles eat; and what the beetles leave, that the dung eats.**

Almost all commentators, both ancient and modern, hold that this sermon about the noxious worm is to be interpreted spiritually, and some have even gone further and claim that the prophet is not merely indicating the history of a time.

For because different kinds of worms are called, they understand by them different invasions of foreign nations: among the caterpillars the king of Assyria, among the beetles the king of Babylon, among the locusts the descendants of Alexander, among the vermin the Romans. For these kingdoms have afflicted the people of God severely, until at last, because of the contempt of the Gospel and the idolatry among the Romans, it has completely fallen away. If someone wants to accept this opinion, I will not prevent it. But a careful interpreter will everywhere follow what is most suitable for each passage. First of all, I am moved by the reputation of Moses that I think it is historical and not to be taken according to spiritual interpretation. For so he threatens 5 Mos. 28, 38. f.: "You will carry out much seed on the field, and collect little, because the locusts will eat it up. You will plant vineyards and build them, but you will not drink or read wine, for the worms will devour it." Thus the great quantity of noxious worms, by which the grain perishes, is ordered as the plague or punishment of sin; then experience also agrees with Moses. For although this quantity of noxious worms is in itself a punishment of sin, we see that it is also an indication that some more severe punishment will follow. In many parts of Germany, in the year of the Lord 1544, locusts invaded 1) and devastated the fields far and wide. And in the previous year, that is 1546, they attacked the regions of Italy near Trent and the part of Saxony bordering on Silesia in great numbers, and advanced as far as Königsberg in Franconia 2). Therefore, the devastated fields and the seeds eaten down to the roots are in themselves punishments of sin.

The old translator offers: "many innumerable large heaps of unusual locusts, equal as with monk gray, yellow and black" 2c.  
2) In Saxe-Coburg-Gotha.

den. But since this was an unusual calamity and had not been heard of for many centuries, the godly also took it for a sign by which God wanted to indicate the defeats that would be inflicted by some ungodly and savage multitude. So also among the Jews, this devastation of the fields was followed by a very severe devastation by the king of Babylon, who plagued the land far more severely than this harmful multitude of worms. Therefore, I believe that this is not allegorical, but that in fact the unrepentant people were punished not only in one year with harmful worms, which devoured fields and all fruits and caused famine and pestilence. This was the first, but still mild and bearable punishment, which was followed by a more severe one, of which he says soon after, namely a foreign enemy that devastated everything.

As far as grammar is concerned, as in all languages, also in Hebrew there is a great diversity of opinions about the actual meanings of the words. 3) The word is generally translated by caterpillar from the verb XX, which means to shear off, to gnaw off, and the root word agrees with this little animal, because it eats herbs and leaves with its teeth. XXXX is the grasshopper. This has its name from the fact that it swarms in large numbers.

For when they fly, they fly in such flocks that one might think it was a cloud, but when they have fallen on the fields, they are bound together, as it were, so that one cannot set foot anywhere. is translated by beetles. This animal gets its name from which means to lick. For by licking it harms. I have translated it quite generally by vermin (vermis). And there is no doubt, according to several passages of Scripture, that it is a harmful little animal or worm. But it takes its name from which means to spoil, to devastate. Jerome about-

3) The reading *ās propriis nonainidus* will hardly be correct. We have assumed *propriis si<sup>n</sup>iLeationibus noiniopi*".

It shreds through rubiginem, "the dew of flour" that follows a harmful dew. For when this falls on the leaves and the sun shines on it, it becomes alive and living, and harms the trees and plants in many ways.

But one would like to say: Why does the prophet commemorate the already past misfortune? Because he indicates that this had already happened, and that one had never seen something similar in earlier times. But this is considered to be the actual office of the prophets, that they teach about future things, not about past ones. But just this proves the unbelievable stupor of the people. For although God uses such plagues to punish the sins of men, how many people, when they suffer such plagues, are made to feel their sins? who think that God is seriously angry? who seriously think about putting away their sins? It is truly so, as it is said in the fable, that men run knowingly and with seeing eyes into ruin. Since the blindness of our hearts is so great that we do not recognize the misfortune we feel and suffer, the prophet reproaches the past misfortune, teaches that it is the punishment of sins, and calls the people to repentance, as his office requires, admonishing them to recognize the wrath of God and to be careful to avert it through righteous fruits of repentance.

Nowadays, we experience more frequently that damage is done to the fruits. It is not, as it used to be, intervals of years before the plague rages again; even places where the air is extremely healthy suffer the plague almost every year. I do not want to say anything about war cries and other dangers in which we are becoming more and more entangled from day to day. For in truth we are getting into such times, the like of which the former times have not seen. But behold, we almost all find ourselves numbed, as it were, and do not see what we see with our eyes, what we grasp with our hands, nor do we care about it. Otherwise, if we seriously believed that this was sent to us by God in His wrath, and that it was the punishment of our sins, we would not be able to see it.

we are truly moved in our hearts and intent on repentance. Therefore, it is not enough that God strikes us, that He sends us various plagues, for this must be brought to life through the prophetic ministry and brought before the eyes of the insensate people, otherwise it will happen that this will not be heeded at all, just as we also despise the benefits, if we are not awakened by the Word, quite extraordinarily, and do not believe that they are given to us by the kind Father, and therefore are also quite careless in their use.

And this is the reason why the prophet says: "Hear this, you elders, and take note, all the inhabitants of the land. Tell your children about it" 2c. For first of all it is necessary that through the ministry of the word both the wrath of God and his mercy be impressed upon the hearts. But this is not enough if it is not supported by the domestic discipline of the teachers, and the parents diligently inculcate both the children and their servants at home with what they hear in public or in the churches from godly teachers. If this diligence is lacking, the fruit of the public preaching ministry will be little. But if godly teaching is brought into the individual homes, if these examples of divine wrath are presented to the youthful age and diligently inculcated, they will bear manifold fruit of godliness. Therefore, God demands this care from parents everywhere; He wants the doctrine of godliness to be propagated, so that the youthful age, deterred by the examples of wrath, may beware of sins, and, stimulated by the glorious benefits of God, learn to trust in the mercy of God in all dangers and to hope for salvation. Just as this care of the parents is certainly followed by blessing, for children who are raised in the fear of God are in truth, as Solomon says [Proverbs 10:1], the joy of parents, and are a crown of parents [Proverbs 17:6]: so also, where parents throw off this care and not only do not instruct their children in godliness, but even corrupt them with adversities, the wrath of God follows with necessity.

God and curse of every kind, which includes both parents and children according to the saying [Proverbs 19:13]: "A foolish son is his father's heartache. For so ("fools") the Scripture calls in a practicable manner those who have no knowledge of religion or of the Word, or who do not care for it, as it is, on the contrary, the highest wisdom if one fears God and pays attention to His Word. In public sermons, however, godly teachers must often exhort parents to this care for domestic discipline, and provoke them both by promises and by threats, as well as by examples and by sayings of the holy Scriptures, so that they do not fail in their duties in this respect. For this is truly a planting place of godliness and the main force of discipline, if in this way the young people are faithfully instructed by their own at home. And at this point the so determined admonition of the prophet did not have to be set aside.

**V. 5-7 Wake up, you drunkards, and weep, and howl, all you wine drinkers, for the must is taken from before your mouths. For a mighty nation is coming up to my land, without number, with teeth like lions and molars like lionesses. They lay waste my vineyard, and strike my fig tree, and flay it, and cast it down, that the branches thereof stand white.**

Above, he remembered the past punishments and commanded that they be diligently considered, so that they might thus awaken themselves to repentance, that is, so that they might recognize their sins and amend themselves. Now he prophesies of another future and greater evil, namely, of the Babylonian enemy, who would not only devastate everything far and wide, but also destroy the worship that the Lord had commanded to be performed in the temple. It is not by chance that he, when he threatens that the fields will be devastated by a foreign enemy, does not address his speech to the idolaters, the adulterers and the miserly, like Hosea and the other prophets, but to the drunkards. For he indicates that God will not tolerate drunkenness and revelry.

which sins in general, as we have also seen in Germany at this time, tend to precede devastation and common misfortune. If you follow the world's judgment, it seems to be something minor if one also drinks a little too much and gets drunk, and according to your opinion, those who accumulate treasures in a miserly way, which deceive others, sin more. For drunkenness is considered to be a sin that affects only one person; although it has its disadvantages, these are considered to be small because they affect only one person. Therefore, this sin is not only not considered a disgrace, but is even desired by all as a kind of permissible relief from worries and labors. This is how the world judges.

But if we consider the matter in the right way, we will think that drunkenness is the greatest sin of all, which brings countless other sins after it. And also the pagans have seen not only the shame, but also the immense damage that this evil brings with it. Hence there are many very honorable sayings in which temperance is praised, but drunkenness is condemned as an exceedingly harmful ruin. For since unreasonable animals do not drink more than is required by their nature, is it not a great shame that man does not know how to keep moderation and, as it were, lays violent hands on himself? To walk naked before the eyes of respectable people, to roll around in a pool, to dance, 1) is not fitting for a man, but it is beastly. But truly, those do no less against nature who overload nature with intemperate drinking. For they lose that which is proper to man, the mind, and degenerate into animals. For all the emotions of drunkards are like those of wild animals. When they are enraged, their anger is not that of a man, but of a wild animal, which cannot be appeased in any way; when they get into merriment (for as natures are different, so also brings the

1) The old translator offers: "to jump over tables and benches"; but it is also to saltars to add from the preceding "udurn.

If you look at the people who drink the wine (which produces various emotions in the mind), you cannot see anything more exuberant; without any shame they subject themselves to any thing and do it. Therefore, the pagans rightly detested drunkenness, which in so many ways is contrary to the nature of man and harms it.

But this is not the main part of this evil. The holy scriptures teach us about these sins, which the pagans could not see. For thus Christ preaches [Luc. 21, 34.], "Beware lest your hearts be weighed down with eating and drinking." Paul says [1 Cor. 6, 10.], "Drunkards shall not inherit the kingdom of GOD." Likewise [Eph. 5:18.], "Be not drunk with wine, from which cometh disorderly living." Hosea also speaks a very serious word [Cap. 4, 11.], "Fornication, wine, and must make mad." Carefully consider these and similar sayings with your mind, and it will become clear to you not only the exceedingly great awfulness of this sin, but also the dangers and exceedingly great harm. For if a physician so strongly admonishes against this vice, because it weighs down the head, because it heats the body and gives rise to a thousand diseases: how much more serious is the harm that drunkenness not only weighs down the heart, but also makes it mad, that is, it takes away the fear of God, makes the heart secure, inflames desires that fight against the law of God, takes away the knowledge of God, makes it unskilled in prayer, and, that I may say it in a word, completely defiles with filth the image of God that shines in the heart through the word and faith. From this follow those frightening cases, of which innumerable examples are daily before our eyes, that on the most trivial occasions very many 1) perish, many are entangled unawares in the gravest sins. For it is true what the Greek poet says: *Ἐμέθοον ἰχανη πρόφρασις εἰς &δ,μαρτάνειν* [They became intoxicated; a sufficient inducement to sin]. For drunkenness debilitates the soul no less than the body. Therefore the pernicious enemy, who lays his snares everywhere, overwhelms the

drunkards without effort with all the evil he wants. And after that there remains an even greater evil, namely that, as Paul says, drunkards will not inherit the kingdom of God. Therefore, we must not only flee drunkenness, but, as Christ exhorts [Matt. 26:41], watch and pray without ceasing, lest we fall into temptation.

Here you have how the holy scripture preaches about drunkenness. But it is useful to consider the other damages to the body and goods. Drunkenness causes sudden 2) and fatal illnesses, makes the body unskilled even for the smallest works, completely corrupts the mind, and it happens, as Seneca says, that the infirmities brought on by wine persist even without 3) the wine. Therefore Pythagoras rightly said that drunkenness is an exercise in nonsense (*της μανίας μελέτην*). For this is what happens to drunkards, that they are constantly regarded as being nonsensical. It is said of Sophocles that he used to punish Aeschylus because of his constant drunkenness. For although he (he says) writes good verses, he still deserves no praise, because he does this ignorantly. For these are his words that are quoted: *Εἰ χαι δέοντα ποιει ἀλλ' ουχ εἰδώς γε* [though he does what is proper, yet he does not do it with knowledge. For indeed the drunken are like unreasoning animals without understanding; they cannot bring their minds to consider important matters seriously. Therefore, when they do something in the right way, it is more by chance or luck than by diligence, which cannot exist in drunkards. But this also causes damage to their fortune. For, as Sirach says, Cap. 19, 1: "A laborer who likes to get drunk does not become rich," not only because these people generally do not bear the expenses, but also because they do not have the money to pay for it.

2) Erlanger: suditas instead of: suditos.

3) The Erlanger brings in the text sino instead of sins, with a sie! in the margin. This surely means to take the criticism to the extreme! In contrast, it is otherwise somewhat weak with the ""Es (Lrl. XXV, p. 129), as the last two notes show, which we have made about two errors occurring on the same page (p. 154).

1) Erlanger: pluriuni instead of: plui-imi.



but also because the Lord cannot suffer such a shameful abuse of His very good and wholesome gift.

It is therefore the blindness, nonsense and godlessness of our people that they so eagerly seize this evil, which is harmful in many ways, and also incite others to it in every possible way, taking no account of their eternal blessedness, none of their bodies and goods, which are certainly in the utmost danger. But the godly will keep these sayings in mind, and since they hear from the prophet that the drunkards will be punished with a bad harvest, they may use the gift of God with thanksgiving, moderately and soberly, not for indulgence, but for the body's need. In this way, they will not only escape the exceedingly sad punishments, but also receive certain rewards for their godliness, and rejoice and be glad in the blessings of God. The others, who despise these so serious sermons of Christ, the apostles and the prophets, and follow this nonsensical vice, no one will consider them Christians.

**V. 8-10: "Howl like a virgin who puts on sackcloth for her bridegroom. For the grain offering and the drink offering are gone from the house of the LORD. The grain is spoiled, the wine is miserable, and the oil is pitiful. The husbandmen see miserably, and the husbandmen weep for the wheat and for the barley, that nothing can come of the harvest in the field.**

The opinion is clear, but he enlivens it beautifully, as it were, with magnificent images. The scripture mentions among the most noble pains the grief that arises for parents from the death of their children, and for spouses from the departure of their spouses. And in both cases the female sex stands in the first place, as the more delicate, the weaker to bear such a tremendous pain. Thus, at this point, the prophet compares the people to a girl who, although not yet married, already has the hope of marriage. And suddenly, the hope is lost.

1) Erlanger: kolita kadita instead of: Kairita.

taken away, because she sees that the one she loved so much is prevented by death [from taking her home]. This picture fits the matter exceedingly well. The word does not mean a husband, but a lover, as we have also said in Hosea, and there is no doubt that this is where the German word "Buhle" and "buhlen" came from. The marital alliance was reserved for the New Testament, in which God, through the mediator Christ, showed Himself to His Church, as it were, as a bridegroom. The love, however, or the union that was under the law between God and the people of the law, was similar to the love that is there before the wedding. God loved this people, the people also loved God very much, who did them good in so many ways, and the wedding, that I say so, was in prospect, because the people grew up, and like a girl who is not yet manly, became ripe for the husband. But what happens? Before Christ appears, the people are devastated for their sins and led away captive by the Babylonians. Whole seventy years it lives in captivity, without worship, without the paternal laws. Therefore the prophet calls it howling like a maiden who has lost her beloved and is now completely deprived of the hope of marriage. For it was difficult to hope for the return and for the restoration of the previous paternal worship and customs. Therefore, at the same time, the expectation of Christ, about whom there were testimonies that he would be born in Judea itself, while the paternal laws and worship still existed, was in danger; and yet the godly held on to this hope. But this is what I wanted to remember about this parable, because it contains an excellent indication of the difference between the law and the gospel. God also shows Himself kind and gracious in the law, but this love is nothing compared to the conjugal love that is shown in the gospel through Christ.

That he says, "the grain offering and drink offering is gone," I also refer to the great famine and the lack of grain. The "mourning of the priests" means the same. For because they were fed by the tithes, and did not live from the cultivation of their

If they had a livelihood like the other tribes, they felt the pressure of famine before others. But in what he adds: "Der Wein stehet jämmerlich" (mustum erubescit = the must is ashamed), I have been forced to retain the image, because although it is somewhat, harsh in our language, it is still very suitable and beautiful. When there is a great quantity of grapes, the vines are beautifully adorned, and it is thought that they are, as it were, proud of their bounty, as the poet says that the meadows laugh when, through the favor of the weather, the grasses and flowers grow forth. But here the prophet indicates the opposite, as he says: XXXX XXXXX, the wine has become disgraced, the vines are disfigured because they are without fruit. And therefore they are covered with redness of shame, they suffer it unwillingly that one looks at them, they flee as it were the sight of men 2c. We Germans use the same image: "The wine is disgracefully bad" 2c. This image is often repeated in this place.

**V.11-13. The husbandmen look miserable, and the vinedressers weep for the wine and for the barley, because nothing can come of the harvest in the field. The vine also is pitiful, and the fig tree miserable, and the pomegranate tree, and the palm tree, and the apple tree, and all the trees of the field are withered: for the joy of men is turned into mourning. Gird yourselves and lament, ye priests; hay, ye ministers of the altar; go in and lie in sackcloth, ye ministers of my God; for it is both meat offering and drink offering gone from the house of your God.**

It seems as if this long and very wordy appeal to tears and mourning would be almost idle, because we judge that it happens by nature that misfortune brings mourning with it. Therefore, it should rather have been done so that the hearts bowed down by misfortune would be raised and strengthened. But we must look at what the prophet is dealing with. For he deals with it, since the desolation of the people by the Babylonians was already imminent, that he would like to move the people to repentance. But this is the first stage of repentance, that one mourns, the

is not sure, knows the wrath of God, fears the judgment of God, mourns over sin, improves his life 2c. Joel calls for such mourning in this passage, commanding that one lay aside security, commanding that one consider the wrath of God and the future punishments that would occur if there were no improvement in life.

But here you can see the strange perversity of hearts. For the closer the misfortune is, the safer we are in general. Therefore we give ourselves over to laughter and joy when tears would be necessary. Look at Pharaoh: when he was nearest to destruction, he surely mocked Israel and was eager to slaughter it. But how much more right would he have acted if he had sighed over his sin, that, having been admonished so many times, he would not have despised God's word, and would have let go of God's people! Nebuchadnezzar, too, since that lamentable calamity was in store for him, which all kings should have constantly before their eyes, how secure he was! how pleased he was because of his wealth and his well-being. The same can be seen in Haman. Since he was closest to the rope, he was safe for his own sake and thought only of bringing Mordecai to the gallows. These and similar examples illustrate the security of human hearts, which is always greatest when destruction is closest. Thus also Solomon says [Proverbs 16:18], "He that shall go to the bottom first becometh proud; and proud courage cometh before the fall."

The same thing happened to the people of the Jews. The devastation and long captivity by the Babylonians was imminent. Even before that, due to the immense amount of harmful worms, there had been a lack of grain. But the secure hearts easily forgot the past calamities and were not concerned about the future ones threatened by the prophet. They lived in revelry, they made merrymaking, they held splendid parades, as if there was no danger anywhere and as if they had certainly escaped all misfortune. That's why the enemy attacked them without a care in the world. We also learn today that

1) Here we have inserted a non.

the same. The places that are close to the Turk, that see the enemy as it were at the door, how nothing they fear! How eagerly they follow the known and usual pleasures and amusements and keep them! In this way the world always remains the same. If they are called to repentance, to sorrow for their sins, to fear the wrath and judgment of God, they will surely play their games and give themselves up to pleasures. Therefore, when she is subsequently oppressed by misfortune and beset by dangers, and now her heart should be uplifted by trust in the mercy of God, there is no end or measure to her tears, and she falls straight into despair. Why does she not listen to the godly admonitions of the prophets? Why does she so surely despise the threats? Therefore, this eloquent exhortation to tears and sorrow is not idle. It is highly necessary, although it is almost futile for the majority of people. For they cling to their security, which is most contrary to true repentance. For the beginning of repentance is that one recognizes the sin, that one is frightened by God's judgment and stands in fear of the deserved punishment and is intent on correction, as the prophet 1) will explain more fully. That he says: "The joy of the people has become a misery", understands in general the theurge of the grain, which is not only caused by the weather, but even more by the raging of the numerous and cruel enemy, who devastates and devastates everything far and wide. For no more pleasant joy can befall the cultivator than when he sees that his fields are adorned by the blessing of the Lord. But this joy has completely gone to ruin. Why? Because you have surely lived in sins, not heeding the godly admonitions of the prophets. In addition to this, there was the immense abuse of the gifts and innumerable aversions. These sins deserve this punishment. But it is an even greater punishment that the foreign enemy also abolishes the divine service.

**v. 14. Sanctify a fast, call the congregation together, assemble the elders, and**

1) Erlanger: xroxUetae instead of: propUeta.

**all the inhabitants of the land to the house of the LORD your God and cry out to the LORD.**

This is the second part of the doctrine of repentance. The Jews had a different way of fasting than we do. For as all other services are nothing but hypocrisy, so also fasting. They abstain from meat dishes and do not take supper, but they have lunch lines prepared most deliciously from all kinds of fish, and fill their bellies so full that they can wait for the following day's lunch without complaint. Isn't this an excellent service? Among the Jews, fasting was to abstain from all food and drink throughout the day. Since this is difficult in itself, they called it rightly [Is. 58, 5.]: "to do evil to the body". But it was customary that in great dangers fasts were publicly commanded. Thus Saul, when the army was in danger, ordered a fast. So also Esther demands that a fast be announced, since she wanted to go to act with the king because of the liberation 2) of her people. And we see that the same is commanded here by the prophet, since the Babylonian captivity was now imminent. But in the second chapter we will deal in more detail with the fasts and other ceremonies. Now let us finish what we have undertaken and summarize the whole doctrine of repentance. After he had given the command to cease from mourning, and by fasting, by which the hearts were to be prepared as it were for holy things, forbade the taking of pleasure and eating and drinking, he exhorted all the people that they should frequently come together in the temple, and cry unto the Lord. This is the other part that makes repentance complete, namely, trust in the mercy of God. For prayer includes faith. For if there were no hope of obtaining forgiveness, why should one pray? But he who prays earnestly holds in his heart that a fruit of prayer will follow, that is, that God will have mercy on us and save us according to His

2) Erlanger: äsliUstranão instead of: äs Uksrando.

Mercy. There you have what repentance is: that one fears God because of the sins committed, mourns over the sin, hates the sin, is earnestly intent on improving his life; this is the one part. The other part is to hold on to the hope of forgiveness because of God's mercy, which he showed in his Son, first by promising him, then by giving him up to be a sacrifice for the sins of the whole world. This is the most pleasing service to God. For he is pleased, first, with humiliation, and then with this certain confidence in his goodness, which is obtained through the Son.

But it is useful if we, each one of us, send ourselves in such a way, as is commanded here by the prophet to all the people in general, that they should first mourn, then pray in the temple when we are in danger and feel the wrath of God or his rod. Although it is customary to mourn and cry out in misfortune, the prophet speaks of another kind of mourning, which arises not only from feeling the punishment, but from seeing the sins, namely, when you seriously mourn over the fact that you have brought such great misfortune upon yourself through your sins; then, when you turn your eyes to Christ, and through this sacrifice, which is presented to you by God, learn to rely with confidence on the mercy of God, and ask Him for forgiveness, that is, that you hope not only for bodily salvation, but also for forgiveness of guilt and for the gift of the Holy Spirit, who will continue to govern you, so that you will not fall again into similar snares of Satan. This is the right and some way to get out of danger, but few follow it. For when they are overtaken by misfortune, they either abandon all hope or take refuge not in God but in illicit means, as Saul did [1 Sam. 28:7]. Therefore, they usually perish in the midst of misfortune. What follows is a form of prayer.

**V. 15-20. O woe to the day! For the day of the LORD is at hand, and cometh as one**

**Destruction from the Almighty. Then shall the food be taken away from before our eyes, and from the house of our God joy and gladness. The seed is rotten under the earth, the granaries are desolate, the sheds are decayed; for the grain is corrupt. O how the cattle groan! The oxen look miserable, for they have no pasture, and the sheep languish. O LORD, I cry unto thee: for the fire hath burned up the pastures of the wilderness, and the flame hath kindled all the trees of the field. The wild beasts also cry unto thee: for the rivers of water are dried up, and the fire hath burned up the pastures of the wilderness.**

To the teaching or exhortation to repentance, the prophet adds a long and extraordinarily fervent prayer. But it is useful that such examples of prayer are present in the prophets, against the ungodly imaginings that those who have no knowledge of holy things invent. For some are in the error of thinking that it is enough if they think only of their misfortune. But they consider prayer or the recitation of certain words to be idle and superfluous, since God looks at the heart and understands our thoughts. But if this opinion is true, why did Christ himself teach the holy Our Father? Why did he himself, when he was wrestling with death [Matth. 26, 39, 42, 44], repeat the prayer with the same words three times? Why did he make a prayer for himself and the church with so many words at the Last Supper? Therefore, we are to believe that the prayer with the mouth is commanded and does not go without certain fruit, since it was commanded and used by the Son of God Himself.

On the other hand, others, because it is forbidden [Matth. 6, 7.] to make many words, hold that it is a sin if they use a large number of words in prayer. But these do not recognize the reason why Christ condemns it if one makes many words. For if the matter be rightly considered, he condemns not the length of prayer, but unbelief. For those who, for this reason, make a very long prayer, as if God were like an unbeliever, do not believe.

The judge, who is constant, either does not understand the matter or does not want to hear of his own free will, unless he is driven and provoked, as it were, by a long prayer, who sin. For hearts must hold both: first, that (as Christ [Matt. 6:32.] speaks) our heavenly Father knows what we need; secondly, that he will freely and gladly hear us, as Christ says, Luc. 11:13: "If ye then, being evil, are able to give good gifts unto your children, how much more shall the Father which is in heaven give the Holy Ghost to them that ask him?" A negligent and harsh judge needs long instruction to learn the matter, and is not immediately changed at the first word; this, says Christ, is not the nature of your heavenly Father. Therefore, it will be sufficient if you state in a few words what you want, for he knows this before you pray, and because he is merciful, he freely desires to give. Those who do not give God this praise of wisdom and mercy, and for this reason say many words when they pray, do not pray correctly. In general, all the prayers of the monks are like this, in which they do not emphasize the promises of God, which would be beneficial, but the sufferings of Christ on the cross and the like.

The prophet is indeed very wordy in this passage, but not that he wanted to teach God, not that he thought he wanted to move God in this way, but he is urged by his heart movement that he cannot be short, and precisely by the careful consideration of the present evils he encourages himself to pray all the more fervently. Daniel does the same [Cap. 9, 4. ff.] in his long prayer for the salvation of the people. The same does the 79th 1) Psalm, v. 3. since he also adds these sad words: "They shed blood around Jerusalem like water, and there was no one to bury" 2c. This is not said as if God did not know this or had to be provoked in this way to help and did not want to help His people of His own free will. The feeling of evil is so deeply imprinted in the hearts of the godly,

1) Erlanger: psalmus 18th, although the correct reading of the Jenaer is noted in the margin.

that it can be seen as if it could not be expressed by any prayer, however long.

It is a pitiful picture in this passage, since he says that everything that is lovely in the fields is consumed by fire, and that the trees are burned by the flames. But what more suitable picture of war can be drawn than by comparing it with your conflagration? The cities, the villages flourish at the time of peace, are adorned and provided with all necessary things in abundance. But just as, when a conflagration has arisen, everything is destroyed, and a miserable sight of desolation presents itself, since everything, reduced to ashes, lies there in confusion: so also war takes away all adornment and leaves a shapeless desolation behind. Thus the prophet says shortly after, full of the Babylonian enemy [Cap. 2, 3.]: "The land is before him like a garden of pleasure, but after him like a desolate wasteland." But why does the prophet make use of this painting in prayer? Why was it not enough for him to say that the enemy had taken away all adornment at home and without? Did not God see, know and understand all this, as it would be, if the prophet did not make it so great? He did know it, and the prophet does not pray like this for the sake of instructing God, but his fierce heart movement and the immense desire for the hoped-for help makes him such an eloquent and fierce pray-er. For it is not fitting that prayer should be slack; faith must shine forth in it. But the more frightening the misfortune is made, the easier it is to expect it to be answered. For you will not be a talker if, while praying against the Turkish tyrant, you turn your eyes in your heart to Hungary, Macedonia, Greece, Asia, so many glorious churches, so many thousands of people who have either perished by the sword or fallen into the Turkish godlessness. For in this way the heart is awakened to all the more diligent prayer, and to all the more certain confidence in the answer, since God is merciful and good, and can no longer bear such great cruelty.

But here it is also necessary to note the emphasis which lies in the prophet's saying, "O Lord, to thee do I call." For in this way he distinguishes his prayer and that of his people from the prayers of the Gentiles. If you look at the words, also the Turks, also the Jews today pray in this way, that they say, "Lord, I call upon you. And also they understand by it the eternal Godhead, from whom all things were created. But this does not yet mean to know God rightly, if you know that he is the Creator of all things; for this is like a man whom you do not yet know, if you know his dress or his face. For these things even unreasoning beasts observe and know; but if thou knowest his disposition, then thou knowest him aright. In this way, those who know no more about God than that He is the Creator of heaven and earth do not know God, nor can they call upon Him in truth. For since they do not know the mind of God, what it is like, they must also doubt when they pray, and cannot determine anything certain about the answer.

But the invocation of the prophet is different. For in truth he knows God, whom he calls upon, not only from this work of his, which shows that he is the Creator and Sustainer of all creatures, but from other things that are closer and that show his mind more clearly. For he knows that this people is specially called, that it is the people of God; he knows that it has been rescued from Egypt; he knows that after the expulsion of the Gentiles it has been given the possession of the land of Canaan and has been adorned with the word and service of God. These are all certain signs that this people is loved by GOD. In praying, therefore, he certainly considers that he is not praying in vain, for he knows that he is asking a kind and gracious Father. These works show God closer, as it were, and provide certain proofs of the benevolence that has been given to this people in particular. But even this 1) is not a perfect knowledge of God. For they do indeed prove the advocacy of

1) Erlanger: kao instead of: Vase.

God's care, but only a temporal one and only for this fiefdom. But the true knowledge of God is that the prophets knew that God had promised in heaven the female seed that would crush the head of the serpent, that it would turn away the curse in which the whole human race is because of sin, and that it would bring blessing upon us, as God said to Abraham: "In your seed all nations shall be blessed. This is the right characteristic; those who know this know God rightly, that is, they know His heart and will, that He does not hate the human race for the sake of sin, but loves it and will certainly save it through His Son, from eternal death, from sin and from the tyranny of the devil. This knowledge is followed by faith, which is certain; for how could the heart doubt God's benevolence any longer? Or should he who promises and gives his Son let himself be asked in vain for that which is far less, and belongs only to this life 2)? This right knowledge has been in the church at all times, and is the only source of true invocation. Since it arises from the word alone, it is certain that not the Turks, not the Jews, not any pagans pray, yes, not even the unbelievers who are in the church. For though they proclaim the words, they know not him whom they invoke; therefore they must doubt how it will come to pass, or whether it will be answered.

But this knowledge of God does not only kindle faith; the church has at all times had the certain promise that it would be heard. For in the law there was a certain word that God would hear those who prayed in the temple. For since God had chosen this place for His worship, and promised that He would dwell there and hear the prayers of those who prayed to Him, the godly who were lured by this promise could not doubt the gracious will of God. In the New Testament, the church is not bound to a certain place, as in the Old. For, as Christ says [Joh. 4, 21. 23.], neither on this

2) Erlanger: vita instead of: vitas.

nor on that mountain is God worshipped, but the true worshippers worship Him in spirit, that is, they are not bound to a certain place, but the mind looks at Christ, and by calling on God in this way, it is heard according to Christ's word [John 16:23]: "If you ask the Father anything in My name, He will give it to you. [Matth. 7, 7.:] "Ask, and it shall be given you." Such promise the Turks do not have, not the Jews, not the Papists. Therefore, their prayer is entirely without faith and does not deserve the name of a prayer; it is rather a mockery or blasphemy against God. If there were a promise that God would hear those who call upon Him in Mahomet's name, that God would hear those who deny Christ, who would call upon Him in the name of Mary, Peter, Paul and other saints, then the Turks, Jews and Papists could attach something to their invocation. But since the Turks and Jews reject Christ, but the Papists put their hope in the invocation of the saints, they must doubt as often as they pray; for faith is based on the promise. Therefore, where there is no promise, there can be no faith.

Therefore the prophet explicitly says: "Lord, I call upon you", namely you, who made yourself known to us, not only by the glorious bodily benefits, but by the promise of the seed of the woman, who was to crush the head of the serpent; then you, who at this point commanded that one should call upon you, and attached the certain promise to it that it would happen that you would hear those who call upon you here: to you, he says, I call. The Gentiles also call upon you, but they do not know you, and they call without the promise of an answer, so they must necessarily doubt, and rather blaspheme you than pray. For he who doubts the answer takes away from God the glory that he is good and merciful. Therefore, we should be mindful, reminded by this passage, that in every true invocation, the first thing is for the mind to look at God, and to recognize that God's will is such that He wants to help us, to help us, to help us, to help us, and to help us.

He promised us salvation from eternal evil through his Son. Then that it may also look at the promise, which speaks of the answer in particular. For in this way the heart will be strengthened, so that it will pray with certain confidence and doubt will be excluded. For although it is right for us to submit to the will of God in bodily troubles, and it is not necessary to insist on the answer, because when it seems so good to God, we gladly want to obey His will and bow under His mighty hand, nevertheless faith is quite rightly connected with this obedience. For the heart has become certain of eternal salvation through the Son of God, and firmly holds that we will not lack the mercy of God even in lesser things, namely when His honor and our salvation require it.

But what is this that it is not enough for the prophet to say, "Thee do I call," but that he also adds something about the unreasonable beasts? He says, "The wild beasts also cry unto thee." Is there then also in the animals any sense of God or knowledge of God? In this way the Psalm [Ps. 147, 9.] says that the young ravens call upon the Lord, although they are unreasonable animals and without the feeling of such emotions. I answer: This is certain, that even the unreasonable animals recognize their misfortune. For they are painfully affected by hunger, thirst and blows, and show their pain and danger by howling. Since the Scriptures clearly state that animals also cry out to God, it is obvious that, although the unreasonable animals are without understanding and knowledge of God, God is nevertheless moved by their cries. Therefore, this manner of speaking serves to provoke us to faith. For since Scripture testifies that God is moved even by the cries of animals, why should we think that he will despise our tears and sighs, since we see his mind and will not be silent in thanksgiving, in which he takes special delight as in the most excellent service of God?

## The second chapter.

**V. 1-11: Blow with the trumpet in Zion, shout on my holy mountain; tremble, all the inhabitants of the land, for the day of the Lord is coming and is near. A dark day, a gloomy day, a cloudy day, a misty day, as the dawn is spreading over the mountains, that is, a great and mighty nation, the like of which has not been before and will not be again for ever and ever. A devouring fire goes before him, and after him a burning flame. The land before him is like a pleasure garden, but after him like a desolate wasteland, and no one will escape it. They are shaped like horses, and run like horsemen. Therefore they shall dash on the top of the mountains, as the chariots rattle, and as a flame blaze in the straw, as a mighty people prepared for battle. The nations shall be astonished before him; all their faces shall be as pale as pots. They shall run like giants, and climb the walls like warriors; every one shall go straight before him, and shall not fail. They shall not err one from another, but shall go every man in his order, and shall break through the weapons, and shall not be wounded. They shall ride about in the city, and run upon the wall, and enter into the houses, and come in like a thief through the windows. For him the land shall tremble, and the heavens shall shake; the sun and the moon shall be dark, and the stars shall cease from their light. For the LORD will send his thunder before his army; for his army is very great and mighty, which shall execute his command: for the day of the LORD is great and very terrible; who can bear it?**

The first part of this chapter contains a sermon similar to the previous one. For he predicts the desolation of the kingdom of Judah by the Babylonians. But the prophet uses so many words and images because he preaches about a thing that is future and quite unbelievable for those who are sure. And in this so long description three things are to be noted mainly: First, that he describes the

time of war "the day of the Lord"; secondly, that he calls the godless enemy of God's people "God's army"; thirdly, that he says "the Lord's thunder will go before this army".

The designation "the day of the LORD" includes a beautiful contrast. For as long as God gives time for repentance and admonishes through the Word and calls back to the right way, the secure and godless world has its day, that is, it does not care about God, not about His Word, pursues its sins, and heaps wrath upon itself, as we experience today. For since so many evils are threatening, the Turk is raging, the princes are in disagreement, the pope with his own is plotting to destroy us, what vices are not being committed? In the cities, among the powerful, avarice, fornication, eating and drinking, and excessive splendor prevail. But those who are poor and cannot live nobly, with them is the highest infidelity, fraud and theft. But in general, among all, both the highest and the lowest, there is contempt for the word of God, blasphemy, and all kinds of outrages. I am afraid to recount the sins of the courts. For there is the utmost disregard for the churches and the law, and opportunities for all vices are sought with diligence. Therefore, here is the day of the world, one does not think of the Lord, one does not care about him. But the Lord closes his eyes to these things for a time, he does not punish immediately, he leaves room for repentance, but when wickedness increases, a change occurs. For the day of the world passes, and the day of the LORD comes, as the prophet says, a great and very terrifying day, in which the LORD will execute his wrath harshly, and show that he is not a god to whom wickedness pleases [Ps. 5:5]. Therefore the godly have this concern that they are not safe with the world, but live in the fear of God, since they are sure that the day of the Lord will come when the sins of the wicked will be visited. Those who do this, the



HErr will either preserve them from future calamity by death, as the Scripture [2 Kings 22:20.] says of Josiah, 1) or will comfort and preserve them in the midst of calamity, as Daniel did with the Babylonians.

And this is the cause of such an extraordinary change, that the godless people of the Babylonians, who lived securely in idolatry and sins of every kind without the knowledge of God, without the [right] service of God, are called the army of God, but the Jews, who were the people of God, must be God's enemies, against whom God Himself contends, and snatches from them all the gifts with which He had adorned them before all the peoples of the earth. For why did they not obey the admonitions of the prophets? Why did they neglect the word in an ungodly way, and rather follow their lusts than God's voice? Nowadays it seems unreasonable that the enemy of Christ and the Church, the Turk, the cruel tyrant and wicked idolater, should be graced with so many victories, while we, who profess Christ and are called by baptism to the fellowship of the Kingdom of Heaven, are miserably oppressed and afflicted. But our sins deserve these punishments, and since it is absolutely necessary that we be humbled, God executes this through the godless Gentiles, so that our shame may be the greater, and we may be brought the more easily to confess sin and to repentance. For the outcome remits us, not so that we should doubt our religion, whether it is true or not, but so that we may be sure that God is so offended by our sins that He can no longer postpone the punishments. But now let us also look at the grammaticam.

### V. 1. Blow with the trumpet to Zion.

This is just as when a trumpet is blown in our country or a sudden danger is indicated by the beating of the drums, and the citizens gather together, as is customary in the case of conflagrations and sudden invasions of the enemy. For the Jews had no bells. Further, Zion

1) Marginal gloss: Thus the Lord called Luther, the holy instrument of God, away from the present unrest.

was the royal castle. But that he adds: "Cry out on my holy mountain," although some refer it to the mountain on which the temple was, for the sake of the second Psalm I gladly take the holy mountain for Mount Zion, on which the royal castle was, which is called the holy mountain because of the holy King, Christ [Ps. 2:6]. **For the day of the Lord is coming and is near.**

I have said above that "the day of the Lord" is called here the time when the Lord visits the sinners. But because he adds that this day is near, I conclude that this prophet was later than Isaiah, Hosea and others who prophesied of the Babylonian captivity, and the chronicles of the Hebrews indicate that he taught under Manasseh, the son of Hezekiah. "A dark day" he calls, according to a common idiom of Scripture, a disastrous and unhappy time, since Scripture calls "light" peace and good prosperity, whereas "darkness" and "gloom" are calamities and perils, as in Isaiah [Cap. 8, 20.], "If they will not say this, they will not have the dawn." And Ps. 23:4: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." For it indicates the certain danger of death.

### V. 2. as the dawn spreads over the mountains; that is, a great and mighty people.

This is an unusual but very significant image. For just as the dawn, gradually increasing, suddenly illuminates the mountains, 2) so, he says, this people will suddenly take over and fill everything. But that he adds that such a people neither was before, nor will be for eternity, I do not refer to the great multitude, nor to the repentance, but simply to the fact that the first world empire (monarchia) was the most blessed, as it is for this reason that Daniel compares it to a golden head [Cap. 2, 12].

2) We think that the following should be interpungir: Aurora onim subito, inororoonta sumons paulatirn, iNustrat montos. In the editions there is a comma only after sumolls.

**V. 4. They are shaped like horses.**

This image also seems a bit harsh. But because a noble nature shines out in a horse, and the latter excels in speed, the comparison with a swift and ready man of war is not inappropriate. Here belong the following parables of the rattling of the chariots and the crackling of the consuming fire, with which he depicts the terror and the unavoidable danger as with a vivid painting.

**V. 6. The nations will be astonished before him.**

The word is well known. Although the interpreters translate it in various ways (for one interprets it as: they will suffer, another as: they will fear, Jerome as: they will be tormented), it is nevertheless certain that the simile is taken from the pains of those in childbirth. The prophet therefore indicates the greatness of the danger, as if he wanted to say: immediately at the sight of such a terrible enemy they will lose heart and will be in pain like a woman in childbirth. But what he adds: All faces will gather blackness, that is in Hebrew: All faces XXXXX XXXX, will gather the pot. And it is certain that this way of speaking is taken from the second chapter of Nahum [v. 11]. But although this image is somewhat remote, there is no doubt about its meaning. For in sudden dangers we blanch. But the prophet indicates a blackish pallor. For as a pot set to the fire is blackened by smoke, so in dangers the faces are changed. In joy, people become red with the surge of blood; but when in sorrow and sudden danger the blood recedes to the heart, a certain blackish pallor remains, and all the brightness of the face fades away.

**V. 7. They will run like giants.**

This serves to illustrate the diligence, the seriousness, the care and the promptness that each one will carry out his office quickly. What Jerome has given: but will

The saying that they will fall through the windows and will not be destroyed is quite senseless and deviates completely from the Hebrew, which reads word for word: "Although they throw themselves on the swords, they will not be wounded, that is, they will fight with great success. Even though they will be careless in exposing themselves to danger, as hemp eager for booty 1) is wont to do when plundering cities, they will still escape, and their daring will go out well.

**V. 10. The land trembles before him.**

These are terrifying (tragicæ) images with which he magnifies misfortune. For those who are in mourning and danger 2) consider everything that they see with their eyes, even the sky and the light of the sun, to be something sad and distasteful to them, just as, on the other hand, cheerful and joyful hearts consider even that which is not at all lovely to be something lovely that participates in their joy.

**V. 11 For the LORD will send his thunder (vocem suam) before his army.**

What shall we say that this voice of the Lord is, by which both happen, that the enemies with great courage despise all dangers and carry out the cause quickly, but the Jews, paralyzed by fear and horror, despair? Nothing else but that God makes the hearts of the wicked despondent, as He, on the other hand, gives courage to the enemies. For the security of the wicked does not last forever. As soon as the wrath of the Lord breaks in, the sin that had lain in a deep sleep during the time of security is awakened and torments the heart like a cruel executioner. From this arises trembling and despair, that they flee even from the rustling of a leaf. This is finally the end of godlessness. Hitherto the prophet prophesied of the future desolation by the Babylonians, now he warns as a physician that they should beware of this punishment and escape from it by true repentance and prayer.

1) Erlanger: prasās instead of: prasdas.

2) Erlanger: posito; Wittenberger and Jenaer: positl. We have followed the latter reading.

**Thus says the Lord: "Turn to me with all your heart, with fasting, with weeping, with mourning. Rend your hearts, not your garments, and turn to the Lord your God, for he is gracious, merciful, patient, and of great kindness, and soon repents of punishment.**

This is an excellent exhortation to true repentance, and worthy of diligent recitation in the churches today. The life of a sinful man is nothing but a perpetual turning away from God, who turns to us by his word; but we, after the manner of rebellious and disobedient children, turn our backs on the Father who calls us to himself, and go where we please, not where he calls us by the word. In this way, however, stubbornness and rage gradually grow, so that it is the greatest pleasure to have many opportunities to sin. For the wicked seek them and surely despise the judgment of God. This life is well illustrated by Christ in the parable of the erring sheep [Luc. 15, 4. ff.]. For the further it goes astray, the further it goes astray, and the deeper it falls into danger.

In this way the people of Israel turned their backs on God, who spoke to them and called them back to the right way through the prophets, rejected the right services and followed the inventions of their hearts, as the times of Manasseh, when Joel probably lived, clearly show. Therefore, the punishment of God was no longer lacking; the king was led away captive, the land was plagued by hostile invasions and harmful animals in many ways. But just as those who have gone astray go astray the further they go, so the people who had turned away from God through ungodliness, seeking remedies for their common misfortunes, increased them through ungodly worship, and only provoked God more. Thus, the papists make much in the way of masses, invoke the saints, make supplications, enjoin fasting, but by doing so they do not appease God's anger, but only inflame it more fiercely. For this is not the way to reconcile with God.

That is why the Lord says in this passage: "Convert to me", that is, do not turn your back on me when I speak to you, listen to me, and that "with all your heart", so that it is not either a feigned conversion or one that is not righteous (*integra*). For God wants the whole heart; He does not want one to fear or believe in another God, as Christ also says [Matt. 6:24], "No one can serve two masters." But this is common among us: when we hear in the Word what we must do, that we nevertheless do not altogether reject or condemn the services and ordinary customs hitherto held. Therefore he says: "Turn to me with all your heart", so that we may pay the utmost attention to the word and not deviate from it anywhere. This is the first thing, that we pay attention to the word.

But what does the word teach? what way does it show us to reconcile to GOD? "Turn unto me with fasting, and with weeping, and with lamentation; and rend not your garments, but your hearts." This is the first part of repentance taught by the prophets. But the way of the Jews is known, that they cut or tore their garments in disgust. Thus Annas tore his garment to show his pain, which he thought he had suffered because of the blasphemous word of Christ [Matth. 26, 64. f.], and in the Old Testament there are many similar examples. But Joel expressly says: "Rend not your garments, but your hearts," indicating that he wants it to be a serious pain, not a hypocritical one. For though men bear sorrow in adversity, they do not bear sorrow in earnest. For it is a serious and true sorrow to which the prophet exhorts, not to complain about the misfortune we suffer, but to look at the cause of the misfortune, namely the sins, to bear sorrow for them, to put them away, and to commit them no more. This is only the right sorrow and the right beginning of repentance. A lewd woman, an adulterous man, in addition to the shame, also feel the curse and lack. That one bears sorrow over this is nothing new. For this is the way of the old man, that he loves himself, but does not grieve over his ills.

He feels pain and laments, even though he does not yet hate or curse the cause of the evil. But the pain of which the Holy Spirit preaches here is that one is not only affected by the feeling of punishment, but by the feeling of sin, that you have offended God through adultery, that you have plunged yourself into wrath and condemnation. When this feeling has taken over the heart in truth, only then follows what is usually called a good resolution. Then the opportunity for forbidden lusts will no longer be sought, the heart will also have a horror at the thought of the past sin and shrink back from such a great shamefulfulness. This pain is the work of the Holy Spirit, who terrifies hearts in this way through the word of the law. It is not the work of a man, as the papists teach, which could be done by us as often as we like; hearts must be awakened in this way by the Holy Spirit. If the heart is without it, the old man always holds on to the old nature and delights in sins, chases after opportunities to sin, and delights in them as if he had accomplished something good and happy.

Thus, when pestilence or theurization of the grain occurs, it is common for people to mourn and lament. But how many are those who seriously think about the source of these troubles and, reminded by these troubles, stop sinning, improve their lives, reduce their avarice, their lavishness, the carelessness in their profession 1) 2c? So the Jews also suffered because of the harm done to them by the enemy and the noxious animals. But they did not grieve over their idolatry, over the contempt of the Word and the prophets, and other sins that had brought about such great misfortune. Therefore, God commands through the prophet that the hearts be torn, not the garments, that is, He commands that they should seriously grieve over their committed sins. For when this happens, there follows a serious amendment of life, the hearts

They no longer follow their desires and their pretensions. Therefore, idolatry, false worship, reliance on one's own works, and the whole host of sins that ungodliness brings with it, lie low.

God demands such mourning and also remembers fasting, not only because it makes one able to pray, but also because it is a sign of a seriously troubled heart, just as tears are witnesses of the heart. The sinner Luc. 7, 37. ff. who has fallen at Christ's feet remains completely silent, but Christ understands her tears and tells her to be of good cheer, because her sins are already forgiven. The prophet also demands such weeping here. For the first thing in repentance is to recognize one's sin, to be seriously frightened and to suffer because of the sins committed. This repentance is followed by certain fruits, namely improvement of life and a fierce hatred of sin. But although these things are necessary, they are not yet sufficient for righteousness, nor do they merit the forgiveness of sins, as the Sophists taught. For faith in Christ is necessary; it alone obtains the forgiveness of sins and makes repentance complete, because it is based on the mercy of God. Therefore the prophet adds:

#### **Turn to the Lord your God, for He is gracious.**

This is a particularly glorious passage, in which the prophet paints God with his proper colors, so that he may raise up the hearts that are frightened by the greatness of their sins and call them to a certain hope of forgiveness. For this is how repentance or conversion to God becomes complete, when a certain hope and confidence in mercy is added. We would have made good use of this passage, however, if we had first raised ourselves up against despair with these exceedingly lovely 2) names of God, and then also made an example out of it, which we followed in order to correct that which

2) We think that instead of *svavissirnis* in the editions *suavissimis* should be read. After that we have translated.

1) Wittenberger: in invocacionc instead of: in Vocation".

is flawed in us and contends with the divine nature.

The first name the prophet gives to GOtte is usually translated as merciful, but it actually means "gracious," willing, kind. What it is, however, can easily be seen from the antithesis. We are by nature rough and not inclined to gentleness; when we are offended we are not easily moved to gentleness, we do not easily forgive, but, as the poet paints Achilles as unforgiving and hard, so are we all in general. On the other hand, God's nature is such that he is easily moved; he is not unforgiving or implacable, he is softened at the first word of a supplicant that I say so, and forgives. First of all, oppose this to your thoughts, which portray God as ungracious and, as it were, as an executioner with an unforgiving wrath. That is why we flee from him when we are aware of our sins, especially when the punishment is in sight, and, like Adam in paradise, we seek hiding places. But thou shalt remember that thou hast wronged the gracious God. For though he inflicts punishment, he does not for that reason depart from his nature; he retains a soft heart that is easily moved, even when he seems to us to be most angry. For he also lays up punishment from such a heart, that we should not sink deeper into sins, but be converted and live. Why then fleest thou from this gracious and kind Father? He does not persecute you that he may kill you, but seeks that he may bring you back to the right way. Therefore stand still, turn to him with all your heart, and he will show mercy to your sins. Ask humbly for mercy, and he will gladly accept you.

But to those who are challenged with the feeling of wrath and their sins, nothing can be said that is more unbelievable to them. Therefore, the eyes must be directed to that extraordinary, very certain and obvious sign of grace that God did not spare His Son, but gave Him up for us all. Set this work of God before your eyes and think about it diligently. For for the sinners God has given this

than. If, therefore, he has so kindly accepted sinners, and by the death of his Son has shown that he does not so hate them that he should not have the will to save them from eternal death and make them free: why then do you now doubt the gracious will of God toward you, after you have been reconciled to God through the Son of God? But, you will say, I am a sinner, I have offended God, I have not obeyed His will as it would have been just. That may be, after all; for we should not deny our sin. So you have changed, from a good man you have become a bad man, from a son you have become a disobedient man. But will you for that reason think that God has also changed or become another? Rather, step away from evil. You have sinned, stop sinning, ask for forgiveness, hope that God is so reconciled to you through Christ that the reconciliation is eternal, not for one or two days or years, but forever, and you will learn that the prophet who calls him reconciled, kind, gracious, was not lying. In this way, use this comfort first of all against sin and the wrath of God, which 2) your heart falsely holds up to you as an unforgiving one.

Then follow the example, and 3) be merciful like your heavenly Father. Do not be too hard on the brethren, be reconciled to those who have offended you. So then you have rightly used both sides of this sermon of the prophet.

The second name by which the Prophet calls GOD is XXXX, this actually means "merciful" who is moved by your misfortune of others. This virtue of GOtt is also more easily understood by comparison. We rejoice Nils at the harm of enemies, so we also seek opportunity to harm. But that is not how God is. Although we offend Him with our sins and force Him to punish us with our stubbornness, God does not take pleasure in such actions.

1) Erlanger: parvi instead of: pnui.

2) In the Jenaer referred to vei; in the Wittenberger and in the Erlanger quum, referred to iram. The sense is the same.

3) Erlanger est instead of 6t.

Since he looks upon our misfortune with sorrow and grief, he would like every occasion for punishment to be cut off, and although he is forced to punish, he does so with an unwilling and reluctant heart. He would rather not only spare, but also shower people with good of every kind, if only they would obey his will. But since they stubbornly refuse to do so, he does indeed punish and subject them to misfortune, but unwillingly and to his sorrow. If we were to let ourselves be persuaded of this in temptation, and if the punishments were to oppress us, how well we would fare! But because we are of a completely different opinion, namely that God hates us and takes pleasure in our misfortune, we either despair or, overcome by impatience, begin to hate God.

Therefore, learn to judge the will of God, not according to your heart, but according to the word of God, and ask God to write this short sermon in your heart through His Holy Spirit, and a remedy for your impatience will be prepared for you, and you will be encouraged to pray earnestly, since you are sure of an answer. For if it is true that God is merciful, that He is moved by our misfortunes, say, should He not, when asked, give us help and save us? render us help and save us? Should he not himself also desire to be delivered from so great a difficulty, if only you do not hinder him, either by despair or by your impatience? Since Saul was about to oppress the poor Christians who were at Damascus, and deliver them into the hands of the ungodly, the Son of GOD cries from heaven [Acts 9:4], "Saul, Saul, why persecutest thou me?" And the epistle to the Hebrews [2, 17. f. 4, 15.] says that this high priest is tempted in all things for this cause, that he might learn to have compassion on our misfortunes. Therefore, do not despair, even if you feel the punishment of sins; rather, turn to the merciful God or the Beneficent God, and do not think that he, as a hostile adversary, takes pleasure in your misfortune. For he is sorry that he is forced to punish you because of your ungodliness, and he wants you to convert, so that he will not have to punish you.

I will be able to put an end to it and show mercy to you.

But you must make an effort that you also do the same towards your neighbor, that you do not rejoice over his misfortune, but rather bear sorrow with him and either comfort him or also help him with deeds, if your financial circumstances permit this. God demands this gratitude from you, therefore it must be shown with zeal, unless we want to burden ourselves with the judgment that was passed on the servant of the shawl [Matth. 18, 32. ff.], to whom his master had remitted ten thousand pounds, but who did not want to remit a hundred pennies to his fellow servant.

### **Patient (Ipse ira tardus).\***

This third name of God is commonly translated by one word, long-suffering. But it does not sufficiently express the opinion of the Hebrew way of speaking. For this means that God is not only not easily moved to anger, but that even when one thinks that he is angry, and he carries out the punishments, he is not yet really angry. For it is the ruthlessness of a father that does not come from anger, but from true fatherly love. For wrath looks badly on punishment, but when we are judged by the Lord, we are chastened, so that we will not be condemned together with the world [1 Cor. 11:32]. The Lord is not satisfied with punishment, but seeks our correction and our salvation through punishment. This, too, is very difficult for us to be persuaded of. For immediately at the first blow, hearts think that God is angry, while it is true that He is slow to anger and is not easily moved [to anger]. The examples of the wicked also testify to this. How often Pharaoh is admonished to let the people go! And although he must suffer due punishment for his stubbornness, and indeed many punishments, the Lord nevertheless cancels them at the first supplications of the saints. But since his raging against the people of God cannot be stopped in any way, but he is now already about to destroy the

1) This Latin keyword is after the Hebrew: v' p'rr isnx r "n, he is slow to anger.

The Lord is angry and drowns him in the sea. Therefore, the Lord does not get angry unless there is no hope of recovery left. Therefore, when you find yourself in misfortune and danger, search your heart to see if you hate God so completely that you will not return to Him. If it is certain in your heart that you wish to return, if only He will accept you, if you sincerely grieve over the sins you have committed, and if you sincerely wish to desist and be reconciled with God, do not doubt that God is not angry; indeed, He has not yet begun to be angry, since you have not yet begun to be one who must be despaired of.

But also this name of God must be made our example. We are easily provoked, not only by any injustice, but also by almost every single word. You must now remember to avoid this error, not to be easily provoked, but to be slow to anger, and to forgive your neighbor gladly when he has done wrong against you.

The fourth name of God is exceedingly comforting, as if to say: much gracious. For it shows that God does not strike so that he may destroy, but so that he may lead us back to the right path and move us to godliness, that he may be kind to us. He is not like us who are hard toward those who have offended us. For immediately we pull away our hand and shut the boxes. But God is kind even to the ungrateful, and desires to do good even to those who have done evil for Him. For He also uses the rod out of such a heart that He wants to do good to those who convert and repent, not only by mitigating and annulling the punishments and giving bodily blessings, but much more by making us eternally blessed, and not, as Paul says [1 Cor. 11:32], condemning us together with the sure world. But alas, we poor people, who are utterly corrupted by sin, that we do not allow ourselves to be lifted up by such sweet consolations, but as it were morosely despise them as dreams. For our eyes are as it were

so deeply buried in the muck of our minds that we cannot see this divine light. Therefore, we must ask the Lord to open our eyes so that we can see this heavenly light at least from a distance. For God does not only want to show Himself to the people to whom Joel preaches. For because he wants the atonement, which he has appointed against sin, namely his eternal Son, to be common to all people, how can we doubt his attitude and think that he does not also want to be like this toward us, as he is described here by the prophet? Therefore, we should comfort ourselves with this sermon against temptation, as if God were angry with us, and then remember to keep looking to this heavenly example, so that we too may overcome wrath and be kind even to those who have harmed us. For in this way we will prove that we are children of God. Now follows the fifth name of God.

#### **And soon repent him of the punishment.**

What kind of virtue this is can be understood from the comparison. When people are inflamed with anger, they burn in such a way that they cannot be satisfied with the misfortune of their adversaries. However, God has a completely different nature. As we said above, he is not easily moved to anger, and although he sends punishments in anger (for our hearts consider that he is angry), he nevertheless repents of his counsel; it seems to him that he has been, as it were, too harsh, and he rebukes himself. In this way he says in Jeremiah Cap. 18, 8. 9.: "If a people turns from its wickedness, against which I speak, then I shall also repent of the evil that I thought to do to it. And suddenly I speak of a nation and kingdom, that I may build and plant it." This movement of the heart is also experienced by parents. For it happens to us with our children, after we have chastised them, that we throw away the rod, blame our anger and judge that we have been too hard. But who believes this about God? We take an example from ourselves and think that he is like us, burning with anger, that no cruelty is enough for him. But this is the highest

Blasphemy, the author of which is undoubtedly the devil, who for this reason portrays God as cruel and fierce, so that we should not take refuge in him and find relief from our misfortunes. However, the Scriptures provide these glorious consolations so that we may rise up and comfort ourselves in distress and not, overcome by despair, fall into blasphemy, but rather find relief, give thanks to God and praise His mercy.

But it must be remembered that if God is by nature as the prophet here depicts Him, gracious, merciful, slow to anger, of great goodness, and soon repentant of the punishment He has inflicted, how much misfortune those bring upon themselves who abuse this great goodness of God and surely continue in their sins. For he behaves in this way toward us, not so that we should turn our backs on him, not so that we should despise or transgress his commandments, but so that we, provoked by this so great goodness, should unite ourselves with him, take hold of him, strive to do his will enough, and by a careful and earnest obedience, obtain this immeasurable goodness toward us. But alas, few do this. The greater part surely goes away from God, and while they could have a gracious God, He forces them to punish Him and makes an enemy out of them by His obstinate malice. Let us not be like them, but let us awaken ourselves to true repentance through this sermon of the prophet and fortify ourselves against the despair to which we are naturally inclined, because otherwise the hearts invent other ideas of God when they are in distress, as he is depicted here by the prophet.

**V. 14. Who knows, it may again repent him, and leave a blessing behind him, to offer grain offerings and peace offerings to the LORD your God.**

In our language, this way of speaking is "who knows", as if nothing would come of it (negative), or rather as if it were doubtful. But it is a word that is very suitable for a penitent. For it comprehends both in itself, both the feeling of sin which causes us to

The leprous man, in the Gospel, 1) says [Matth. 2, 2]: "If you are willing, you can cleanse me," and then throws himself at Christ's feet. Thus, when the leper 1) says in the Gospel [Matth. 8, 2.]: "If you are willing, you can cleanse me," he first throws himself at Christ's feet by this word, freely confessing that he rightly suffers this punishment; then he shows the hope of salvation through Christ, which shines in the feeling of his sin. This, however, must be the constant form of our prayer, that we first humble ourselves because of our sin, but then raise ourselves up to the hope of being heard, for the sake of the promises made in Christ. As we said above, this hope makes repentance complete and gives glory to God. Therefore, it is the most pleasant service and the most pleasing sacrifice, which the hypocrites cannot offer.

What he adds of the blessing is rightly understood of the bodily blessing, that if the people repent, the Lord will shower them with blessings of all kinds and deliver them from the Babylonian enemy. But it also includes the promise of Christ, which is fulfilled in the last days. For at that time the Lord blessed His people in truth and restored the grain offering and the drink offering, that is, the right worship, not feigned worship, faith, confession, calling in dangers, the preaching of the mercy of God 2c. But we are also reminded here that God adorns us with His blessings so that we may use them in the service of God, not so that we may misuse them for the sake of idolatry, as is usually the case.

This is a very beautiful and holy exhortation to repentance; if you compare it with Pabst's doctrines, you will see that the right doctrine is transformed into an exceedingly hideous monster. The prophet commands that one turn to the Lord with all one's heart, that is, that one pay attention to the word and follow the word and sincerely mourn over one's sins; then that one rely on God's goodness and mercy.

1) In the Latin editions oaeus instead of Isprosus.



With these two parts he understands the doctrine of repentance. But listen to what the pope says. He commands repentance, and holds that it is in our free will and deserves forgiveness of sins. But both are false. Then he imposes the burden of confession on those who repent, that is, that they must make a register of their sins and tell it to the minister of the Church. But he also established that confession is meritorious. Third, he adds an infinite sea of works, namely, satisfaction, since certain works are imposed. 1) Because these are always fraught with infirmity, and the conscience can never be satisfied with them, they are rightly called a sea, 2) from which, once one has got into it, one can never reach the harbor. This monster teaches nothing of the fear that the law arouses in the Gentiles, since it shows the wrath of God and accuses us before God's judgment. He teaches nothing of faith, nothing of the promise, which alone brings us the forgiveness of sins, and which alone satisfies the hearts that are troubled by the fear of God's wrath. But if you investigate the works of atonement more diligently, only then will the deceitfulness of Satan become apparent. One person fasts 3) on certain days, another says a certain number of prayers that he does not understand. You can find people who hope to obtain forgiveness of sins through pilgrimages, worship of images and other worthless things. Now, has not this perversion of the right doctrine, indeed, the overthrow of it, been a sufficiently great and cheap cause for us to separate ourselves from the pope? But even the prophet does not completely omit the mention of the works and ceremonies, so let us see what they are.

**V. 15. 16. Blow with trumpets in Zion, sanctify a fast, call the congregation together. Gather the people, sanctify the congregation, gather the elders, gather the youth.**

### **Children and the infants; the bridegroom go out of his chamber, and the bride out of her chamber.**

So far, the prophet has presented the right doctrine of repentance. For what else can be done by wretched sinners but to grieve over the sin they have committed and to ask for forgiveness? Here, however, he also adds something about the ceremonies and the outward customs that the common people need in order to be awakened to repentance. It is useful to see what ceremonies the people of God had, and from this it can be easily judged which ceremonies can be tolerated or performed, but which must be rejected.

We have said of true repentance that it begins with the knowledge of sin, that by its nature, when it takes hold of us, it can do nothing but frighten us, make us afraid and drive us into despair, but that it becomes complete through faith in Christ, in whom God shows Himself kind and reconciled to us, since through Him He has atoned for the sins of all people. It is enough for everyone to keep to this, and God does not demand anything else from us. For those terrors instill a hatred of sin and create a desire to amend, even though they do not give us the ability to do so. For this is given to us through the Holy Spirit, and through faith in Christ we are justified, that is, our sins are not imputed to us. God is satisfied in this way, and yet, according to this teaching, the prophet also gives commandments of ceremonies. Why is that?

Answer: The church of the elect is very small, but has a very large number of the wicked mixed in. Since there are very few who truly repent, but the greater part always remain the same, it is necessary that, just as those who are not members of the true church do harm by distress, so those who are members of the true church provoke others to repentance by their example. Therefore, the ceremonies arranged for this purpose are godly and wholesome, for they serve the salvation of the neighbor and the glory of God. But by

1) Erlanger: injunZitur instead of: injun^untur.

2) Instead of appsUatnr (which is possible, referring to satiskaktionkrn) we have assumed -appsllantur, referring to opera, just like the old translator.

3) Erlanger: jsjunint instead of: jsjunat.

an example will make the matter clearer. The Jews, as is evident from this passage, used to sanctify a fast, that is, to publicly enjoin a fast and to sanctify it, that is, to go either to the synagogues or to the temple at the time of this fast, and there to hear the word of God, by which they were exhorted to amend their lives and to pray diligently. Since this was diligently done by the godly, the more unintelligent people, reminded by their example, recognized that it was a great thing, and were also provoked to the holy assembly and to prayer. For such unusual events not only catch the eyes, but also move the hearts. Therefore, the prophet does not merely command that a fast be observed, but he wants trumpets to be blown from Zion, so that, moved to assemble by this unusual sign, a great many would go to the temple, hear the word of God and join their prayers with the others in the common danger, since, if this formal and solemn convocation did not take place, a great many would not care about the temple, nor come together to hear God's word and perform their prayers. But both, namely the sermons and the public prayers, are means by which the Holy Spirit tends to move the hearts of the people.

Why, then, you will say, did you do away with the ceremonies of the pope? Because the splendid pageantry, the musical instruments and the excellent chants and everything of that kind were used to attract the common people to the churches. Why then do you condemn such ceremonies? Yes, why do you reject them? I answer: The purpose of the ceremonies in the papacy and those which the prophet mentions here are quite different. For in the papacy the teaching authority has completely fallen away. For idolatry has become so rampant that the service of words is no longer included among the divine services. This is due to the fact that among a thousand churches there were hardly a hundred in which the people were taught and in which preaching stands were erected. Saying mass and listening to it, before the images of the

To prostrate oneself to the saints, to adorn them and to hold them up for worship, that was considered the highest worship; to this the people were provoked by the ceremonies. Therefore, these ceremonies had to be considered just as the divine services themselves, because they were not only useless, but also ungodly, and served the ungodliness, and did not edify the unintelligent people, but only sank them deeper into superstition. But what the prophet commands in this passage is all for the glory of God, that is, for the knowledge of God, so that people may learn the will of God through the Word, both for their salvation and for the edification of their neighbor. Therefore, this trumpet, by which the people of the Jews were summoned to the Temple and the Word of God, was God's trumpet, that is, a holy and blessed trumpet, whereas the bell with which 1) the pope summons people to his ceremonies, which are without the Word, without doctrine, is Satan's tool and a sign of destruction, because it does not serve the word, does not help to know God, does not improve people as the word tends to do, but only sinks people deeper into godlessness and superstition and serves idolatry. For this rule must be followed in ceremonies everywhere, that through them the inexperienced, unintelligent and careless people should be stimulated to learn the will of God in word, and to pray or invoke the name of God. In whatever way this is done, it is done rightly. On the other hand, if this is neglected, everything is in vain, even that which appears to be extremely beautiful and holy. It should also be noted that in the papacy many ungodly ceremonies have been set up, which go against the word, as when they carry the bread around in pomp, when they go to distant churches 2c. The Jews, however, had a way of fasting prescribed by God.

But the prophet indicates this rule by saying not about fasting as such, but about the sacredness of fasting, that is, he commands such a fasting, which is the sacredness of fasting.

1) Erlanger: ynidus instead of: qua.

serve things. For when we are sober, we are more adept at prayer and at hearing the Word of God. The papacy also has many fasts, but they are used for a far different purpose than that we should be the better able to hear the word. Yes, they have no purpose at all, but the abstinence from food is considered in and of itself a service of God. Such fasting was not known to the people of God, who always associated prayers with it, and for the sake of prayers wanted the congregation to come together soberly 1) as the prophet adds shortly afterwards, and the same is shown by other examples in Scripture. Since Esther, in such great danger to her people, is looking for advice on how to stop the intolerable tyranny, she commands that a fast be announced. The people of Nineveh also fasted to avert the destruction of their city through prayer, not as if they thought that abstaining from food was a service to God, but because this was an indication that their hearts were truly terrified, and God wants earnest, understanding and sober prayer.

Such ceremonies, which serve the word, that is, for the knowledge of God and the salvation of people, may still be performed today by every pastor in his congregation. For this care is commanded of the pastors, that as many as possible be attracted to the Word and be led to godliness. Since ceremonies pave the way for this, those who pay careful attention to the customs of their people do not sin, and introduce such things as, according to the occasion of each place, are likely to provoke the people to be present at the sacred assembly in which the word is taught and prayers are offered. Here, however, the downfall of proper discipline is to be lamented. For because we are forced by necessity to do away with the godless ceremonies of the pope, many people are of the opinion that ceremonies should no longer be permitted in the church. Therefore, if someone in a godly frame of mind, since rain is needed either in great 2) heat, or in prolonged downpours

If a priest were to hold an extraordinary meeting in bright weather and sunshine (for I use this well-known example), or if he were to enjoin fasting for certain days, or if he were to exhort people to improve their lives and to pray earnestly, what diatribes he would have to listen to, as the customs are now! For everyone would immediately cry out that the papacy was being reestablished and that Christian freedom was in danger. But look at this people; listen to the prophet, for whom it is not enough that he has presented the doctrine of true repentance purely; he wants a solemn assembly to be held, he wants certain times for fasting to be decreed. Why? Is it that these should be services of worship? Not at all, but so that by this, as by special signs, the rude people who do not care for holy things, even the wicked, may be enticed to hear the word and to practice prayer. For these are the means by which the Holy Spirit is wont to move hearts; therefore they must not be neglected. But it is the care of a godly authority to assist the ministers of the churches in this matter, as there are examples that this was the care of kings in ancient times. The godless king Saul threatened death to the one who would cost something in the day when there was danger from the Philistines, and he himself would not have spared even his son if he had not been prevented by the people. This strictness and keeping above discipline is necessary for the authorities, because without these restraints the rough and unruly people cannot be kept in their duty and cannot be restrained in any way.

Just as the prophet commands that this be done publicly, so we too, each one of us, should remember that we must carefully maintain and preserve this way of Christian discipline in our home. Godly house fathers encounter much adversity every day. When one experiences this, it is not at all proper that one should not turn away from it. Therefore, first of all, consider that this is a punishment for your sins, and be diligent and earnest to amend, not continuing safely to do what you have been doing.

1) Erlanger: jkjuniam instead of: jkjinam.  
2) Erlanger: statt:

you used to do in the past. Then you must ask for forgiveness of your sins through prayer and raise yourself up through a firm faith in the promise of God. Since this is not within our efforts or powers, we must ask God to awaken our hearts through His Spirit, so that we do not deceive ourselves through empty pretense or hypocrisy. Then must be added the discipline of which the prophet preaches here. A householder should exhort his children and servants to holy living. He himself should say certain prayers, which the servants and children should follow when they come to the table or go to bed, confessing their sins and lamenting their and the common misery and asking for salvation. To establish this in every home (privately) is useful and godly, and no better way can be shown for us to escape the dangers into which either our carelessness or our godlessness has brought us.

So far, what the prophet has said about the trumpet and the holy fasting has been explained; now let us add the rest. He wants the congregation to be called together and the people to be gathered, so that no one may think that he can stay away from such a large gathering without special shame, and in this way as many as possible may come together publicly to hear the word and to pray. For this it is that he saith, "Sanctify the church." For he null not that they should come together as for a worldly spectacle; he wills that they should come together for holy things. The manner to be observed in prayer is taken from Moses. He is commanded [Ex. 19:10] to sanctify the people two days before they went up to the mount and heard the giving of the law. The word "sanctify" is interpreted in many ways. The Hebrews generally take it to mean to prepare, and they say that this preparation consisted of the men abstaining from intercourse with their wives and taking care to keep their clothing clean. But these things are too small to be appropriate to so great a cause, and to such a

We will rightly take the opinion from the third commandment, which commands to keep the holiday holy, that is, to use it for holy things and right worship, not for worldly business. We will rightly take the opinion from the third commandment, which commands to sanctify the holiday, that is, to use it for holy things and the right worship, not for worldly business, which one was allowed to do on the other days. Therefore, this word is applied to other things as well. The tabernacle and the utensils of the tabernacle were sanctified [Deut. 7:1], that is, they were assigned to the service of God, that in the tabernacle alone the services should be performed, and those utensils should not be used for any other unholy use. And 1 Chron. 27, 1) 20. the treasures are called "sanctified", which were not used other than for the use of the temple, which was holy. In this way I understand that the people were to be sanctified, that is, that they were to be admonished by a public commandment to leave all worldly business and work in order and to occupy themselves with words and prayer. To this sanctification, abstinence and sobriety or fasting are very well suited. 2c.

He especially remembers the elders, that they should be gathered together. For by their example they are to stir up the others so that they do not miss the public services. But why does he want the young children who are still in their breasts to be brought to this meeting, since they have no sense of the common need, nor do they understand what is being done in this meeting? I answer, "This is also done because of the ignorant common people, so that the assembly may be all the more honorable and have all the greater reputation. For the more unintelligent people are reminded that even innocent infancy will be affected by the dangers that lie ahead, so that everyone will ask with all the greater zeal that they be averted. For we are naturally moved by the misfortunes of children and desire that they be preserved. How much sin, therefore, first of all the parents, then also those who are in the parents' place, the teachers, who do not teach the young people, who are already advanced in years

1) In the Latin editions: 1 karal. 20.

Get used to the church service! Yes, how much sinful are also the teachers of the churches, who either publicly treat the services extremely carelessly, or are very seldom present, indulging in gasteries, dice games 2c.

At the end, he remembers the bridegroom and the bride, and wants them to go out of their chamber and abstain from the permitted pleasure in the common mourning. Why this? Does he condemn conjugal intercourse? Is not the joy of the bridegroom also praised in the holy Scriptures? Scripture says of Christ [Ps. 19:6]: "He comes out of his chamber like a bridegroom," that is, full of joy and cheerfulness, he sets up the kingdom of the gospel. But here the bridegroom and the bride are commanded to go out of their chamber sorrowful and sad. Why? Namely, because the terrifying day of the Lord was coming. Therefore, in public danger, he exhorts all to the recognition of their sin and to serious repentance, so that in time the wrath of God may be met. But compare the useful exhortation of the prophet with our customs. He wants even lawful and honorable pleasures to be refrained from in the face of common hardships. But our people do not lessen their drinking, do not desist from their blasphemies, do not lessen their usury, even though all of Germany is in such disarray and the churches are in such danger. No doubt, therefore, even more terrible hardships will come upon the impenitent.

**V.17. Let the priests, the servants of the LORD, weep between the hall and the altar, saying, O LORD, spare thy people, and let not thine inheritance be put to shame, that the heathen should reign over them. Why will you let the nations say, "Where is their God?"**

Here you see the cause of such a glorious gathering; for he does not want them to be dumb, but commands that the priests should publicly perform a prayer, which the people should then also repeat aloud. But first of all, in this prayer, one must pay attention to the name of GOD, which is called Tetragrammaton [XXXX - Jehovah]. For the Jews did not call the Lord like the Gentiles, who lacked the Word and did not have the right knowledge of God. They knew that

God was the Creator of all things, but they knew nothing of His will. Therefore, they could not call upon God, that is, they had to constantly doubt God's will. But the Church of the Old Testament knew God well, because it had the Word, and by calling upon the name of the Lord, it firmly believed that it would certainly be heard, not because of any merits it had, but because God had declared through many innumerable blessings that He was favorable to this people, and had given the promise of the mission of His Son in the flesh, through whom He would bless all generations on earth. With these signs, God had revealed Himself to this people through His word, and it was to this God that the saints called. Therefore, when they prayed, they could not doubt His good will. In addition, the Lord had appointed a certain place for prayer with His voice, where He would surely hear them when they prayed. Although this was a tremendous blessing, which they could not doubt would be answered, the blessing of the promised seed was much more sublime and glorious.

But when we pray, we too must first determine in our thoughts who is the one we want to call upon. And here the common knowledge which the Turks, Jews and also the pagans have should not be sufficient for us. For when they look at the arrangement and order (machinam) of the world, they conclude that an eternal spiritual power (mentem) has built and governs this world. This is to some extent a knowledge of God, as also in our holy Christian faith the person of the Father is depicted, that he is almighty and the creator of heaven and earth. But this is still an imperfect knowledge. For to this must be added the promise of the Son, that God gave the Son to atone for our sins through His death, and since He rose from the dead, gave us the Holy Spirit, by whom hearts are enlightened, and promised forgiveness of all sins, also to render the obedience due, as far as it is possible in this weakness of the flesh. Only this is the right knowledge of God; whoever has this calls out

God with certain hope. Because he sees that God has given his Son, he has no reason to doubt his goodness, not even his sins. For he knows that they have been atoned for by the Son of God. But as the Jews had the promise that they should be heard when they prayed facing the temple in which GOD had promised to dwell, so we have the promise, not of any temporal place, but in the name of Christ, as he says [John 16:23.], "Verily, verily, I say unto you, If ye shall ask anything of the Father in my name, he will give it you." Therefore set these two pieces before thee, when thou prayest, that thou remember first to whom thou prayest, and afterward also consider the promise. In this way the heart will be awakened so that you pray in certain faith, that is, that you believe for certain that what you ask will come to you. But the prophet understands these two things in the word "Lord", since he calls him the true and eternal God. The Son of God is called by this name in many places.

The word XXXX is added even puffing; however, it means to spare and to have mercy. Therefore it includes first of all the confession of sin, as if he said: What we suffer, we suffer rightly. Secondly, it also implies the hope of forgiveness, for it attributes such a heart to the Father that he does not take pleasure in our misfortune, but would rather spare us than punish us. But also here the condition is indicated, which is very necessary in prayer. For before you ask anything, it is necessary that you humble yourself before God, that you sincerely recognize that you are a sinner, and not worthy to receive anything or to demand a benefit from God, against whom you have sinned in so many ways all your life. This humiliation is demanded by God, and it is called by another name fear of God. If you then combine it with faith, you call upon God in such a way that you also honor Him, that is, that you give Him the praise that is due to God alone, that He is gracious and merciful, since He forgives us and showers us with all good things.

not because of any merits we have, but because of his mercy, because he is valid. If you prepare yourself for prayer in this way, that you know the one you want to call upon, and look at the promise and confess your unworthiness, then in due time you will report your need and ask for help, just as the prophet does here, asking that the people be spared.

But there is a great emphasis in the pronoun "your". For it distinguishes the people of the Church from all other peoples, who are also God's peoples, that is, created by God and ruled by Him, but they do not know God, nor has God revealed Himself to them through His Word. The Church, therefore, has this glorious privilege of being called God's people, since she knows God and God has revealed Himself to her. But it is even greater that he also calls it his "inheritance," or the property and possession of God. For he includes in this designation all the special benefits with which God adorned this people: first, that he chose Abraham and adorned him with the sign of circumcision, so that he would recognize that God loved him and cared for him. Secondly, that he blessed his descendants, that he redeemed the people from Egypt, that he gave them the word and worship, that he led them into the land of Canaan, that he gave them prophets and kings and glorious victories. The prophet understands all this by calling this people the "inheritance" or property of God. And if one considers this carefully, it inflames the heart and gives strength to prayer, as it were, so that the heart is sure that we will not tire God in vain with our prayers, since He has already testified to His exceptional benevolence toward us in so many ways.

But this is even more glorious in the New Testament. For the Church is in truth the inheritance of God, which God acquired through the blood and death of His only begotten Son. If this inheritance is in danger, as the tyranny of the Turk and the raging of the Pope truly indicate a certain danger, we too should awaken ourselves to prayer and a certain hope.

God will hear us in the way that the prophet prescribes for his own.

But it is useful to look at the rest. The prophets often remember in their prayers the distress they would like to have relieved, as the prophet above in the first chapter [v. 19] remembers the burning and devastation of the enemies, and the Psalm "Lord, the nations have fallen into your inheritance" [Ps. 79] mentions the cruelty of the enemies and magnifies it with terrifying images [v. 3]: "They have shed blood around Jerusalem like water" 2c. The prophet omits all this at this point, and only laments the shame: the Lord may not let his people be destroyed by the Gentiles. For it would happen that the captivity of the people would be a disgrace to God, because the Gentiles would reproach the Jews where their God was, of whom they had boasted that they alone had worshipped and known the true God, and condemned all the gods and worship of the Gentiles. But this also serves to instruct us about the purpose of the invocation. For the real purpose is not that we may prosper, but that God's honor may be promoted. For it is often useful for us to be afflicted by the cross. That is why Paul says [Rom. 8, 26.] that we do not know what we should pray for. But then we will pray rightly, 1) and can be sure of an answer, if the honor of God is connected with our danger. For the Lord has commanded us to pray that his name may be hallowed. Although we have to ask for daily bread, the care for the name of God should always come first, according to the saying [Matth. 4, 4.]: "Man does not live by bread alone, but by every word that comes through the mouth of God." And just as the promises are different, so a distinction is rightly made among the needs. Some promises are bodily. For the church needs government and protection in the face of so many dangers that befall us from the devil and from the world. In these dangers we should hope for salvation and take refuge primarily in the Lord.

prayers. And yet, because it is often useful for us to be tormented by the cross (for it casts out certainty, 2) it awakens faith and kindles prayer), we must resort to prayer in such distresses, but in such a way that we nevertheless suffer God's will with equanimity if he wants us to bear the cross longer. The spiritual promises, however, which concern our salvation and God's glory, are to be grasped in such a way that one does not doubt them. For the Lord has made known his will concerning them, that he wants to make us blessed through Christ and that he wants his name to be sanctified. Therefore, in every prayer, this end is to be considered first and foremost, so that hearts can be sure of being answered.

**V.18-20. Then the LORD will be jealous for his land, and will spare his people. And the LORD will answer and say unto his people, Behold, I will send you abundance of corn, and of wine, and of oil, and ye shall have enough; and I will not suffer you to be put to shame among the heathen any more. And I will drive him that is from the north far from you, and will cast him into a dry and desolate land, even his face toward the sea eastward, and his end toward the uttermost sea.**

To the exhortation to repentance the prophet added a prayer, which he wants the priests in the church to say, and now he also adds a promise, which includes these two parts: it will happen, if they repent, that the Lord will bless their fields and keep the enemy away. But look carefully at the words of the prophet. He says, "The LORD will be jealous for his land." The zeal is a fierce and righteous anger, such as is wont to be when a husband experiences unseemly treatment in his wife, or parents see their children treated unseemly. For on such occasions the heart is moved beyond measure, and rightly so. Therefore, the fact that the Lord promises that he will be jealous for his land is nothing other than that he will not suffer in any way that the people who repent,

1) Erlanger: omaverimus instead of: oraverimug.

2) Wittenberg and Erlangen: exoitat instead of: exouM what the Jena offers.

I will be treated too harshly. For just as in Isaiah he says of unrepentant Judah [Isa. 1:24], "I will comfort myself through my enemies," that is, the Gentiles, who are my enemies, will comfort me when they plunder you and slaughter you, and make a very pleasant spectacle before me, so he says here: If ye repent, I will be zealous for my country. I will not suffer the enemies to afflict you, but as a father's heart is inflamed with wrath, and in every possible way comes to the aid of his children whom he sees treated unseemly by strangers, so will I be moved to bring you aid and afflict your enemies, and will spare my people, that is, I will avert and relieve the punishments. "And the LORD will answer," that is, he will not be silent to the prayers of his people. When he is called upon, he will be there and hear, "and say unto his people, Behold, I will send you corn 2c."

Truly, an excellent passage, and worthy of being diligently memorized. For how can there be a more powerful exhortation to repentance than that the Lord so graciously offers himself to those who repent and pray? But oh, we are wretched people who are completely deaf to these exceedingly sweet sermons! This was preached to the Jewish people in vain, so a foreign enemy devastated the whole kingdom far and wide and led the Jews away captive to Babylon. But we are doubly miserable if we are not moved by such a terrible need and such a lovely sermon. For both are before our eyes. Therefore let us pray to the eternal Father of our Lord Jesus Christ to awaken our hearts to true repentance through His Spirit in these miserable and perilous times, that we may take heed to the word, beware of offenses, and be earnestly intent on improving our lives, and in right faith call upon the Son of God to curb the raging of the Turks and to prevent the godless plots of the Pope, so that when the churches are shattered by wars and bloodshed, the light of the Word, through which alone the way to eternal life is shown, will not be completely extinguished among us. Amen, amen.

The interpreters mostly look for the history at this place that he threatens to drive the one from midnight into the desert and to the outermost sea. One interprets it from Sanherib, of whom it is known that he was slain by his sons with the sword in his kingdom, when he worshipped his idol in the temple at Nineveh; another from the tyrant at Babylon, of whom it is likewise established that he was killed at night in the castle at Babylon. These thoughtless speeches come from the fact that they do not pay proper attention to the order which the prophet keeps. For this whole passage is a promise of future salvation if the people would repent in the way the prophet prescribes. But since they did not repent, the promise was in vain, not through God's fault, but through the fault of the disobedient people. Therefore one looks in vain for a history, since the thing did not come.

**V. 20. 21. He shall rot and stink; for he hath done great things. Fear not, O land, but be glad and of good cheer: for the LORD also is able to do great things. ,**

The reader must keep in mind the order that the prophet carefully observes in this sermon. In the beginning, he predicted that there would be a devastation by the Babylonians. He then exhorted the people to repentance and prayer, and prescribed a form of prayer. He also added a promise that if the people repented, the mighty enemy would be subdued by God and perish miserably. What he adds is related to this thought: He will stink and rot because he exalts himself because of his deeds. But you, dear country, do not fear, for the Lord will also be proud or glorious because of the things he has happily done against this enemy of yours. But because this saying is full of comfort, it must be treated a little more carefully.

There is no doubt that the prophet is talking about the king of Babylon. For to the lines of Hosea, the power of the Babylonians, after the Assyrians were oppressed, increased greatly, and at first they also afflicted Judah, for Manasseh was taken captive and sent to



Babylon was led away. Therefore, this is a general saying which contains a beautiful picture of the church and its enemies at all times.

For just as the Jews were a small, weak and poor people when compared to the power of the Babylonian ruler, so the church is in truth a poor and small group compared to its enemies. For the world has riches and dignities, and because power is at its side, it is adorned with glorious victories. The church, on the other hand, is poor, despised, and subjected to the cross; it is miserably afflicted, so that it is almost oppressed by its enemies. This unequal fate is also followed by unequal heart movements on both sides. For the world is secure and triumphant, as the prophet says here, thinking or doing nothing with moderation, just like drunken people. But the church is oppressed and sighs, it struggles with despair, it weeps. For what else should she do, since she is afflicted and miserable in so many ways? Therefore the prophet says in this place, "Fear not, dear land." For he holds that she is so deep in misfortune that she fears even that which is certain. Therefore, if you follow reason, things are very bad for the church, but very good for her adversaries. That is why they triumph, rise up, are full of joy, because they seem to be safe; the church, on the other hand, is exposed to dangers and very close to ruin. But hear here the prophet who says: Because he has done great things, therefore he shall stink and rot.

Reason considers the glorious successes in the direction of things as a foundation of tyranny. But the prophet judges quite differently, and concludes that the higher they rise, the harder and faster their fall will be. This almost unbelievable statement is confirmed by daily experience. Look at Pharaoh in Egypt, at Sanherib before Jerusalem in the days of Hezekiah, at Belshazzar among the Babylonians; did they not fall at the very time when their power was greatest and their victory most certain? But it is quite different with the church. Although there is nothing but ferries

Even though she is in pain, sorrow, sighs and tears, and is therefore close to despair, she is nevertheless assured of victory. How or why? In no other way than because the enemies of the church rise up, the Lord also wants to rise up, and does so in such a way that those who are puffed up by success and boast about their happiness perish. Therefore, the church should despair of itself and hope for good things from the Lord, who, after the enemies of the church have glorified themselves, will also glorify himself.

But this comfort must also be applied to the needs of each individual. It is well known what the Lord answered Paul [2 Cor. 12:9]: "Be satisfied with my grace, for my power is mighty in the weak." Therefore, if you feel your weakness, do not despair; rather, awaken to the hope that the Lord will prove his strength, since your strength has ceased and lies broken. For he is a helper in due time [Ps. 9, 10. Vulg.], that is, he helps only when the need requires help. Therefore do not despair in adversity, nor count your success by your strength; look to the Lord, in him put all your hope, but none in yourself, for it is certain that he too will prove glorious.

But this can be seen more clearly in the whole body [of the Church]. The Church is undoubtedly with us today, where the truthful teaching of the Gospel and the right and pure administration of the sacraments are. But this church has its enemies, who are driven by Satan. They are happy for a while and flourish. But we are in danger, trembling and almost despairing. This should not make us despondent. For it is true, certain and undoubted that God will destroy the enemies of His Church. But the stages are those which the prophet indicates here, namely that first the enemies will become glorious (for this is what the Lord allows them to achieve), but after that the Lord will also prove to be glorious. We should therefore hold on to this hope and pray against the enemies of the church, and because we see them doing great things, we should hope that our God will also do great things and that his country will no longer mourn but rejoice. Amen.

Mes is the first part of Joel's sermons, in which he exhorts his people to repentance and promises them peace, victory and abundance of all things if they obey. Therefore, this teaching is also useful and necessary in our times. For it is well known what misfortune not only threatens Germany in the face of so great a raging of the devil, but has almost miserably oppressed it. But the only way to escape the judgment of God is, as Paul says [1 Cor. 11, 31]: "When

we judged ourselves", that is, when we do not continue safely in sins, but renounce vices, pay attention to the word, live holy and put ourselves in prayer. Because the Jewish people would not do this, the punishment foretold by the prophet finally came, and the whole land was laid waste by the Babylonians, but the people were led away captive. But here we will put the end of the second chapter, because what follows belongs to the lines of the Gospel.

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## The wide part of the sermons of Joel.

### The third chapter.

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Here we will properly begin the third chapter. For the prophet now passes from the people of his time to the joyful day and kingdom of the Son of God in this world, which has been expected since the first times of the world. For because the reminders and exhortations to repentance were in vain, therefore also the promises of bodily salvation, which he had graciously promised them, have not been fulfilled, but there has been a terrible desolation of the whole kingdom of Judah. For the sake of the elect among the people, the prophet prophesies about the kingdom of Christ, so that they might lean on it as a firm support, since they were almost oppressed by bodily adversity. For this terrible punishment of captivity also befalls the godly, many of whom are cruelly killed, many of whom, like Daniel and his comrades, are led away captive into Chaldea. Although the Lord made the captivity of the blessed more bearable, and some few returned to the holy land and to their old homes, this prophecy of the kingdom of Christ was necessary because many saints were killed in this exile, so that the saints could alleviate their physical hardships through it. Nowadays, because the churches have many different

If we have to suffer hardships, we do not place so much emphasis on what belongs to this life, but raise ourselves and others by the comfort of the future and eternal salvation through the Son of God, so that we do not succumb or despair, overcome by bodily ills.

Just as you have heard a teacher of the law preaching about the sins of his people and about the punishments that have already been passed, or that are to be passed, and exhorting them to repentance and enticing them with promises, so you will hear an evangelist teaching from the Holy Spirit about the kingdom of Christ that will be on earth, what kind of teacher he will be, what kind of success, what kind of enemies, what kind of victories he will have. When you read this, remember the glorious gift with which God has adorned this people, indeed, by which He has at all times preserved, nourished and increased the Church. For, awakened by this voice of the prophets, (as Christ [Luc. 10, 24.] speaks) the hearts of the godly desired to see the day of Christ, and saw it [Joh. 8, 56.]. For as they waited for the redemption that was to come through the promised Seed, and accepted it in faith, they were saved, just as we also, who believe that the day of salvation will come on the day of the Lord, are saved.

The Church has always had the same belief and doctrine, even though there has been some difference in the ceremonies and outward conduct of the true Church. For at all times the true church has had the same faith and the same doctrine, even though there has been some difference in the ceremonies and outward conduct. The first world, until the flood, was governed by the ministry of preaching, which the ancestors handed down, as it were, from hand to hand, to their descendants, teaching about your promised seed and its victory over the serpent, and admonishing them to beware of sins and the devil's temptations. For the godly had their meetings, and the outward service in that meeting was thanksgiving and sacrifice of what had been given to each through the blessing of the Lord. After the flood, when the Lord had set Abraham apart by a special calling and distinguished him from all other nations by the sign of circumcision, the same preaching ministry continued until the law was given on the mountain. Then the church was provided with special signs, not only with circumcision, but also with worship and secular government, even with a place appointed for worship and with certain persons to preside over the worship. The services were such that they modeled Christ and taught that the Son of God was to be sacrificed for the sins of the world, so that the hearts, as this spectacle took place daily before their eyes, would be reminded of the future redemption until it was fulfilled according to the promise. Now that Christ has made atonement for sins through his death, and his kingdom has been established through the gospel, all those things of Moses have been cast away as a shadow.

In this way, you see in the Church of God, as far as the outward form is concerned, some diversity, but the faith and the doctrine have always been the same. The hearts looked

1) Instead of: a mortis sorporis Imjus, which all editions offer, according to Rom. 7, 24. a sorporis mortis Uujus will be read.

the promise of the seed and expected the suppression of the serpent. As often as Adam, Seth, Noah, Abraham fell, they recognized that this was the deadly bite of the serpent, which could not be healed by any human remedy. Therefore, they humbly confessed the impurity of their hearts and the oppressive power of the devil and the flesh. They relied entirely on the promised seed; through him they hoped for forgiveness of sins and right government. This faith was not in vain. For through Christ they obtained forgiveness of sins, and by the Holy Spirit, who was given to them for Christ's sake, they were governed throughout life until they were called away from this world. The prophets had this office, that they nourished this faith by prophesying and attracted many people to it. For that they punish the sins of their people, that they threaten punishment, that they exhort to repentance, of this they are rather to be called teachers than prophets. This, however, belongs especially to God's glory and goodness, that he has continued to kindle this light of Christ through the holy prophets and has strengthened and increased the church in this way. For this light shows eternal life and eternal blessedness. But let us listen to our evangelist.

**Cap. 2, 23. 24. And, ye children of Zion, rejoice, and be glad in the Lord your God, who giveth you teachers of righteousness, and sendeth you down early rain 2) and late rain, as before. That the threshing floors may be full of grain, and the winepresses have abundance of must and oil.**

I do not think that a sincere and godly reader will quarrel with us because we begin the sermon on the kingdom of Christ from this passage, and not from the one Peter preached in Acts [Cap. 2,

2) In the Latin editions we find: 6t ässosnäsrs vopis tasit pluviam, pluviam, st pluviam [srotinam. It should either be inserted after the second pluviam or perhaps read instead of the second pluviam: /-n'ranr. Namely Lrl. 6X68- opp., tom. XXV, p. 216 the early rain is called pluvia prima.

17. ff]. For there are two good reasons for this: first, that he makes the promise of the "teacher of righteousness. From whom else could we understand this but only from Christ, the Son of God? Secondly, that twice it is promised that the people shall not be put to shame again for eternity. How could this be said of the people of the law? For although it has returned from exile and has been reinstated in its dwelling places, it has been plagued and almost oppressed in many ways by the Syrians, Egyptians, and finally also by the Romans. Therefore, it is the church of the New Testament that will not be disgraced in eternity, because even though it is oppressed by the crown, it still has the hope of eternal salvation and glory through the Son of God.

Thirdly, it is common that with the name "Zion" comes the church of the New Testament, and for this reason. On Mount Zion in Jerusalem, David built the royal castle, as the history of 2 Sam. 5:9 teaches. Because Christ was promised to David, Christ is also called a king in Zion, as the son and heir of David. Therefore Zion is called "the holy mountain" in the second Psalm [v. 6], because the holy seed will reign there, as the 110th Psalm, v. 2, says that this king will send his scepter from Zion. For this reason "the children of Zion" are called the church from their king, who will dwell in Zion and from there establish a new kingdom through the preaching of the gospel. The church did not get its name from Mount Mona. For although this mountain was consecrated to the service of God, and is therefore also called holy by the prophets, the church rather takes its name from Zion, because after Christ appeared, these services were to be taken as shadows and examples.

But the prophet exhorts the children of Zion to rejoice as over a new and long-awaited thing, and expressly says that they should rejoice in the Lord their God, so that he indicates that the arbiter or author of this joy would not be men, not angels, but God Himself. For

In other acts of benevolence God uses the service of men or angels. Through Moses he led his people, through Joshua, Gideon, Samson and other heroes he defended his people, through the angels he gave the law, through an angel he killed the firstborn of Egypt, and lifted the siege of Jerusalem through an angel. But in this good deed, which the prophet says God will do for his people, and because of which he calls for rejoicing, God will not use the service of an angel or a man. He Himself will be with His people and do them good. Therefore he says, "Be joyful in the LORD your GOD." Why or for what cause? What great thing will it be?

He says, "For he giveth you teachers unto righteousness." The word XXXX is familiar; it means both a teacher and a rain, perhaps because, as it says in Isaiah [Cap. 55, 10.], the same manner takes place in both. The rain is sent down from heaven; good teachers are also a gift from God. The rain falls on a dry land never without fruit, so in the Church there is always some fruit of the Word. But here a Jew will exclaim: What is this great or new thing? Did we not have the teacher of God, Moses, and the prophets before? This is certainly true. These are also rightly called teachers, and as it were rain sent down from heaven on dry land, as Moses himself uses this image and asks, "that his teaching may drip like the rain, and his speech flow like dew, like the rain on the grass, and like the drops on the herb," Deut. 32, 2. But may you now be a Jew or otherwise, who consider this so 1) with you, why do you not hold the divine majesty in honor? Why do you ascribe so much to your wisdom? Is this not enough for you, since the Lord promises a teacher after Moses and the prophets in this place, that you firmly believe that this teacher is far superior to Moses and all the prophets? and that he will necessarily bring a far different kind of teaching than that of Moses, and indeed a far more excellent one?

1) Erlanger: si instead of: sie.

But here it comes to your mind what came to the mind of that scribe in Lucas [Cap. 10, 23. ff.], when he heard the glorious praise of the gospel, that the eyes and ears of those are blessed who see and hear what the apostles see and hear. For when he heard this from Christ, he thought that nothing more excellent could be taught than what Moses had taught. For what can be better, more perfect, more holy than to love God with all one's heart and one's neighbor as oneself? Moses has the obvious testimony that he received his teaching from God Himself. Why then is another teacher promised here? Is this holy teaching of Moses, proclaimed from heaven, to be taken away? Or will this teacher be able to teach something more glorious? With these reasons, the Christian scholar hopes to overcome Christ in Lucas and force him to recant. But just as Christ shut him up with this one word, saying [Luc. 10, 28.]: "Do this and you will live", so the prophet Joel destroys these thoughts with one word, that he not only says that God will give a teacher or master, but adds "for righteousness", that is, who through the word and through his teaching, which he will bring, will free men from sins and make them righteous. No one will say that Moses was such a teacher.

Moses teaches gloriously about the will of God, what God demands of us, what we must do if we want to do the will of God. In this respect, Moses has no equal. But what does John the Baptist answer? Certainly this [John 1:17]: "The law was given through Moses," that is, Moses is only a lawgiver, he only deals with showing us what we should do. But in the meantime, hearts corrupted by sin abhor this will of God and prefer to follow their lusts. And if some restrain these vicious impulses to some extent, it is only out of fear of punishment, not out of a true desire to obey God or out of love for God. In the meantime, the heart leans completely to the other side. But because

the law of God requires a pure heart, but we cannot even rule the hands, the tongue and other members, so that we should not often sin against the law of God, hence it comes that, as Paul speaks [2 Cor. 3, 6. Rom. 4, 15.], Moses is a minister of death, and the law increases sin and kills it. For if the law were not, there would be no sin. Now that the law is given, but our hearts convict us that we have transgressed the law, what else is left but for hearts to be terrified, for sin to become exceedingly sinful, and for the law to subject us to death? [For as a handwriting convicts you of guilt, so that you cannot deny it, so the law is in truth a handwriting against us, by which hearts are convicted of sin, and consequently subjected to the penalties established by the law. Of such a teacher the Jews boast when they boast of the law and of Moses, who 1) like an executioner and tormentor seizes the thief and strangles him with the rope.

And yet this is true, that the teaching of the law is necessary, holy and perfect, but the whole fault lies with us, for since through sin the will and mind are corrupted, we can neither see what is right nor, when it is shown to us, accomplish it. Therefore, another teaching, another teacher is needed, who first of all cures this defect of the heart, and then also gives us the strength to do what we are commanded to do by the law. Since Christ is such a teacher, Joel gives him the glorious and exalted name of being a "teacher of righteousness" and not, like Moses, a teacher of sin. For since he indicates what we should do, but we cannot do it, he makes of us nothing but sinners and weighs down our consciences, frightens the hearts and fills them with fear, even with hatred of God's judgment. For nature would rather that there be no God than that it be subjected to eternal punishment. The law not only does not heal this godlessness, but even inflames it.

1) Erlanger: yuia instead of: qui.

and multiplies it, as I have said, not through his fault, for it is a heavenly rain, but through our fault, which, like a rock moistened by great downpours, we nevertheless remain continually unfruitful.

Therefore, Christ, the King of holy Mount Zion, is the teacher of righteousness, for he changes hearts through the Holy Spirit, and what is still infirm in us he forgives, as the Baptist [John 1:17] so well says: "The law was given through Moses, but grace and truth came through Jesus Christ." Grace is the forgiveness of sins given to those who believe in Christ. Truth, however, is the gift of the Holy Spirit, who changes hearts and incites them to right obedience, against sin, and excludes all hypocrisy. The prophet promises such a teacher to the church, and therefore calls them to rejoice in the Lord. Thus Isaiah says [Cap. 53, 11.]: "By his knowledge he, my servant the righteous, will make many righteous," that is, the Son of God will reveal himself through the gospel, and thus many will be made righteous. And Christ says [John 17:3]: This is eternal life, that they may know you, the eternal Father, and the Son whom you sent, Jesus Christ. And Paul [Rom. 1, 16.]: "The gospel is the power of God, which saves everyone who believes in it."

There you have the purpose or the effect of the teaching, of which it is promised in this passage that the Son of God will bring it into this world. But what the form of this doctrine is, although the passages of Scripture above sufficiently teach it, is yet most beautifully expressed in the second Psalm, where the King appointed by God on Zion says [v. 7.]: "I will preach of such a manner, that the Lord hath said unto me, 1) Thou art my Son, this day have I begotten thee." These few words comprehend the summa of the Gospel. For what does the Gospel teach but that Jesus, born of the Virgin Mary, is the Son of the eternal Father, 2) but came into this flesh first of all to teach us about the merciful will of the Father,

1) "that - has" is missing in the Latin editions.

2) Erlanger: M instead of: sit.

to make amends for our sins on the cross and to give us the Holy Spirit and make us eternally blessed. Through this teaching, hearts are inflamed by the Holy Spirit, so that they first truly love God, since we see that He burns with such extraordinary love for us that He did not even spare His Son for the sake of our salvation; and secondly, that they accept the Son as the perfect sacrifice for sins, through which alone the Father willed to be reconciled. Through this confidence we obtain forgiveness of all sins and gladly obey our Savior, who calls us to baptism, to the Word, to His Supper, and then also exhorts us to love. The Holy Spirit, however, helps us so that the changed hearts begin to stop sinning, and no longer give themselves over to sin or take pleasure in it as before, and with the highest zeal devote their whole lives to right obedience to God. Thus we become righteous before God through faith in Christ, and we receive the Holy Spirit, who begins obedience to God in us. Although this obedience is never perfect because of the sin that still remains in the flesh, what is still lacking in it is taken away through faith in Christ.

Then, says the prophet, rain will fall on you, early rain and late rain, as before, and your barns will be full of grain, and your winepresses of oil and must. There is no doubt that this is figurative. The Lord promised in Moses (Deut. 28:12) that if they kept the law, he would open up his good treasure, namely the heavens, to give rain in its season, that is, when it is most convenient and appropriate, namely after sowing, so that the seed may come up, and around the harvest, so that the seeds, which are as it were exhausted by the rays of the sun, may be revived. But the Scriptures call this rain "rain of the spar", which the seed needs after a long heat before it is mown, 3) from the verb which means to be late. The an-

3) Erlanger: äwsratur instead demstatur.- Equally following in the Latin editions: the Hebrew'

of: instead of

The rain that falls after sowing has the name that we translated above by "teacher". The prophet therefore indicates the happy progress of the gospel and beautiful fruits that will follow this teaching of righteousness, not only in that small corner where the Jews dwelt, but in the whole world. These are the full barns, and the winepresses overflowing with must and oil. But this same promise also promises the church bodily blessing and sufficient food, as this is connected with each other in a similar promise in Isaiah [Is. 30, 20]: "The Lord will give you bread in tribulation and water in distress. For he will no more cause your teacher to flee away, but your eyes shall see your teacher."

**Cap. 2:25, 26 And I will repay you for the years that the locusts, and the coopers, and the caterpillars, which were my great host, which I sent among you, have eaten; and ye shall have enough to eat, and shall praise the name of the LORD your God, which hath done wonders among you; and my fullness shall be no more put to shame.**

I have shown above the reason why this part of the prophecy must be understood from the time of the New Testament. For it is clear that a teacher of righteousness is a teacher of the New Testament, not of the law, and only righteousness has this honor, that it will not be disgraced for eternity. But the reader will wonder why, when he speaks of the New Testament times, he remembers here the calamity that came from the locusts and other noxious vermin, which he thought of in a slightly different order in the first chapter. But there are many examples in the prophet, which teach that these secrets are covered by them with diligence. Therefore, the prophet does not simply speak of the locusts here, nor does he understand only the years in which that calamity mentioned above fell, but he understands the whole time of the law, which lacked this teacher for righteousness. This whole time was in truth barren and unfruitful, as the epistle to the Hebrews beautifully says [Cap. 7, 18. 19.], "that the law was abolished.

Be it because it was too weak and of no use (for the Law could not make anything perfect), and is introduced a better hope by which we draw near to God". He calls the teaching of the Law weak because we are weak to whom it is given, and we cannot perform what it requires of us. For this is just as if you were to command a child in the cradle to wait on and serve at table; that would be a void and futile command. For the child has neither the age nor the strength to do what has been commanded. So also the law commands what we cannot perform because of the uncleanness of our hearts.

Therefore, the law is not only weak, but also useless, and leads no one to perfection, that is, it neither takes away sins nor makes us righteous, but leaves us in sins and under the wrath of God, yes, increases both sin and the wrath of God, and leads to despair. This was therefore the reason why the old priesthood was abolished at the same time as the law, and, as the epistle to the Hebrews says, that a better hope should be introduced, which would cause us to draw near to God, which would not, like the law, fill the hearts with fear of God's wrath and turn us away from God, but would kindle in the hearts confidence in the mercy of God. This is the doctrine of the Gospel, or, as the prophet calls it here, the doctrine of righteousness, by which sins are forgiven through Christ, and the Holy Spirit given.

Therefore, God says: I will restore or refund to you the years that the locusts have eaten, so that you will have enough to eat, that is, you will eat gladly and with special pleasure, as hungry people are wont to do. But he also looks here at the law, which is rightly compared to food that arouses disgust, not because the law is evil, for it is a dew sent down by God, as Moses calls it, that is, it is a heavenly teaching. But we have both a corrupt taste and a corrupt stomach, as it tends to be with the sick. Therefore we are disgusted with the wholesome food, because, as Paul says,

Rom. 8, 7. 8.: "To be carnally minded is an enmity against God, since it is not subject to the law of God, for neither is it able to. But those who are carnal may not please God." This is our sickness, which corrupts the taste and the stomach, that the heavenly food is spurned by us. For what pleases GOtte displeases us. On the other hand, what pleases us displeases God. But because the law threatens the transgressors with punishment, we are afraid of it and hate it. But the gospel is the heavenly food, of which the prophet here preaches that we would eat it gladly and with the greatest pleasure. For it does not teach, as the law does, what God demands of us; it does not threaten punishment, but it holds up God to us, as the prophet said above [Cap. 2, 13], as a gracious, merciful One, slow to anger, of great kindness, and soon repentant of punishment. It indicates that the Son of God came into this flesh of ours for this reason, that He might destroy the works of the devil [1 John 3:8], that is, that He might put away sin, overcome death, bring life, and destroy the tyranny of the devil. This is the food that is pleasant and sweet to the mind, which the frightened hearts, in view of their sins and in fear of the wrath and judgment of God, eagerly take, just as a hungry stomach does. This is the first benefit of this teacher, that he brings us the food that we have enough to eat, that is, that we eat gladly and with special pleasure.

The other blessing is that he not only says: you will eat gladly, but also adds: and you shall be filled. But also here he looks at the law in a hidden way. For even though it has its services, even though it indicates what is to be done, the law, like food that does not satisfy hunger but only inflames and irritates the stomach, leaves hearts in fear and doubt about their blessedness, and minds cannot rest in the things we do. And this is generally the affliction of all intentions and works that are done to appease God's wrath. For they leave hearts in greater doubt and fear than they had before. In the papacy, many

For them, the temptations they had were the reason to leave their ordinary status and to hide in the monasteries. For they hoped to become free from them by associating with holy people (for at that time this opinion was held of them) and by the constant practice of the divine service. But in general it happened that to the former temptations other, more severe ones were added afterwards. Not fasting, not persistent prayers, not other exercises could cure this disease. Therefore, all the actions of men, which are done without the Word, in order to propitiate God and to remove the burden from the conscience, are like food, which, when eaten, does not satisfy hunger, but inflames it.

On the other hand, the gospel, which this teacher of righteousness brings to us from the bosom of the Father, is the solid food that fills and satisfies the stomach and takes away hunger. For by seeing that the Son of God has become the sacrifice for us, hearts find rest in this sacrifice, are filled with joy, and have a comfort that is certain even in death. For should he be afraid of sin who knows that Christ, the Son of God, was sufficient for sins on the cross? Should he fear death who knows that through Christ the way to life has been opened? Should he fear the tyranny of the devil who sees Christ at the right hand of the Father? The same protection is to be opposed to the raging of the world. For Paul rightly says [Rom. 8, 31.ff.]: "If God is for us, who can be against us? Who will accuse the elect of God? God is here who justifies. Who will condemn? Christ is here, who died, yes, rather, who was also raised from the dead, who is at the right hand of God and represents us." These words and expressions of a triumphant man prove that Paul was not hungry or suffering from hunger, but was full and as it were drunk with joy, since shortly before, when he spoke of the law, of his life and deeds, he exclaimed [Rom. 7, 24.]: "I wretched man, who will deliver me from the body of this death?" 1)

1) Here in the editions again, like Col. 1556, 6 6 na orte corporis Nujus is instead: <Ze corpore mortis Nujus.



Hence it follows in the prophet, "And ye shall praise the name of the LORD your GOD." This fruit always follows this satiation with the heavenly food. But you see here also the clear difference between the Law and the Gospel. "The law provokes wrath" [Rom. 4:15.] For the hearts are moved against God. They judge that He is unjust and cruel because He has burdened our weak nature with this immense load of the law, which it cannot possibly bear. On the other hand, because the Gospel preaches of the mercy and eternal benefits of God the Father, who gave His Son as a sacrifice, and of the Son, who shed His blood for our sins, and of the Holy Spirit, who enkindles confidence in God in the heart through Christ, hearts break because they do not believe in God: therefore the hearts, beholding these riches of God's mercy and goodness, burst out in praise of God, praising His goodness, praising and glorifying Him, and would rather forsake their lives than this confession.

The Jews understand these promises of the blessing of the flesh, that the Lord says he will restore the years of famine. But what follows abundance of grain and peace is well known, namely what Moses says [Deut. 32:15]: "My servant has become fat and fat and strong and horny." For the nature corrupted by sin cannot but misuse God's gifts, not only for lasciviousness and hopefulness, but also against the Church and God, therefore not praise and thanksgiving follow satiety, but contempt for religion and the utmost security. Therefore, after other misfortunes, God allows His Church to be plagued with hunger and lack. But because it has plenty of the nourishment of the Word, and even in the perils feels certain comfort, therefore the tongues are loosed in praise of God. Thus it is said in the 51st Psalm, v. 16: "Save me from blood debts, O God, who art my God and Savior, that my tongue may praise thy righteousness." And Hosea says [Cap. 14, 3.], "Forgive us all our sin, and do us good; and we will offer the farrows of our lips." This, therefore, is the benefit upon which this fruit tends to follow, that GOD may

be praised and his mercy extolled, as the prophet also says here: "You will praise the name of the Lord your God, who has done wonders among you". For these miracles are not bodily blessings and abundance of grain, but that to us miserable sinners, who are by nature children of wrath, the Son of God is given as a teacher of righteousness, who feeds us starving people, who are under the law and wrath of God, with his word, and in this way makes righteous people out of sinners, pleasant people out of children of wrath, blessed people out of the damned, immortal people out of mortals. In truth, these are miracles that no one has ever done but this teacher of righteousness, the Son of God.

But the fact that he adds that they will never again be put to shame, I have said that this is a certain proof that this is not to be understood of the return from Babylon to the land of Canaan, but of the time of the Gospel, especially since the Scriptures use this expression in other places, where they do not deal with physical benefits, but with the forgiveness of sins. In the 25th Psalm, v. 3, it says: "No one will be put to shame who waits for you," and Ps. 31, 2: "Lord, in you I trust; let me never be put to shame." But also this part of the verse contains a strong contrast of the gospel and the law. Paul says [Rom. 5, 1. 2.]: "Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand." And Eph. 3, 12: "By whom we have joy and access in all confidence, through faith in him." And Heb. 4:16: "Wherefore let us draw near with joy unto the mercy seat, that we may receive mercy, and find grace in time of need." For since the Gospel shows that Christ, the Son of God, became the sacrifice according to the will of the Father, and was sufficient for sins, therefore hearts do not doubt God's benevolence, do not despair, do not flee from God, and have placed all their hope in God's mercy.

sets. But what does the law 1) do? It does indicate what God's will is in regard to our works and what God requires of us, but because it does not confer the ability to do this, nothing else follows from the law but shame. For just as the sinner in Lucas [Cap. 18, 13] stands afar off, not even daring to lift up his eyes, so it is with us when the law shows us our sins and accuses us: we tremble, we fear, we dare not lift up our eyes to God, we flee from God, and, like Adam and Eve in Paradise, desire nothing more than that we might hide ourselves from His presence. This teacher takes away this being put to shame, for this is absolutely true [Rom. 9, 33.]: "He who believes in Him shall not be put to shame."

This is how I understand "to become disgraced" here. Others refer it to the deformity of nature caused by sin, that there are shameful impulses in the soul that fight against God's law, and the body is not only subject to death, but also to various other hardships. For just as evil desire constantly tempts us to sin, it very often drives us from the right path and inflames our hearts against the law of God. But sin is followed by its punishments. Thus, the whole life is nothing but a constant disgrace, error and misfortune. For sin and the devil celebrate daily triumphs over us as over slaves. But God helps this disgrace of our wretched nature through this teacher of righteousness, who forgives sins, gives the Holy Spirit and makes us heirs of eternal life. And this interpretation is not unsuitable either, but I like the previous one better, because it contains the beautiful contrast of the Gospel and the Law. For the law brings shame, for it does not lead to perfection. But the gospel fills the heart with joy and gladness, because it brings with it the certain forgiveness of sins.

**Cap. 2, 27. And ye shall know that I am in the midst of Israel, and that I am the LORD,**

**be your God, and none more; and my people shall be put to shame no more.**

So far, the prophet has taught of Christ's ministry that he will be a teacher of righteousness, who, as Isaiah says [Cap. 25:8], will swallow up death, wipe away tears from all faces, and lift up the reproach of his people. What now follows is most properly related to the description of this person, that you know not only what Christ does, but also who he is, namely true man and true God. Although the Holy Spirit conceals these mysteries, it soon becomes clear to anyone who compares the scriptural passages that this passage has no other opinion. In the third book of Moses, Cap. 26, 11. 12., is this promise: "I will make my dwelling among you, and my soul shall not reject you. And I will walk among you, and will be your God." That this refers to the tabernacle, of which GOD says he will dwell in it, is certain. A similar saying about the temple that Solomon built is found in 1 Kings 6:12 f.: "Let this be the house that you build. If thou wilt walk in my commandments 2c., then will I confirm my word with thee, as I spake unto David thy father; and will dwell among the children of Israel." No doubt the Holy Spirit is looking at these promises in this passage. From the time of Moses until Solomon, GOD dwelt in the midst of Israel because He had the tabernacle in Israel made according to His will and adorned with certain promises. But from the time of Solomon on, He dwelt in the midst of Israel, because He had in Jerusalem the temple, or, as the Scripture calls it, a house built according to His command and adorned with certain promises. This is known and certain.

Now behold, in this place, when the Temple and the Tabernacle were still standing, God promised through the prophet: "And you shall know that I am in the midst of Israel. Did they not know at the time of Joel that GOD dwelt in Israel? But the temple was called the house of the LORD for this reason, because the LORD had promised to dwell there. And

1) Erlanger: <zui instead of: yuiä.

Isaiah says, Cap. 31, 9. that the Lord has a hearth in Jerusalem like a householder. Why then does he say, "You shall know"? Did they not know this beforehand? The prophet therefore indicates that in the time of the New Testament God will dwell in the midst of Israel in another and far closer way than He had dwelt in His house until now, namely that He, conceived by the Holy Spirit and born of the Virgin, will clothe Himself with our flesh, as the evangelist says by using this very figure of speech (John 1:14): "The Word became flesh and dwelt among us," and the Baptist (vv. 26 ff.): "He has come into the midst of you. He it is that shall come after me, who was before me." Therefore, as you heard above about the Teacher of righteousness, here you hear who he is, namely, a man who dwells in the midst of Israel, not as he had dwelt before in the temple, but visibly, as one who speaks with us face to face and teaches righteousness; a true man, but of whom it can be said that he is, as Isaiah (Cap. 7:14) calls him, "Immanuel," God with us, as the prophet now adds.

For it is not enough to know that he is in the midst of Israel, that is, that this Teacher is truly man, but this must also be added: "Ye shall know that I the Lord am your God, and none more." This addition completes the description of the whole person. For because this Teacher is in the midst of Israel, it follows that he is a true man, and yet of this man it must be believed and said that he is the LORD our GOOD, and none more. Here, according to the rule of Athanasius, one must neither mix the persons nor separate the essence. Above [v. 23.] he said, "Rejoice in the LORD your GOD, who giveth you [the] Teacher unto righteousness." This is a clear designation of two persons; the Father gives the Teacher, and the Teacher who is given is not the Father Himself, but the Son who is born of the Father. Of this Son it is here said, "Ye shall know that I the HEART am your GOOD, and none more." For the essence need not be separated.

However, many passages of the New Testament agree with this opinion. The Son says [John 14:6]: "No one comes to the Father except through Me." [Matth. 11, 27.:] "No one knows the Father, except the Son, and to whom the Son wills to reveal it." [John 14:9 ff:] "Philip, he that beholdeth me beholdeth the Father. How sayest thou then: Show us the Father? Believest thou not that I am in the Father, and the Father in me?" And just before [v. 1.], "If ye believe in GOD, ye believe also in me." And John 8:19: "If ye knew me, ye knew my Father also." [Matth. 11, 27.:] "All things are delivered unto me of my Father." And Paul says <sup>^</sup>Phil. 2, 9.s: "God has given him a name which is above every name" 2c. For Paul does not speak of the mere name (de nuda appellatione), as some dream, but of the glory of the Godhead, which the man Christ possesses.

These and similar sayings are, as it were, an interpretation of this passage, for GOD reveals Himself in the Son. John says [John 1:18]: "No one has ever seen God. The only begotten Son, who is in the bosom of the Father, he hath declared it unto us." For since we cannot know what is the nature of God, God sent His Son, His image or likeness. If we know him, we know God. But in the case of the Son, one must not look at the eyes, the mouth and the rest of the body, for this is what he took from us and put on, but one must hear the teaching and look at the works. He teaches that we are loved by the Father and that the Father does not want sinners to die. He lets himself be hanged on the cross and becomes a curse, so that we may be blessed through him. Behold, in this way you know God, who He is, and what His disposition is toward us. Therefore, whoever accepts the Son in faith, whoever honors the Son, truly believes in and honors GOD. For apart from this Christ, who was born of the Virgin Mary, there is no other God, as Christ says [Jn. 10:30], "I and the Father are one." Likewise [John 14:10]:

1) In the issues, "If you knew the Father, you knew me."

"Do you not believe that I am in the Father and the Father is in me?" Likewise 1 John 2:23: "He that denieth the Son hath not the Father."

Therefore, because the Son of God put on our flesh and dwelt in the midst of Israel, it rightly follows, "My people shall be put to shame no more." For He came for this cause, that He might destroy the works of the devil [1 John 3:8]; that we, being freed from the law, might be freed from sin, from death, and from the devil, by His merit and grace, in everlasting glory. So now you have two persons of the Godhead, the Father, of whom it is promised that he will send a teacher for righteousness, and the Son, who teaches righteousness by dwelling in the midst of Israel, that is, by becoming man. Now follows also an exceedingly glorious testimony of the Holy Spirit, and of his office, which he will administer in the new testament, sent by Christ.

**Cap. 3:1, 2 And after these things will I pour out my spirit upon all flesh; and your sons and your daughters shall prophesy; your elders shall dream dreams, and your young men shall see visions. At the same time I will also pour out my Spirit on both menservants and maidervants.**

We have heard the prophecy of Christ, the teacher of righteousness, who will fertilize the land like a vine, so that it will bring forth righteousness in abundance. But the name "teacher" belongs to the ministry, for he is a priest who not only teaches righteousness through the word, but gives himself as a sacrifice for the sins of the world. Although the apostles also teach righteousness, they receive it from Christ. For it is Christ alone who sacrifices for the sins of the world, and that with his body. Now the prophecy of the Holy Spirit is added. We have a credible witness, the apostle Peter, who says that this prophecy was fulfilled on the day of Pentecost, when the Holy Spirit came down from heaven and filled the hearts of the apostles and those with them with His divinity, so that they spoke with tongues that they did not understand before. 2,

2. 3.], and with great power gave testimony of the resurrection of Christ Apost. 4, 33], since they were terrified before they received this heavenly gift, and not only did they not dare to teach, but they hardly dared to leave the temple. Now that it is certain what this prophecy means, and at what time and how it will be fulfilled, all that remains is for us to consider the words carefully.

"After this," he says, that is, after the Son of God, the Teacher unto righteousness, has aligned his ministry, which, as we showed a moment before, was a twofold one (for he taught righteousness and atoned for the sins of the world by his death), only then will this also come to pass, that the Holy Spirit be sent, as Christ says [John 16:7.], "If I go not, the Comforter cometh not unto you." Peter in Acts Cap. 2, 17. sums up the whole time when he says, "It shall come to pass in the last days." For he is looking at the end of the Mosaic Law or the legal services, which had lasted longer than fifteen hundred years in this nation.

The word "pour out" is rightly interpreted of the great fullness, that, whereas the Word had hitherto been confined to the little corner of the Jewish land, through which the Holy Spirit had at all times enlightened and governed the hearts of the saints, now, through the apostles, the Gospel was to be preached in all languages, and the Holy Spirit was to be given to the Gentiles also. Likewise, that the Holy Spirit, besides the new light which He pours into the hearts, will also manifest Himself through glorious miracles! And yet the word "pouring out" is quite properly compared to the fact that he called Christ above [v. 23.] XXXX XXXXX ["teacher unto righteousness"], which signifies both a "rain" and a "teacher," so that it is to be understood that the Holy Spirit also is sent down from heaven like rain, that he may moisten the dry hearts and make them fruitful, as it were, as a barren field. Therefore, Peter also wanted to use this very image when he says: "Now that Christ is exalted by the right hand of God, and has received the promise of the Holy Spirit, he has received the promise of the Holy Spirit" (Acts 2:33 ff.).

(ἐκχεῖ) he has poured out this which you see and hear. For David has not gone up to heaven" 2c. Here it is evident that he uses the word "pour out" to indicate that this gift was sent down from heaven, like rain.

But all power is in the fact that he says, "I will pour out my Spirit." Peter changed the words a little, "Of my Spirit." But the point is quite the same. For all power is in the pronoun ["my"]. Since Peter has also retained this, the opinion remains the same. Now here first of all observe the difference of persons. For you hear him who promises to pour out his Spirit, and yet what is poured out is not him who pours out, but something different. For this is the way we must speak, so that we may ascertain the difference of persons, which must by no means be blended. So also he said above, "Rejoice in your GOD, who giveth you the Teacher unto righteousness." Here one must put two persons, namely the giver and the teacher. The Son who teaches is not the Father who gives the Teacher, and the Father who gives 1) is not the Son who teaches. And yet Christ says [John 10:30], "I and the Father are one." [John 14:10. "Do you not believe, Philip, that I am in the Father, and the Father in me?" In this way, the persons must also be separated here. It is another person who pours out the Spirit; and the Spirit who is poured out is another person than the one who pours out. This is certain and true and must be strictly held.

But this must be added afterwards, that he does not simply say: I will pour out the Spirit, but adds: "My Spirit." So here it is the spirit of the Father. But in the Father there is nothing that is not divine, eternal, omnipotent. Therefore, this Spirit of God, which is not the Father Himself, is the eternal and omnipotent God. Here, therefore, you see the foundation of the Creed of Athanasius. I do not know if the Church of the New Testament has a more important Scripture after the time of the Apostles. He says: Another

Person is the Father, another the Son, another the Holy Spirit. But the Father and Son and Holy Spirit is one God, equal in glory, equal in eternal majesty. As the Father is, so is the Son, so is the Holy Spirit. The Father is uncreated, immeasurable, eternal, almighty; so is the Son, so is the Holy Spirit, and yet there are not three uncreated, nor three immeasurable, nor three eternal, nor three almighty, but there is One uncreated, immeasurable, eternal, almighty. Thus the Father is God, the Son is God, the Holy Spirit is God; and yet there are not three Gods, but there is One God 2c. This is a necessary doctrine, not only because without it there can be no knowledge of God, but also for the sake of invocation. For as often as the mind calls upon God, it should in the heart regard God the Father, the Creator of all things; and the Son, whom the Father has begotten from eternity, His image, and whom He has ordained to be the trespass offering for the sins of the world; and the Holy Spirit, who proceeds from the Father and from the Son, and, as Joel here speaks, is poured out by the Father through the Son, that He may, as we shall soon say, sanctify the hearts.

This Spirit of God is called the Holy Spirit in Scripture. Just as 2) the office of the Son is indicated by the fact that he is called the Teacher of righteousness, so the Spirit of God is called holy by his office, because he sanctifies us who are born and are born completely unholy and godless through sin. For the poison of sin has not only spread through the body, which it has turned from an immortal to a frail, diseased and mortal one, but it has also corrupted our spirit. For the mind has lost the knowledge of God, so that we walk as it were like the blind in broad daylight. The will, however, is so corrupt that it constantly quarrels with the law of God and is not able to be subject to it. Therefore we are driven by the evil spirit, which

2) In the editions there is still ut before sieut, which seems too much to us. If one wants to retain it nevertheless, then instead of the second vocatur is to be read: voetur. The old Uel<sup>r</sup>setzung has an anacoluth here.

1) Erlanger: äonet instead of: äonat.

The people who take pleasure in sin and hate the judgment of God. But the office of the Spirit of God is to heal these evils and to sanctify the unholy hearts. This happens primarily through three things.

First, it takes away security from the hearts and instills fear of God. For by nature we all delight in sin and are sure to indulge in it. Look at David, who thinks that it is well for him, that after Uriah was killed, he could obtain his wife without difficulty [2 Sam. 11:27]. After Paul received letters that he was allowed to rage against the Christians in Damascus, he triumphed and considered himself lucky. When a miser is shown an opportunity to gain even unjust gain, he eagerly seizes it and chases after it. What need is there of many words? The depraved nature diligently seeks and seizes opportunities to sin, and in doing so is sure of God and God's judgment. The Holy Spirit, however, first of all does this: He punishes the sure hearts because of sin, so that they see the shameful nature of sin and pay attention to the punishments that are inflicted on sure sinners. In this way, we begin to punish sin and stop what has been done in an ungodly way, and with great desire we ask God for mercy for past sins and for the ability to obey God's will. Therefore, although sin does not cease to tempt us, with the help of the Spirit of God we resist sin and kill it,

When this is accomplished in the heart by the Holy Spirit, for it is not in human endeavor or wisdom, He then kindles in the heart the new light of faith, so that we firmly believe that through Christ our sins are forgiven and that the Father in heaven is reconciled to us. This is also not the work of nature, but of the Holy Spirit. For when hearts consider their sins, they naturally flee from God and fear His wrath. The Holy Spirit takes away this distrust of hearts by showing Christ's sacrifice and by the same inciting us that even if we are guilty of the most grievous sins, we may be reconciled to God.

We must not flee from God or distrust His goodness, but come to Him with confidence because of the mediator of Christ. Through this faith, as Peter says [Acts 15:9], hearts are purified and we are truly sanctified. For because we receive forgiveness of sins through faith, we are counted holy and righteous for Christ's sake.

But faith is followed by confession, as the Psalm says [Ps. 116:10], "I believe, therefore I speak." Confession, however, brings with it certain dangers and temptations. For the devil is hostile to it and agitates the world against the godly; since the latter is able to do much through power, dignity and riches, it plagues the church severely. Here, therefore, the Holy Spirit's ministry and beneficence are felt in an extraordinary way, strengthening and comforting hearts in the midst of dangers, so that they do not despair or abandon the confession. The apostles, strengthened by the Holy Spirit, despise the threats of the priests; they are much more interested in teaching others about Christ than in preserving their lives. The holy martyrs, as Prudentius reports about Laurentius, Agnes and others, mock the tyrants in the midst of their tortures; Stephen, when they were already stoning him, did not respect his life, because he was worried about the blessedness of those who sinned so surely. These are not human gifts, but certain gifts of the Holy Spirit, who comes to us from on high through Christ and strengthens the weak nature. But what they do in danger, especially when death is at hand, who are without the Holy Spirit, is well known. They tremble, they complain, they are afraid, they see nowhere where they can find rest. That is how it is by nature. But the Holy Spirit of God also changes and heals nature in this respect, not in such a way that he soothes the torment or makes the body insensible to the evil (although he also sometimes does this), but so that in the midst of feeling the evil, our courage does not fall away, and we, looking to a better hope, comfort ourselves and raise ourselves up through prayer, as he says for this reason in Zechariah [chap. 12, 10] "the spirit of grace and prayer".

is. The Spirit of grace, because it makes hearts certain of Christ's forgiveness of sin; of prayer, because it prompts prayer in peril, and by the hope of salvation alleviates present misfortune.

And this is followed by a long series of Christian virtues: Frankness in confession, patience in carrying the cross, prayer with the certain hope of salvation, certain faith in God's favor, although fate speaks a completely different language, practice in words, in that the weak faith aligns itself with the promises; and who can enumerate all the gifts of the Holy Spirit in this weakness of ours? But this should stimulate us to recognize God's immense mercy, who accepts us poor sinners in so many ways, helps us, nurtures and cares for us, governs and protects us. For he is not content with the fact that he has given us body, mind, will, speech, yes, he also gives us his Son, who teaches righteousness and becomes a sacrifice for us; he also sends down his Spirit from heaven to heal and remove the incurable, deadly and eternal 1) diseases of nature. He wants this to dwell in our hearts, to govern, guide and exalt us, since we are driven and provoked against God in so many ways. This is a tremendously great and quite inexpressible goodness; if we do not acknowledge it, if we do not often consider it and give thanks for it, we are quite ungrateful.

This also teaches us about the right invocation of the Holy Spirit, of which the 51st Psalm gives us an excellent example, in which the prophet complains about the miserable corruption of nature through sin, which not only irritates us continually, but also drives us violently against the law of God, from which many frightening cases and almost innumerable ailments subsequently arise in the church. Therefore it is highly necessary for us, since we are in so many dangers, that we diligently ask for the government of the Holy Spirit according to David's example. He first asks that the sins of the

that would be covered and the iniquity be blotted out. For we are such people that as long as we are in this life we cannot be without sins. Therefore, there is no other way of healing than for the Lord to cover and blot out the sins that are in us and, as it were, to close our eyes so that He does not have to see them. On this forbearance of God rests our salvation, which was purchased for us through the Son of God, who gave himself as a sacrifice for the sins of the whole world. But because we carry this treasure, as Paul calls it [2 Cor. 4:7], in earthen vessels that are broken by a light blow, another heavenly gift is needed, the Holy Spirit, to keep us in this grace so that we do not fall from it. Therefore David continues to pray [Ps. 51, 12.], "Create in me, GOD, a clean heart, and give me a new certain spirit."

David asks that a new heart be created in him. This is a clear confession that he has an unclean heart, that is, one that deviates from the law of God and takes pleasure in sin. This, he wishes, may be changed and made new, so that it is no longer impure, that is, so that this impurity is forgiven, and for this, he says, XXXX XXX, a certain spirit, is necessary, which continues to kindle faith, so that he does not doubt God's benevolence because of the sins, but retains a certain and constant hope of the forgiveness of sins. But he uses the word XXX, which means to restore. For since we cannot stand firm in such great weakness that we should not often fall, but the Holy Spirit is driven away when one sins against conscience, this prayer is necessary that the gift of the Holy Spirit may be restored to us continually, so that we may not doubt that our sins are forgiven us through Christ. But this saying includes faith, which we have put in second place above [Col. 1578].

David then prays for another gift, saying [Ps. 51:13.], "Cast me not away from thy presence, and take not thy Holy Spirit from me." Here notice above all things the steps. There is in us an unclean heart, but by faith the her-

1) Erlanger: altkmos instead of: astarsvos.

The law cleanses us so that sin, even though it exists, is not imputed to us. But because sin continually tempts us and contends in us against the law of God, not only is faith necessary, by which we firmly believe that our sins are forgiven us through Christ, but we also need the other gift of the Holy Spirit to sanctify us, that is, to strengthen and awaken us, so that we do not obey the sin that tempts us, but resist it and put it to death. For if this does not happen, if we indulge in sin, the Lord casts us from his presence, that is, he abandons those who are sure to sin to their lusts, as the examples are before us. Against this great evil, David prays and asks for the sanctifying Spirit.

Thirdly, he adds [v. 14.], "Comfort me again with thy help, and the joyful spirit contain me." Now this is the third thing of which we have said above. For since all who desire to live godly in Christ must suffer persecution [2 Tim. 3:12], here also we have need of the Holy Spirit to fill our hearts with the joy of God's salvation, so that, though we are afflicted in many ways in this world, we may nevertheless take comfort in the certain blessedness that has been acquired through Christ. For this is what Paul says: "Hope does not put to shame" [Rom. 5:5]. With this hope David associates XXXXX XXX, the joyful, willing, noble spirit that will not grow weary in bearing the cross. For this is the fate of the godly, that one temptation follows another, as the 42nd Psalm, v. 8, indicates in an excellent image. For he compares the church to a vessel on the stormy sea, which the tides shake from all sides, and there is no end of danger, since one storm pushes another, as he says [Vulg.], one abyss calls another. Therefore it must be a joyful (XXXX) spirit, not a fainthearted and despondent one that gives way at the first attempt, but a generous, high and unbroken one that is not wearied by dangers, but is joyful and lively.

In this way, it is also fitting for us to pray daily that the Lord will grant the faith of the Lord.

Third, that we may be courageous and constant in the cross and not flee from danger for the sake of the confession. Third, that we may be steadfast and persevering in the cross and not flee from danger for the sake of the confession. For if God's Spirit does not assist us, it is impossible for us to stand firm. But rightly do we, each one of us, punish our sluggishness. For how many are there who think about these dangers or are troubled by them? How many you can find everywhere who have never called upon the Holy Spirit! Therefore, let us encourage ourselves and ask for this gift of the Son of God, which He received for us from God the Father, out of our hearts, so that the Lord will give us His Spirit to govern, protect and strengthen us in this way, as Christ says, Luc. 11, 13: "My Father will give the Holy Spirit to those who ask Him."

But I will also add this about calling: there is no difference whether you call on the Father or the Son for the Holy Spirit. For it is the Spirit who proceeds from the Father and from the Son. Therefore Christ says both; John 14:26, "The Spirit, whom my Father will send in my name"; and [v. 16.], "I will ask the Father, and he shall give you another Comforter." And Apost. 2, 33. Peter says, "Christ hath received the promise of the Holy Ghost from the Father"; and Ps. 68, 19. "Thou hast received gifts for men." Quite properly, therefore, the Holy Spirit is asked of the Father, but in such a way that you must ask in the name of Christ, that is, that for Christ's sake this gift may be given to you. And Joh. 16, 7. Christ says: "If I do not go, the Comforter will not come to you. But if I go, I will send him to you." And Cap. 15:26: "But when the Comforter shall come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father." You can therefore quite rightly ask this benefit from Christ; and it makes no difference whether you say, "Eternal Father of our Lord Jesus Christ, give me your Holy Spirit, who will kindle faith in me, govern me and strengthen me," or whether you say, "O Son of the eternal Father, Jesus Christ, give me your Holy Spirit, through whom I will be comforted."



However, in the Church's example, we are invited to invoke the Holy Spirit Himself. For she prays thus, "Come, Holy Spirit, fill the hearts of your faithful." And Basil adduces the words of Eusebius of Palestine: "Who we call upon the holy GOD, the Creator of light, through our Savior JEsus with the Holy Spirit." Even if these testimonies of the Church were not available, this is a sufficiently firm and certain reason that those who confess that the Father, Son and Holy Spirit are the true God, know that, even if they name only One Person, they nevertheless call upon God, just as the Church baptized in the name of Christ. I wanted to touch on this briefly, so that the simple ones, when they pray, do not lay a rope for themselves.

So far we have said what the Holy Spirit is and why the Holy Spirit is sent. Then we have shown by the example of David which benefits of the Spirit one should ask for. Now the fourth part remains, that we also teach about the means and, as it were, the instruments through which the Holy Spirit is effective. But this is also a very necessary part of the teaching. For not only are the dreams of the monks known, who prepared themselves with fasting and prayer, but also the enthusiastic opinions of others, who claimed for themselves that they were in possession of an exceedingly pure doctrine. For these set aside the ministry of preaching, which God willed to be in His church, hid themselves in corners and indulged in I don't know what kind of contemplations, and in this way awaited the promise of the Spirit in certain stages, which they called by whimsical names. 1) In this way they only achieved that they were not filled with the Holy Spirit, but with another, evil spirit, which made them senseless and almost fools, as the examples are known in the places where Münzer, Carlstadt, Storch 2) and other enthusiasts have taught, and the greater part has subsequently gone over to the Anabaptists, who do not understand anything about the Holy Spirit.

37, § 1.  
1) Cf. Walch, St. Louis Edition, Vol. XXII, 1010. Table Talks, Cap.

2) Cf. Walch, St. Louis Edition, vol. XVIII, Einleitung, p. 10 d f.

are greater than those. These errors must be countered and certain testimonies from Scripture must be given about such great things.

Therefore, we must remember what we said above about the certain and undoubted works of the Holy Spirit, namely, first, that he kindles faith in hearts so that they do not despair because of sins; second, that he helps our spirits to resist and kill sin. Third, he comforts in adversity. For if you ask, "What are we by nature wont to do?" it is well known that the feeling of sin produces despair; it is well known that we have a desire to sin, and that in distress our hearts fall and tremble. This corruption of nature is changed and healed by the Holy Spirit, not in those who have made monkish preparations and solitary contemplations, but in those who have eagerly listened to God's Word. For look at Matthew the tax collector. Why does he leave his profitable and sinful state and unite himself with Christ? Is it not because he has eagerly heard Christ? So also the woman, the sinner [Luc. 7, 37]. Since she had previously pursued the opportunity to sin with all diligence and gladly seized it, she weeps miserably, bears sorrow for the sins she has committed, and seeks forgiveness of sins even in a strange house, in the midst of respected men, where shame should have kept her from going, if she had been ashamed otherwise. But she does not care about the judgment of others, and desires only to hear the word that her sins are forgiven. Who has so changed her heart? Is it not the word she heard from Christ? So also Zacchaeus has hitherto had his delight in unjust gain, but promises to give half of his goods to the poor, and to restore theirs [fourfold] to those whom he defrauded [Luc. 19:7.]. Paul, too, although burning with anger against the Christians, immediately becomes a different man at the voice of Christ and promises to do what he is commanded and to leave the old way [Acts 9:6]. Thus, three thousand Jews respond to Peter's sermon [Acts 2:37], "Men, brethren, what shall we do?"

Therefore, the Word of God is the constant instrument by which God wants to move, inflame and enlighten people, yes, change them completely, so that those who were safe until now, first begin to fear the wrath of God and the judgment, and improve their lives. Second, that those who were despondent because of the fear of God's judgment comfort themselves against sin with the sacrifice of the Son of God. Third, that even in danger, and even in death, they hold on to the hope of salvation. Thus Paul says Rom. 10:17: "Faith comes from preaching, but preaching by the word of GOD." But here it must be properly described what the word is. The law is also the word of God, but through it, says Paul in Gal. 3, 2, the Holy Spirit is not given, but through the word of the gospel. Therefore Isaiah says [Cap. 52, 7.], "How lovely are the feet of the messengers who proclaim peace." For in truth there is nothing more lovely, nothing more delicious than the preaching ministry of the church, which brings the Holy Spirit, who kindles faith and the knowledge of God, kills sin and comforts in peril. For he is like rain that never falls on a dry place without some fruit following. Therefore, if you desire to obtain the gift of the Holy Spirit, if you desire a certain improvement of your servants and children, keep this way: Diligently hear the word, keep those who are entrusted to your care to the word. For it is the Holy Spirit alone who heals hearts corrupted by sin. But he makes whole by the word of the gospel, in which we are punished for sin, for righteousness, and for judgment. When we hear that sin is in us, we are dismayed and afraid in our hearts, but through the righteousness of the Son of God we rise up against sin and keep the certain hope of salvation in all our troubles. For we know that the prince of this world has been judged and overcome, so that he can no longer harm those who are in Christ Jesus, even though he can, and often does, challenge and afflict them.

Furthermore, when we speak of the word of the Evan

geli, we also include the sacraments, because the promise of the Holy Spirit and the forgiveness of sins is also attached to them. Therefore Peter, when asked what to do [Acts 2:38], answered, "Repent, and be baptized every man in the name of Jesus Christ." And Christ says [John 3:5], "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." This is a clear saying that the Holy Spirit wants to be effective in the hearts through baptism, as Peter also says [Apost. 2, 38.]: "So you will receive the gift of the Holy Spirit."

And this is also the reason why, following the example of the apostles and the first church, we also bring the little children to baptism. Because it is certain that the Holy Spirit wants to be effective through the water of baptism, we firmly believe that the effect of the Holy Spirit is no more hindered by the children's lack of understanding than we adults make the work of the Holy Spirit more perfect through our powers and senses. However, there are examples that even those who have not yet been born are sanctified in their mother's womb and have also had the knowledge of Christ. But since it is certain that the spirit in the children is impure because of sin, why should we not grant them the sanctification which Christ promises through the water of baptism, and without which they cannot possibly be saved?

Therefore, let this doctrine remain certain and firm, that the Holy Spirit is given through the preaching ministry of the church, that is, through the preaching of the gospel and baptism. There let all seek him who desire to obtain him. They should not miss the public meetings where the voice of the gospel resounds; they should unite their prayers with the prayers of the church gathered in the name of Christ, and when they hear the holy sermons, they should earnestly ask that the Holy Spirit imprint them on the hearts and write them with his finger in our hearts, as Jeremiah promises [Jer. 32, 33]: "It shall come to pass, when the gospel is taught, that the law of God shall be written in the flesh and in our hearts."

not, like the Law of Moses, into hard stones.

But here we should remember our weakness and God's great goodness, yes, as Paul says [Rom. 2:4], the immeasurable riches of mercy. Baptism clothes us with a pure and undefiled garment, for through Christ we are forgiven all that is corrupt in us. But just as those who walk through slippery and filthy ground easily fall or are defiled by others, so we often fall from grace and lose the Holy Spirit through sins committed against our conscience. This happened to David; therefore, when he realized the danger, he prayed that the Lord would not take away his Holy Spirit from him. Here, too, divine mercy has taken care of us. For through Christ the keys were given to the church, so that those who doubt about the forgiveness of their sins may hear Christ's pronouncement, which he wants to be pronounced on all those who grieve over their sins and desire to be absolved of them. The use of the keys, therefore, also serves to restore in us the gift of the Holy Spirit and to rekindle the faith extinguished by sin.

In this way also the Holy Communion is instituted by our Savior, in which two things are given to us. First, the body and blood of Christ with the bread and wine. Then the glorious promise, which tells everyone who partakes of the Lord's Supper that Christ's body was given for us, and his blood poured out for the forgiveness of our sins. In order that hearts may not doubt this promise, the ransom itself, which was given for sins, is presented to everyone who uses the Lord's Supper, so that they may be the more certain and believe that the body of Christ was given for them and that his blood was shed for our sins. This is also the way of access to the forgiveness of sins, and the way of recovering the gift of the Holy Spirit, which is lost through sins committed against conscience. As we have said above, the Holy Spirit does not come alone, but is not

As those who desire to call upon God earnestly, who desire to kill their flesh and to show patience in the cross and not to become fainthearted, they must be diligent to hear the Word diligently and to use both the keys and the Lord's Supper frequently. For these are not mere or idle spectacles, but instruments by which the Holy Spirit is active in us and sanctifies us. Those, therefore, who seldom make use of these means, or who, as many do, think little of the whole ministry of preaching, of them it is certain that they are not driven by a good but by the evil spirit, however they may disguise their actions.

But we will now finally come back to what Joel adds about the prophesying, the dreams and the visions that are to be revealed to the sons and daughters, the elders and the young men, the servants and the maids. First, these distinctions of age, station, sex, serve to explain what he said above in general, that the Holy Spirit should be poured out on all flesh. For here will not be the distinctions as they were under the law, where the office of teaching, of praying, of sacrificing was commanded to certain people. For although, for the sake of order, certain persons are appointed to govern the churches in the New Testament, the gift of the Holy Spirit is given without distinction to all who call upon the name of the Lord, whether they be women or men, old or young, bond or free. Therefore, the prophet rightly uses the word "pour out" to indicate the goodness of God, who desires to make all men blessed through His Son and is not only kind to His people, but to all peoples on earth.

But as far as the difference of the gifts is concerned, the description is generally taken from the law. There prophecy means the revelation of future events, both in the world regime and in the church. Therefore, prophets were called those to whom future events were revealed by the Holy Spirit. The

But the highest level was that of those who taught the knowledge of Christ and the coming of his kingdom. But those who prophesied either about the fate of individual people or about the world regime were not held in such high esteem. David and Isaiah have many prophecies about Christ, but Isaiah also prophesied about the fate of the world kingdoms. In the histories of the kings, we are presented with the examples of many people who reveal future events to certain people. Thus Jeroboam is informed about the kingdom of the ten tribes [1 Kings 11:31], Nebuchadnezzar about the fact that he will become senseless and lose his kingdom [Dan. 4:28].

But now we ask about the way in which this is made known to people through the Holy Spirit. First of all, we must remember that the ministry of the Word has always been preserved in the church through the beneficence of the Holy Spirit, that the hearts of very many have been awakened by the Word, that they saw the future kingdom of Christ in the oral word, as if it were sketched out on a tablet, and that afterwards they presented it to the world more clearly, as if it were painted with colors and put in a good light. Thus, the sermons of God and the holy fathers, which Moses narrates everywhere, taught David, Isaiah and Jeremiah well.

Daniel, as he himself reports [Cap. 9, 2], inspired by the reading of the prophecy revealed by Jeremiah [Cap. 25, 11], remembers the end of the captivity, and as he prays for the rest of the people, he is also informed by an angel about the coming of the kingdom of Christ. Although Daniel learned this through the ministry of the angel, the beginning and, as it were, the occasion for it came from the diligent reading of the Word. And Christ gives to understand [Joh. 5, 39.] that to those who search the Scriptures the secret of the kingdom of heaven will be revealed. This, therefore, is the first means by which God revealed the mystery of faith and the knowledge of Christ to the holy prophets.

When Isaiah read the sermon about the seed of the woman who would crush the serpent's head, and about the serpent who would prick the seed in the heel, he received

through diligent meditation on these things by the Holy Spirit, the light so bright that he prophesied so clearly of the death and suffering of Christ, and at the same time showed that he was God by nature. For the overcoming of the devil is not a man's work; but the feeling of the bite of the serpent belongs to a man, not to God.

When David read the same prophecy, he also saw, by the impulse of the Holy Spirit, that this seed was the Son of God; therefore, in the 110th Psalm, v. 1, he calls him "his Lord. In the second Psalm, v. 7, he expressly indicates that he was born of God and eternal.

Also Isaiah, when he read the prophecy of Jacob [Gen. 49:10] that Christ would come when the scepter and the prophecy were gone, saw that from the root of Jesse, as if from a dead stem, a rod or branch, the Son of God, would grow forth. Although everything concerning the kingdom of Christ has been fulfilled, this should still admonish us to read the Scriptures diligently. For we see that this becomes clearer through diligence and godly contemplation; not as if this were due to our perspicacity, but because the Holy Spirit uses the Word as His instrument through which He enkindles and moves hearts.

Another way of revelation is through the angels, as is known from Daniel [Cap. 9, 21. ff.], that he was so instructed about the time of the Messiah, when the Son of God should be born.

But as some histories of the New Testament clearly show, the angels did not always let themselves be seen in human form, as Gideon, Manoah and others saw the angels, nor did the angels always speak with a human voice, as to Mary, but indicated future things by dreams and visions. For these prophetic dreams are not something human or accidental, but they are inspired by good angels who so move the senses, just as it is certain that the evil angels cause shameful and terrible dreams. However, the dreams are also sometimes called visions, namely when images of future

The visions are called visions when images of future events are presented, like Nebuchadnezzar sees a tree [Dan. 4, 7], like the Egyptian cupbearer [Gen. 40, 9. ff] sees that he holds the grapes in his hand and presents them to the king. But actually these are called visions, if not in sleep, but in waking state pictures of future things are held up, as Daniel, when he was awake [Dan. 8, 3.], saw a ram standing before the water 2c. Although in this way prophecy, dream and vision are different things, they all have the same purpose, namely, that God teaches through them about future events.

What then, you will say, is the use of dreams, visions and prophecy after the Holy Spirit is sent? Or what is the need for dreams and visions? Is there anything left to be revealed concerning the kingdom of Christ? That would certainly be a pleasing fist to the papists, who impudently claim that not everything is taught in the holy scriptures that is necessary for salvation. The Anabaptists also dream of new revelations. And in former times there was a superstition in some monasteries that they believed that all dreams had to be written out and were to be taken for revelations.

But the prophet explains himself sufficiently when he says that the Spirit of the Lord should be poured out on servants and maids. For he does not speak of new revelations through dreams and visions, but simply of the gift of the Holy Spirit, who purifies the hearts and governs the minds. In truth, this gift belongs to this time in the New Testament. For although there is no lack of prophecy or the gift of prophecy in later times, this is to be placed far below the gift of which the prophet here remembers. For the right knowledge of the Son of God brings the knowledge of the Father, it brings forgiveness of sins, it brings the right guidance, so that we do not give way to temptation and sin does not reign in us, in short, it brings eternal life, while the gift to prophesy about future events can also be with the wicked, as Balaam was [4 Mos. 23, 7. ff.], and that prophet of Juda

[1 Kings 13:1], who foretold Josiah to King Jeroboam and was torn by the lion. Yes, even Satan often predicts future things from the nature of the causes he sees. But this gift, which is promised here, is such that it certainly brings with it eternal life, which is why it is so gloriously praised. For what are all other gifts compared to this, that God's Spirit Himself, the eternal God, descends into our hearts, even into our bodies, and dwells in us, governing and guiding us, as Paul clearly says, 1 Cor. 6:19: "Know ye not that your body is a temple of the Holy Ghost which is in you?" Therefore, as far as the present passage of the prophet is concerned, prophecy, vision and dreams are one and the same, namely the knowledge of God through Christ, which the Holy Spirit kindles through the word of the Gospel.

**V. 3. 4. and will give miraculous signs in heaven and on earth, namely blood, fire and smoke vapor. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.**

About these signs many things are said, when they happened, whether they preceded the glorification of Christ, or whether they were the signs that preceded the destruction of the Jewish people; some refer them to the signs of the last day, since the day before which they are to precede is called a great and terrible day. But we follow most surely the certain instruction of the apostle [Acts 2:16 ff], who not only states what Joel foretold about the sending of the Holy Spirit, but also names these same signs, indicating that these signs occurred before the sending of the Holy Spirit.

But here a twofold question arises: the first, what are these signs? the second, why is the day of the sending of the Holy Spirit called a terrible one, since it is rather full of joy and blessedness? With regard to the first, I answer that I fully believe that these signs mentioned by Joel are the same as those mentioned by the evangelists as having occurred during the day of the sending of the Holy Spirit.

of the suffering of our Savior. There was a terrible darkness of the sun just on the day of the full moon, which shrouded everything in darkness, as if a smoke stretching far and wide hindered the eyes, so that even what was nearby could not be seen. And the prophet himself interprets in this way, as he adds that the sun will be darkened and the moon will give a bloody glow. But, you will say, the evangelists did not mention anything about the moon, and it was underground during the time that it could not be seen. I answer: At night it was seen completely, and what wonder if sad signs also appeared at it, as at the sun, because one must believe the prophet, who assures this, although the evangelists have mentioned nothing of the moon. But they have thought of the earthquake and the opening of the graves, which Joel indicates when he speaks of the miraculous signs on earth. Some point to the fiery color of the sun, which it sometimes assumes, as we have seen in this forty-seventh year for three whole days before the most noble Elector of Saxony was captured by Emperor Carl in battle. And many are of the opinion that in this way the future tribulation of the church is indicated, which towards the end of the world shall be plagued with various kinds of persecutions, as Christ [Matth. 24, 21.] testifies. Others, like Jerome, interpret it from the fiery tongues or the brilliant flames on the day of Pentecost, through which the Holy Spirit manifested Himself. So also John [Luc. 3, 16.] predicts that Christ would baptize with fire. Those who reject this opinion, because this happened in a private house and not publicly, may seek a more suitable interpretation, if only the prophet is not deprived of his reputation, that among those signs there was also fire, not an ordinary but a miraculous one.

But this above all is worthy of interpretation: If these signs preceded the day of the Lord, on which Christ began to be known to the world through the sending of the Holy Spirit and the preaching of the gospel on the day of Pentecost, why is this so joyful day called a terrible one? Because it is not, as

through the law, the wrath of God has been revealed, but grace and mercy through the gospel, and those unspeakable treasures have been brought to us, the forgiveness of sins, righteousness, deliverance from the tyranny of the devil with the certain hope of eternal bliss. Is this then terrible? Should we not rather ask for it with the most heartfelt prayers?

I answer: This day is called dreadful and terrible, not for the sake of the faithful, to whom it is, as Isaiah Cap. 49, 8, it is in truth "a gracious time and a day of salvation," and, as Joel says, "a great day," in which God has revealed the greatness of His power and mercy against the whole human race, but because of those who do not believe and because of Satan. For to these it is the day of eternal judgment and never-ending damnation, as Christ says [Marc. 16, 16.]: "He who does not believe will be damned." Likewise [Joh. 12, 48.]: My word will judge those who do not believe. For just as those who believe in Christ receive forgiveness of sins, so those who do not believe will have their sins retained.

**V. 5 And it shall come to pass, that whosoever shall call upon the name of the Lord shall be saved. For in Mount Zion and in Jerusalem there shall be salvation, as the LORD hath promised; even to the rest whom the LORD shall call.**

The prophet has spoken of the terrible day when the wrath of God will be revealed from heaven against all ungodly beings. But here 1) he promises salvation or escape, not a physical one, but from eternal wrath. The word is very significant. Paul interprets it Rom. 10, 13. by "to be saved". But it includes the present and great danger. For as when a battle is fought, and the victor with the sword rages far and wide, and he who escapes in such great danger is called, so the 124th Psalm, v. 7, uses the similitude of a little bird, which, when the rope is tied against him, is called "blessed.

1) Wittenberger: Uane instead of: Uie.

waiting is torn, escapes and is saved. This bird is also called as if you were to say: That comes from it, that is snatched out, that is saved. The Psalm uses this word twice. Thus, since the prophet says in this place, "He that shall be saved," he indicates the danger common to all. For the Holy Spirit punishes the world because of sin [John 16:8]. And as Paul says [Rom. 1, 18.], "God's wrath from heaven is revealed against all ungodliness and unrighteousness of men who hold out the truth in unrighteousness." And yet the prophet promises that it will happen that some will escape this danger of eternal damnation and will be saved by calling.

This is truly a great promise, which should stimulate our hearts to diligent study [of the Holy Scriptures]. For what are other arts or sciences compared to this one, which teaches how to escape eternal death and the judgment of God? Others serve to gain either reputation or wealth, and to make this bodily life all the more comfortable, but this one brings eternal goods with it, and it alone makes this life, which is otherwise harsh and exceedingly full of dangers, pleasant. For what can happen to us in this life that is so sad that it would not be alleviated by the certain hope of the forgiveness of sins and eternal life? But this art has innumerable masters. For what heathen could you find, indeed what man could you find, who would not dream that he had a certain knowledge of this supreme good? The Turks hope that if they combine the precepts of the Alkoran with outward discipline, they will attain eternal bliss. The Jews promise themselves bliss if they are circumcised and keep what is commanded by Moses. A papal minister draws from the mass, a monk from his vows and his rule, the hope of grace and eternal life. Finally, the common people, who are instructed by the papists, have a thousand ways of worship from which they draw the hope of beatitude.

But all these are miserably mistaken, and while they think they are on the way to salvation, they are plunged straight into ruin.

For only compare those opinions with the saying of Joel. He promises salvation, not from bodily dangers, but from death and sins, and yet he does not think of any legal service or work. Holy and divine commandments are that one should honor parents, not kill, not break marital fidelity, guard against theft 2c., and yet Joel remembers none of these things. Now although these are holy and good works, for they are commanded by God, they do not serve to save us from death and sins. There is only one true and certain way to escape, as Joel clearly says, namely, to worship the name of the Lord; those who do so shall be saved. All the others, whatever divine services, whatever works they may perform, cannot be saved if this invocation is not there, but remain and perish in death and in their sins. The Jew is not saved by the diligent observance of the law, a papist is not saved by the diligently chosen services, but only the calling saves.

But you must not think that calling is the mere calling of the name of God, for if you were to think that, the whole world would be full of people calling on the name of the Lord. You cannot find a Jew, a Turk, or a monk who does not call upon it often and earnestly, especially when they are in danger. But however this may be, there is no work among all works that is more rare than right invocation. In order for this to be understood, the right description must be sought. But you cannot get it from the schools of the sophists. You must consult Paul as a credible witness, who cites this saying of the prophet and also interprets it well. Rom. 10, 12-15, he says: "There is no difference here between Jews and Greeks; there is only one Lord, rich above all who call on him. For whosoever shall call upon the name of the Lord shall be saved. But how shall they call upon him in whom they believe not? And how shall they believe, of whom they have not heard? But how shall they hear without a preacher? But how shall they preach where they are not sent?"

As it is written: "How beautiful are the feet of those who proclaim peace, who proclaim good" 2c. This is a very beautiful and skillful interpretation of this saying, in which Paul indicates what the right calling is, to which Joel attributes salvation from death and sins.

Someone who is inexperienced in holy things might think that calling is a work of the second commandment, and might wonder why blessedness is attributed to this work of the second commandment and not rather either to the first commandment, which demands faith and fear, or to all ten commandments. But Paul answers masterfully that calling comes from faith, but faith from the word, and gives this description of calling: "Calling on the name of the Lord is when you first hear the gospel of the Son of God and accept the promise in true faith, and then, trusting in the promise made in the gospel, call on God to protect and save you for Christ's sake against sin, death and the devil. Whoever calls in this way calls rightly and will surely be saved.

Therefore, calling is not a mere calling of the name of the Lord, which is also done by the Turks, Jews and Papists; it comprehends the far highest things, that you hear the gospel with a humble heart, and first of all do not neglect baptism, then also the holy supper. [For since the promise of the gospel is connected with them, they cannot be neglected or despised without danger of salvation, and that I may say more clearly what I mean) faith absolutely cannot exist without these. For faith is based on the Word, but the Word of the forgiveness of sins God has, as it were, enclosed in these mysteries, namely in Baptism and the Lord's Supper. Baptism has the promise [Marc. 16, 16.]: "Whoever believes and is baptized will be saved." The Lord's Supper has this promise, that the body of Christ is given for us, and his blood for the forgiveness of our sins.

1) Instead of: <2uoä äicÄw [sntil] in the Wittenberg and in the Erlangen is to be read with the Jena: yuoä [satio üieuw.

sins are poured out. With this promise, the very things of which the promise speaks are presented to us, namely the body and blood of Christ with the bread and wine, so that hearts may be all the more firmly founded on the promise. Therefore, those who teach that only bread and wine are served in the Lord's Supper are acting in a nefarious manner. This is the first thing that calling requires, that you hear the word and use the sacraments. Therefore, how can Turks and Jews call upon God who do not have the Word and ridicule the Sacraments? How can the Papists invoke God, who even persecute the Word and condemn the proper use of the Sacraments?

But it is not enough to hear the word and use the sacraments; the word must be heard in faith, and the sacraments must be received in faith. But faith is the certain confidence in which we firmly believe that God is reconciled through Christ, forgives us our sins by grace and accepts us as children and heirs of eternal life. Since the papists do not know this faith at all (for believing means nothing else to them than confessing or knowing history), how can they call upon the name of the Lord?

The third part is that the heart that trusts in the mercy of God opens and asks for salvation with a lively voice and fervent prayers. The conditions of right invocation, that I say so, show, when considered properly, that no worship is rarer than right invocation, and that it is found only in the true Church. The name of God is indeed invoked by all, but others, as the Turks, lack the word and the sacraments. Others, as the Papists, monkey about and persecute the Word, but they use the Sacraments without faith, as if they benefited those who use them by the mere performance of the work". Therefore it is certain that neither of them call upon the name of the Lord, but rather that they uselessly lead and profane it, as in the 109th Psalm, v. 7. is said by the persecutors, the Jews: "Let their prayer be sin." For



Just as those who call on the name of the Lord in the right way are saved and experience the eternal fruit of prayer, so those who call on it without faith palliate their sin and hasten their destruction.

But why does the prophet not content himself with saying: Who will call upon the Lord? Why does he add: "Who will call on the name of the Lord", or as it is said in Hebrew: "In the name of the Lord"? Of course, we must note that this was not done by chance, but with a certain intention. The name is generally taken for the recognition by which we recognize others. For by the mark of the name both men and all things are distinguished from one another. When you hear the name Paul, you recognize that it is another teacher than Augustine or Jerome was. Thus the name of the Lord is nothing other than the Word itself, for through the Word God has revealed Himself, and through the Word we begin to know God, as it were, whom, if He were without the Word, we could never have known, as John says [John 1:18]: "No one has ever seen God. The Son who is in the bosom of the Father, He has declared it to us." Therefore, to call in the name of the LORD or "to call upon the name of the LORD" is to call upon GOD in confidence in the promise which the Son of GOD has brought to us from heaven. Therefore He is also called λόγος or "the Word," likewise the image of God, because God revealed Himself in Christ, what kind of disposition He has toward us, that He does not (as He is depicted in the Law) hate us, but loves us and wants to make us, who are freed from sins through the Son, blessed. For this reason he sends his Son.

The expression ["who"] encompassing all people must not be overlooked here, because it was the main reason for Paul to quote this passage. Because he says [Rom. 10, 12] that there is no difference between Gentiles and Jews, since God is rich over all who call upon Him, he used the testimony of the prophet very appropriately. It is known, however, that as often as the calling of the Gentiles is spoken of, the mercy of God is praised.

takes away the charge and the burden of the law, and deals with us by grace, not according to our merit.

He remembers Mount Zion to indicate the place where this joyful voice of grace or the gospel will first resound. But we have said elsewhere why the prophets, when they speak of the kingdom of Christ, mention rather Mount Zion than the temple. For the temple with its services was to be taken down after the sacrifice of the Son of God. But Zion was David's castle. Since Christ is his Son, he must have this seat of his Father and rule in this nation, but in such a way that his kingdom is not of this world, and Mount Zion fills the whole world, Isaiah 2:3 ff. Since the Jews do not know this, they cannot understand any promise correctly and, as the prophet clearly teaches here, cannot attain to righteousness and blessedness. For from this passage it is certain that apart from the church there is no salvation, which must be remembered against the trust in works and the presumption in human powers.

#### **Also with the others whom the Lord will call.**

This piece should have been connected with the following. For here begins the prophecy of the calling of the Gentiles, so we will explain it soon after.

**For, behold, in those days, and at that time, when I shall turn the captivity of Judah and Jerusalem, I will gather all the nations together, and will bring them down into the valley of Jehoshaphat, and there will I make terms with them for my people, and for my inheritance of Israel, which they have scattered among the nations, and have divided themselves into my land, and have cast lots for my people, and have given the children for meat, and sold the maidens for wine, and made them drunk.**

This passage has been more obscured than explained by all interpreters, at least by those whose writings are available. Of the Jews I say nothing, who, because the prophet of the Thales Josaphat remembers, this passage on the

History 2 Chron. 20. But ours refer everything to the desolation of the synagogue or to the last day. But it is easy for the reader to see that what they say is neither consistent nor appropriate. And indeed, they themselves indicate what prevented them from recognizing the truth. For all of them fail at the same cliff, and understand it in such a way that the Gentiles are to be gathered together for judgment. And indeed, the word judgment is more terrifying to us than to the Hebrews. But because the exceedingly sad pictures are added, of the selling of the Gentiles, of the seizing of the sickles, because wickedness has got the upper hand, all fall into the opinion that they understand the prophet 1) of the judgment of wrath, although they differ as to the time, since some interpret the judgment from the desolation done by the Romans, others from the last day.

But to the one who looks carefully at the prophet, the order of the text itself indicates the right opinion. For after the prophet has said that salvation will be in Mount Zion and in Jerusalem, he mentions some others who will be saved, even though they are not in Mount Zion and in Jerusalem. He says: "Also with the rest, whom the Lord will call", there will be salvation. Here it is first of all clear that those whom he calls the others are distinguished from the Zionites or the Jews, also according to the calling. For to the Jews the promise had come from the seed. But just as in the parable of the Gospel [Luc. 14:16 ff], when the Jews refuse to come to the wedding and the supper, the servant is sent by a new command to those who dwelt outside the city by the highways, so here the prophet says that the Lord will also call others besides the church, that they may be gathered to the church and also be saved. So this piece undoubtedly refers to the flocks.

But what the prophet adds: "For behold, in the days," 2c., is, as it were, a brief explanation of this saying of the calling

of the Gentiles. For he shows how and at what time this calling of the Gentiles is to be expected. So you see that the whole sense is connected nicely, if you refer this whole prophecy to the judgment of grace, not to the judgment of wrath. For expressly he says that the Gentiles are to be called into the valley to the judgment of the LORD, for this is what the word "Jehoshaphat" means, which in this place does not stand as a proper name, but has an appellative meaning. For the judgment of men is that their sins must be followed by their punishments. This is taught not only by the law of Moses, but also by reason itself. But the judgment of the Lord is different, who judges through his gospel and for Christ's sake forgives the sins of believers and gives them the Holy Spirit and eternal life. This is the judgment of the Lord, of which the prophet preaches most sweetly in this passage. First, he remembers the sins of the Gentiles, then he adds the punishment that they will be sold again by the Jews to those of Sheba. Third, he exhorts the teachers of the church to work diligently in the vineyard of the Lord as in a ripe harvest. Finally, he adds exceedingly rich promises with which he comforts the church, which in this life is subject to the cross (for he remembers the blood). In this way the whole order of the discourse agrees very well, which both the old and the newer interpreters have made so obscure that it is impossible for him who follows them to obtain the right sense. But now let us explain the text in order.

"The turning of the prison of Judah and Jerusalem" is nothing other than the teaching of the Gospel, which brings to us forgiveness of sins, righteousness and eternal life. For before the knowledge of the gospel, we are held under the tyranny of the devil and death for the sake of sins, and there is no power in us at all by which we could endure or completely remove these great evils, but our hearts are constantly tormented by the fear of the wrath and judgment of God. The gospel, however, is the right remedy by which this evil is lifted.

1) Wittenberger: propüstinra instead of: propNetam.

For it holds up to us the Son of God, who suffers the punishments of our sins, and shows that God loves us for the sake of this sacrifice; yes, it gives us the Holy Spirit, who kindles faith in hearts and in this way purifies and sanctifies us. For through faith sins are forgiven, and the Spirit awakens our hearts not to yield themselves as servants to sin, but to rule over it and put to death the flesh. In this way the captivity is turned. For though the devil never ceases to tempt us, he cannot compel us as a ruler or lord; the Spirit of God in us resists his efforts; though we sometimes fall from weakness, yet through repentance and faith in Christ we raise ourselves up again, that we perish not in sins.

When this begins with the Jews through the teaching of the Gospel, that they are free from the tyranny of the devil, sin and death through the Son of God, who became a sacrifice for us, then, he says, I will gather all the Gentiles together and lead them down into the valley to the judgment of the Lord. The Valley of Jehoshaphat is very famous, even among the ancient interpreters who claim that it is the place of the Last Judgment. But, as I said above, the order of things, which the prophet holds, shows another. The prophet wanted to use the name "valley" because a valley is unsuitable for those who fight in the battle line. For fighting is better in open areas, where the line of battle can be unfolded, while troops crowded into a narrow place are not only useless, but also hinder each other. A valley, therefore, denotes a place inconvenient and unsuitable for a large crowd, and serves to illustrate the pain and anguish of the conscience, which sees its unworthiness and its sins. When the Gentiles are pressed into this valley, that is, when the Holy Spirit through the Gospel punishes the world for sin, for righteousness and for judgment, when the hearts feel the burden of sin, when they despair of their righteousness and cannot protect themselves against the judgment of God: then, says the prophet,

the Lord will judge, not with the judgment of wrath, by which sins are condemned, but of grace, by which sins are forgiven. For the gospel comforts the so terrified minds, that the Son of God became the sacrifice for sins, and by his death reconciled the Father with us 2c.

But what are the causes or merits of this great good deed? Absolutely none, but rather enormous debts, which should be followed by eternal death. But the kind and merciful God does not want the death of the sinner, but that he converts and lives [Ezek. 33, 11]. But the prophet remembers the sins of the Gentiles, that they scattered the people of God, that they divided the land of God among themselves, that they sold the boys for food and the maidens for wine. First of all, notice the pronoun: my people, my land. For this people was God's own, who alone had the revelations, the promises and the worship. And yet the Lord suffered that this people of his was led away and his land taken. Why is that? Because they had sinned by despising the Word and the prophets. This is the foremost cause of great empires being disrupted and overthrown. Therefore, we cannot be surprised that today Germany is also moved by unusual unrest. We who hold fast the gospel do not live in such a way that we cannot fear punishment. For, to say nothing of the other sins, how great is the ingratitude of all against the ministers of the Word, how great the contempt! But how can God tolerate any longer the frightening obstinacy of the bishops who insist on idolatry? Therefore, reminded by the example of the people of GOD, we are to learn to bear this misfortune patiently, and we are to cut off the penalties of so great sins by careful correction of our lives. For if, as the prophet says, we are sorry for our sins, then the Lord will also be sorry for the punishment he has decided to inflict.

But that he says of the selling of the boys for food and the maidens for wine,

is an excellent picture by which he depicts the raging of the adversaries of the church, as if you would say today that the papists are so inflamed with hatred against us that they would have no hesitation in strangling a confessor of the gospel for a drink of wine. So nothing was more pleasant, nothing easier, for the Gentiles than to draw the sword against the Jews. Such bitter hatred does not originate in the hearts of men, but is instilled by Satan.

**V.9-11. And you of Zor and Zidon, and all the border of the Philistines, what have you to do with me? Will you defy me? If you defy me, I will quickly repay you on your head. Ye that have taken my silver, and my gold, and my goodly jewels, and have brought them into your churches, and have sold the children of Judah and the children of Jerusalem unto the Grecians, that ye might bring them far from their borders.**

The prophet spoke of the Gentiles, by whom Israel is desolate; here he speaks of the neighbors and reproaches them for the injustice done to his people, for they plucked the Jews as opportunity offered and plagued them in many ways. He mentions two misfortunes: that they robbed the Jews of their silver, gold and other valuables, with which they then adorned their idols; and that they sold the Jews to the Greeks, so that they might cut off all hope of return for those who had gone far away. This, says the Lord, you have done to me without any just cause, since you were not induced or provoked by my people. Therefore, I will repay you, not in the way that angry people do, who repay evil with evil, but in my way. For you are gathered for the judgment of the Lord. Therefore I will not repay you evil, but will do good for evil, and will also sell you through mine, not to rough and ineffective places, but I will make you citizens of the kingdom of Arabia 2c.

Therefore, this chapter is nothing other than a praise of the glorious grace, although it is

is presented somewhat darkly. For this honor had to be reserved for the Son of God, that he taught the church clearly and distinctly about the mercy of the eternal Father. Therefore, the excellent parables that are told in the history of the Gospels about the Son of God, such as the father of the house [Luc. 14, 16. ff.], of the king who invites all without distinction to the banquet and the wedding [Matth. 22, 1. ff.], of the shepherd who searches for the lost sheep [Luc. 15, 4. ff.], of the rich man who forgave his servant the debt of ten thousand pounds [Matth. 18, 23. ff.], of the usurer who forgave all their debts [Luc. 7, 41. ff.], of the householder who gave equal wages to those who did unequal work [Matth. 20, 1. ff.], and other such things by which the grace of God is praised, who forgives our sins for the sake of His Son and adopts us as His children.

And here the cause of the obscurity comes to light, which, as I have said before, has misled almost all interpreters. The name judgment is terrifying, and since in this passage the sins committed by the Gentiles are expressly thought of, reason cannot conclude otherwise than that certain punishments will follow, and the examples show that God has always inflicted severe punishments on the enemies of the Church, as in regard to the commonwealths which the prophet here remembers, hard prophecies are present in Isaiah, Jeremiah and Ezekiel. And truly, the judgment of the law is not in vain, which extends its threats even to the third and fourth member. Also the parable is known [Matth. 18, 23. ff.], in which the householder threatens the servant, who owed him ten thousand pounds, that he, his wife, his children and everything he owned should be sold. On this opinion of the law the interpreters have also drawn this present text, but they have erred by not observing the difference of the law and the gospel. The law indicates what God demands and threatens the transgressors with punishment. The gospel, however, is the doctrine of grace, which teaches about the works that the Son of God took upon himself.

and accomplished, and promises forgiveness of sins to those who believe in him.

Therefore, the judgment of God is twofold; one of the law, which God has exercised from the creation of the world and will exercise until the end of the world against the impenitent, that He will punish certain sins with certain punishments. But also in the Church this judgment is seen, as Peter says [1 Ep. 4, 17.]: "The judgment begins at the house of GOD." For even for the saints, with so great a weakness of the flesh, a certain severity is necessary, both that licentiousness may be kept in check and that they may not safely persist in sins. This is how David's adultery was punished. The prophet does not speak of this judgment in this passage. For he has the preaching of the gospel before him, and speaks of a judgment other than that of the law. For through the gospel sin is indeed accused, but to those who believe in Christ it is remitted, and this because without the forgiveness of sins the kingdom of God cannot exist. For God either cannot have a church, or it is necessary for Him to forgive sin. For our whole nature is so corrupted by sin that if God did not heal it through the forgiveness of sins, it could not see the Kingdom of God. Since the voice of the Gospel resounds, the world is judged in such a way that the sins of the believers are forgiven by the Son of God. In the meantime, the judgment of the law also takes place, so that the secure hearts are bowed and humbled, and they also accept grace all the more eagerly. So also the terrible sentence of the father of the house, that the servant is to be sold and all that he has, forces him to ask for mitigation of the punishment [Matth. 18, 26.]: "Have patience with me," he says, "I will pay you everything." Thus the purpose of all the punishments which God inflicts is that those who recognize their sins may mend their ways and take refuge in the mercy of God. And in Isaiah, the Lord complains greatly about the stubbornness of the synagogue, that it cannot even be cured by blows, but only becomes more stubborn by acts of kindness.

As for Joel, he remembers the sins of the Gentiles and says that the Lord will judge, but it will not be a judgment of the law, but of the gospel, that is, it will not condemn because of sins, but will absolve believers from sins and eternal punishments, so that he may also establish a church among the Gentiles, but we will explain this more clearly below.

But I have said above that here a picture of the church is held up, which is plundered by the pagans and the neighbors. And truly a great and extraordinary contempt is shown, since he says that the boys are sold for food and the maidens for wine, as if you would say today that we are so hated by the papists that they would as soon strangle us as drink a cup of wine. But of the neighbors he says that they have robbed the gold and silver, and that with this booty the temples of the Gentiles have been adorned. This is also the sin of the papists, for they have extorted from their own gold and all that was precious, and have adorned their idols with it. For these goods should have been used to feed the poor, to maintain the high schools and to establish common schools, but they have served to cultivate indulgence and pleasure, and still serve for this purpose today, but not only that, but they are also used to adorn idolatry and to destroy godliness. But we are to be mindful that God will repay them, and not as is said here of Zor and Zidon, for that was a repayment in grace. The Lord has offered this to our adversaries for many years through His Word, but without any fruit, because they persist in hating the Word and true godliness. Therefore, only the retribution of the law remains, as Zor and Zidon suffered before the time of the announcement of the Gospel. Tyre is especially praised in Ezekiel [Cap. 26 ff.] for its power, but it failed to withstand the deserved punishments; it perished, and miserably, so that it suffered a whole seven-

lay desolate for tens of years. But a harder fate awaits the papists.

**V.12. 13. Behold, I will raise them up out of the place whither ye sold them, and will recompense you upon your head. And I will sell your sons and your daughters again by the children of Judah; and they shall sell them unto them that are in the kingdom of Arabia unto a people of a far country: for the LORD hath spoken it.**

Here he interprets the judgment of which he said above. But I have reminded that the prophet must not be understood of the legal retribution or that which we men are wont to use among ourselves when we inflict on sins the punishments due to them, but of the retribution of the gospel or grace, according to which sins are forgiven and the Holy Spirit is given. And to prove that this opinion is true, no one with understanding will deny that the children of Judah, of whom Joel speaks here, are the true church, which began in the people of God through the gospel of Christ, and received the gift of the Holy Spirit. It is obvious, however, that the church will not rage against its enemies with any bodily violence, but that it will rather suffer unjust violence in this life. Therefore, what Joel says about the Gentiles who are to be sold by the children of Judah is quite figurative. For just as one who has been sold is no longer powerful, but depends entirely on the judgment and will of the buyer, so, he indicates, the Gentiles would leave idolatry and serve the true God. This, however, is not a punishment of servitude, but an exceedingly high gift, for it brings with it eternal life.

And for this speaks, according to my opinion, that he says, the Gentiles shall be sold to those in Imperial Arabia; for Saba 1) or happy Arabia is preferred to all countries of the whole earth. Hence it is called the happy [Arabia] both among the Greeks and the Latins. The Hebrew name Saba also denotes abundance.

1) Wittenberg and Erlangen: 8ad "6 instead: Lada in the Jena.

and abundance. Therefore, when he says that the Greeks will be sold to those in Saba, that is, transferred to the most abundant land, who can take this as a punishment and not rather as a very great blessing? The passage in Isaiah, Cap. 60, 6, also serves this purpose, in which he prophesies that all from Saba will come to the church, bringing gifts of gold and incense, and proclaiming the praises of the Lord. For the prophets not infrequently look to the images of nature in their sermons. Soon after, when Joel will preach about the gifts of the church, he will promise mountains dripping with wine and hills flowing with milk, that is, exceedingly productive pastures, and mountains bearing much wine. Now since those of Sheba, above all the peoples of the whole earth, are endowed by God with the best gold and incense, these symbols pleased the prophets, and they made Sheba the image of the Church, in which alone is found gold, that is, the word and faith (for these are joined and cannot in any way be separated), and incense, that is, calling. For how shall they call, in whom they believe not? and how shall they believe without the preaching? [These, therefore, are the chief and peculiar gifts of the Sabaites, that is, of the church. For though there is no nation that does not boast of some religion and worship, yet true faith and right calling is nowhere but in the church. All other nations are without faith and live in idolatry, but they do not know how to call, as we said above.

This, what we have said about the opinion of the prophet, is certain. But it is not necessary to pass over the consolation here, which is most necessary, especially at this time. He said that the Jews had been sold to the Greeks into a far country, so that all hope of return would be cut off. Therefore, if you look at the hearts of those who have been sold to the Greeks, you will see that they are not only troubled by fear and sorrow, but that they are also in despair for themselves and their descendants. For what should they hope among heathen dwelling so far away, where there is no worship?

is no knowledge of God, no word of God? Think of yourself: if you were taken away to Turkey today with your own, what hope could you have for yourself and your descendants? But one must not measure these dangers according to our judgment, but God's power must be considered and the promises of God, which, although the church is plagued in many ways in this life, nevertheless give rise to the hope that it will triumph and that its enemies will perish completely. Thus you hear in this passage that the children of Judah are sold to the Gentiles, but they are brought together again from the Gentiles and rule over the victors, that is, they become teachers of the Gentiles, they draw the Gentiles away from the ungodly nature to the knowledge of God, and make those of Sheba rich in truth in every kind of spiritual good.

But we are to believe that this comfort is a general one. For it is true what Paul says [Rom. 8, 28. 35.], that all things serve the elect for the best, and that neither hunger nor sword can separate us from the love of God, that is, that God loves us for the sake of His Son, even when sword and hunger oppress us. But this love is necessarily followed by victory, as Paul adds [v. 38]: "In all this we overcome far" (*ὑπερναῶμεν*). But only take care that you remain in the church and in the people of God, that is, keep the word and the faith, and it will happen that, although you suffer tribulation, yet the tribulation will go out to you for the best. But those who reject the faith, what wonder is it that they are forsaken in calamity? as Isaiah [Cap. 7, 9.] threatens Ahaz, "If ye believe not, ye abide not." Daniel was not only in a very high position in the Babylonian captivity, but also accomplished very great things and became the cause of salvation for very many. Therefore, you must think that this is always connected: tribulation and comfort, humiliation and exaltation, death and life. Therefore, if you suffer tribulation, do not despair, for you are close to glory and will triumph happily if you only remain in faith.

**V. 14-17. Proclaim this among the nations; sanctify a war; awaken the strong; let all the men of war come and go up; make your plowshares into swords and your sickles into spears; let the weak man speak: I am strong. Redden yourselves, and come hither, all ye heathen round about, and gather yourselves together. There the LORD will lay low your strong ones. The nations shall make themselves ready, and come forth to the valley of Jehoshaphat: for there will I sit to judge all the nations round about.**

Again and again we must look at the main thing, what the prophet intends to do. Because the whole speech is figurative, he who does not look more often at the thing he has undertaken or at the goal he has in mind will easily stray from the right opinion. But the prophet presented the promise of the outpouring of the Holy Spirit on the holy remnant. Then he added another prophecy about the calling of the Gentiles, which he wrapped in a mystery, as it were. For he says that the Gentiles will be called into a valley where the Lord will judge and repay them for what they have done to God's people, for the Gentiles will also be sold to those in Sheba, to a distant people.

Now he adds the exhortation to the Gentiles that they should prepare themselves for this battle. He summarizes two things: first, he shows with what fury the world opposes the gospel; second, he teaches that the attacks of the world are in vain. Because the devil's kingdom is attacked by the gospel, he gathers all the power he can to defend his own. And it is not necessary to cite examples from ancient times to show what dangers he has always put God's people in, what attacks he has carried out in the last days. What plots he has made in the last monarchy [Dan. 7, 7.] to destroy the church of the New Testament; we want to look at the present times. For what have the popes not tried against the teaching of the Gospel for the last twenty-eight years? what the monks, what the high schools, yes, what the kings and princes? The

Godly teachers and the confessors of the holy word have everywhere been robbed of their goods, banished, killed, the books burned, the sermons forbidden, the testament of Christ violated and the use of the holy communion perverted; other, godless ceremonies have been imposed for profit, even terrible mandates have been issued against our teaching. Since in this way they only hindered the course of the Gospel among their own, they finally also took counsel to suppress our churches by force of arms.

This is what the prophet says in this passage: "Awaken the strong, make your plowshares into swords and your sickles into spears," that is, let the care for war be more important to you than the reaping of the seed and the plowing of the land. Let no one be weak, but let him who is weak say that he is strong, that is, even those who are unskilled in warfare should nevertheless wage war, just as today the soft and effeminate crowd of bishops, canons and monks not only desire war, but also go to war. This is the first thing that the prophet indicates in this passage, and it is useful that such descriptions of such tremendous rage and hatred exist, for they strengthen the hearts of the godly so that they do not give up hope, as if it were an unusual thing, since Satan has raged in this way at all times; but with what happiness and with what success?

This is the second thing that the prophet indicates here. For this summons contains a bitter mockery, for it indicates that all the endeavors and efforts of Satan and the world will be in vain, as the prophet further adds: "There the LORD will lay thy strong ones low." Thus in the second Psalm there are terrifying things which the Holy Spirit says of the kings, princes, nations, and heathen who conspire, and gather together both their power and their counsel, to break the bands with which the Lord seeks, as it were, to bind the pretensions of the flesh. For the gospel punishes the world, that it may cease from sin, and pursue righteousness, and shake off the yoke of Satan, because he hath judged it.

is not. But the world rejoices in sins and stubbornly cherishes the idolatrous nature and puts all its forces into suppressing the wholesome teaching. This undertaking does not go off without murder and bloodshed of the godly, and yet the godless do not execute what they want. For he who is in heaven does not immediately punish the raging of the wicked, but lets them progress and be happy to a certain extent, but he still laughs at their foolish and futile efforts. For what is it that a man seeks to hinder or overthrow God's counsels, who is in heaven, and with one wave shatters the whole world? But he does not always laugh, he also speaks in his anger, that is, he repels the wicked, and not only disturbs their counsels, but also corrupts them completely.

This end is also indicated by the prophet here. But because we are only concerned about the present and do not measure future events according to the word but according to our senses, the flesh trembles and either doubts the success or becomes completely discouraged by the fear of future misfortune. Therefore, we must look to the word and constantly have the examples of past times before our eyes, which all testify with one voice, as it were, that the world rages against the word, but finally falls away in the midst of its pretensions, but the word of the Lord remains forever.

Therefore, the LORD says here: "Come hither, all ye Gentiles round about, 1) and gather yourselves together. There the LORD will lay low your strong ones." Here, however, special attention must be paid to the word XXXXXX ["strong ones"], for the enemies of the Gospel are not despised, weak, poor people, but they are strong ones. That is why the Church, abandoned by carnal help, is in danger and afraid. Today we are not a little moved by the wealth, the power, the skill, the warfare of the adversaries, and realize that we are no match for them. But why are we moved? Is this not carnal? But we, who have a Father in heaven, whose name and honor are in

1) Erlanger: patridus instead of: partldns.



If we are in danger, should we base ourselves on carnal protection? Let those do so who do not know about God and persecute the Word. For who should refuse that they come with chariots and horses? For they have and know no other help. But we, who have God, will do the work of our profession according to our ability, and will hope in the name of the Lord [Ps. 20:8]. For this is the work of the LORD, this is his power. For he does not want to have defenseless adversaries; he wants to put down the strong; the more certain they are of victory, the more easily they fall into danger. But, as I have said above, Satan's activity does not go off without all harm. For we offend God in many ways with our sins. And God is in the habit of starting the judgment at his Hanse. For our adversaries are fortunate for a time, for our sins deserve this, but if they do not also repent, if they do not, as it is said in the second Psalm [v. 12], kiss the Son, and allow themselves to be chastened, that is, humbly speak out, then they must not only be afflicted with bodily ills, but be cast into hell and suffer eternal fire, as the saying says (Marc. 16, 16.): "He who does not believe will be condemned."

Therefore this present passage should serve us for comfort, because it teaches about the future happy outcome, that the strong shall be put down, who resist the word. But they are put down in two ways: some are put down for salvation. For these submit to the word, put away their sins, flee their habitual idolatry, and are raised up by the hope of forgiveness through Christ. Thus Paul was laid low at Damascus. But, O blessed fall, for he was prevented from sinning further, and obtained forgiveness of sins and the Holy Spirit through faith. And the Lord draws his sword for this purpose and makes war against the world, so that those who repent may be saved. But those who either arrogantly despise the word or hate it and persistently persecute it, they are laid low by the Lord, not with a salvific snare,

but with a corrupt one, so that they perish forever, like Pharaoh, Saul 2c.

The judgment of the Lord in the valley of judgment is therefore this, that he punishes sins by the word, and teaches righteousness and judgment. And good to those who bear and suffer this judgment. For though the old man is choked and the heart is afflicted with true and unbearable anguish, yet the Physician of souls, the Son of God, heals this disease of the heart and brings rest to the mind through the promise that sin is atoned for and reconciliation is made through Him. But those who despise the word, even though they live safely for a while, will still fall into eternal misery.

**V. 18. Strike the sickle, for the harvest is ripe; come down, for the winepress, is full, and the winepress overflows; for their wickedness is great.**

This is another exhortation, which actually concerns the ministers of the gospel, through whose service the Lord is waging this war, that they dare to try their luck in this war with great and unbroken courage, certain that the outcome will be happy. This exhortation is very necessary, because it is known what dangers follow the confession (of the gospel) and this service. See the histories of John, Christ and the apostles. Do not those who teach faith in Christ, the Son of God, stir up against themselves the whole kingdom of Satan? Satan is the god and prince of the world. Just as princes protect themselves and their subjects with weapons, Satan uses the power of the whole world to suppress the ministry of preaching. Therefore, those who have the teaching ministry must have firm and unbending courage, and they must not be frightened by the wickedness of the world; indeed, the more angry and desperate the world is, the more courageously they must commit themselves to the preaching of the gospel, so that at least some may be "snatched" from the jaws of Satan.

The words: "For their wickedness is great" actually refer to the time of Christ. For the world at that time was utterly corrupt, and Satan's raging was without measure, as

The histories and examples of the pagans teach. For how many and various kinds of idolatry were among all the heathen! Therefore also the poets have mocked at superstition and idolatry, as he who says that the Egyptians grow their gods in the gardens. And who should not be horrified when he reads that the most abominable abominations were held for divine services? But how great was the blindness even among the people of God, since some publicly denied the resurrection of the dead and rejected the writings of the prophets! Therefore, in truth, wickedness overflowed at that time like a full winepress, and if the salvific light of the Gospel had not appeared, the whole world would have perished. Therefore, he exhorts them to confront the rage of Satan and to heal the falling world with this healing remedy.

**V. 19. 20. Here and there shall be multitudes in the valley of judgment: for the day of the LORD is near in the valley of judgment. The sun and the moon shall be darkened, and the stars shall not give their light.**

So far, the prophet has preached with a joyful spirit, but very dark words, the grace of God and the joyful progress of the Gospel, that it, spread to all corners of the whole world, nowhere departs without its fruit. For it judges all without distinction, and this judgment is not in vain or useless. For those who accept it in faith are freed from the devil's tyranny and await in faith the inheritance of eternal life. Others who do not believe hear the judgment of death. For what hope of salvation could be left if Christ and the gospel are rejected? What follows is not different in spirit, but it is clearer and interprets what was presented above in a darker way.

He said above that all the Gentiles should be gathered into the valley of Jehoshaphat [v. 7]. This is obscure, for it cannot be known whether it ["Jehoshaphat"] is to be taken as a proper name or in an appellative sense, though the circumstances indicate that not the corner of the land of Judah but the whole world is so called. This ambiguity eliminates

The prophet now calls it no longer the valley of Jehoshaphat, but the valley of XXXX, that is, of judgment, in which the Lord will pronounce a certain judgment on the whole human race through the gospel, and thus war against the Gentiles. For the word XXX actually means to pass a certain and definite judgment. Thus it is said in 1 Kings 20:40: "This is your judgment, you have formed it yourself." Job 14, 5: "Man has his appointed time." Likewise Isa. 10, 22, 28, 22. and Dan. 9, 26, 27. put the same words: The LORD will cause destruction and pass judgment, that is, he will destroy the unbelieving people. For this is an image taken from the court system, where what is once decided is not changed. Paul followed the seventy interpreters in his letter to the Romans Cap. 9, 27. f.. They translated the passage of Isaiah [Cap. 10, 22.] with these words: Verbum abbreviatum faciet Dominus. But there is no reason why they could translate XXXX 1) by verbum, because it means "destruction" and the end. But abbreviatum is to be understood in this way: certain, definite, unchangeable, as we speak in German with almost the same image when we indicate that we will not change anything in our judgment: "In short." Thus the Septuagint calls consummationem abbreviatam [Vulg.] the certain and firmly decided desolation of the people. In this way, in this passage, Valley XXX means the Valley of Judgment, in which the Lord will pass a certain and unchangeable judgment on all peoples.

But what is this firmly decided judgment? Certainly this [Marc. 16, 16]: "Whoever believes and is baptized will be saved. [Matth. 17, 5:.] "This is my beloved Son, whom you shall hear." [John 3:18:] "He that believeth on him is not judged: but he that believeth not is judged already." This judgment is unchangeable, certain and definite, that God through His Son will forgive sins and give eternal life. Those who accept this in faith are blessed, those who do not accept it are eternally lost.

However, this judgment will not be given to a people.

1) In the editions: ealsk.

The Jews have boasted of the name of the church alone, but, as the prophet says here, XXXXX XXXXX; peoples are gathered everywhere, crowds and multitudes everywhere, wherever one turns one's eyes to hear this judgment. But because the world is primarily concerned with either weakening, or bending, or changing this judgment; for the Jews suffer it with displeasure that the services of the law are rejected; the papists hang their stubble and chaff on the merit of Christ, namely their vows, their fasting, their self-chosen food, and such foolish works: therefore the prophet calls it a fixed and certain judgment, from which no one can or should detract, nor to which anyone can or should add anything.

I do not know whether what he adds of the darkening of the sun and the moon and of the darkening of the stars does not also figuratively indicate the tremendously large crowd of people. For as one can conclude from the tumult to some extent the crowd of the people, so also a large crowd arouses a tremendous dust, which also takes away the sight of the sun and the sky. I consider this to be the simplest conception. Because that one refers this to the fear of the souls does not fit at all well in this place, since the prophet deals primarily with it that he shows, the kingdom of Christ should be spread under all nations.

**V. 21: And the LORD shall roar out of Zion, and shall cause his voice to be heard out of Jerusalem, and the heavens and the earth shall be lifted up.**

Here he explains what kind of judgment this is, to which the Gentiles are to be gathered and which they oppose with all their strength. Likewise, what kind of war is this, by which the strong will be defeated and sold into faraway places. He says he will not use weapons, he will not fight with lightning like on the Red Sea, but he will let his voice sound from Zion, not faint or weak, but strong and terrifying, like the voice of lions, and from Jerusalem he will speak. But although this repetition may seem idle, it is perfectly suited to the office of the

Evangelii. For as Christ commands [Luc. 24, 47.] to teach repentance and forgiveness of sins in his name, but the doctrine of repentance punishes sins and terrifies hearts through the fear of the wrath and judgment of God, so here "the roaring" is put in the first place, which is a symbol of the doctrine of repentance. For the voice of the lion is the most terrible of all beasts, and he does not let it be heard unless he is moved by anger. Therefore the Scripture ascribes roaring to the hungry lion that has obtained prey; in this way the gospel chastises the world for sin, not only so that the world may learn that it has sin, since if it were not reminded by the word it would be safe because of its sins, but it also teaches that there is no help in us against sin, even that sins are increased if anyone in any way seeks to do enough for them. When this teaching is impressed on the heart, it humbles man. For it not only takes away all help, but also holds before him the inevitable judgment of eternal death. Just as the servant in the Gospel [Matth. 18, 23. ff.], who is called to give account when he hears the sad verdict that he and all his possessions are to be sold, throws himself at the Lord's feet and implores that the punishment be lessened, so even the thought of the divine verdict cannot be borne without tremendous terror of the heart. By nature, minds are terrified of this roar, and would rather they were not there at all than experience these terrors over and over again.

But why does God do this? Why does he scare poor nature in this way? First of all, this is done so that we may recognize our miserable situation and grasp the teaching of the Son of God about the forgiveness of sins by grace all the more eagerly; then also to make the glory of His mercy evident. For how can a good deed be recognized by one who has not experienced adversity? Therefore, God's immeasurable goodness shines forth in that He shows mercy to the wretched sinners, who are condemned to eternal death, in regard to their sins.

The roar is a salutary roar, even though it is terrible and full of terror. Therefore, it is a salutary roar, although it is terrible and full of terror.

But after the roar from Zion, he also lets his voice be heard from Jerusalem, that is, he speaks kindly, he no longer frightens but comforts hearts, holds up to them the exceedingly kind heart of his Father, tells us to look to his cross, exhorts us to hope for the forgiveness of sins by trusting in his death, and for eternal righteousness and life by trusting in his resurrection. He commands that we be baptized into his death, he commands that we eat his body which was given for us, and drink his blood which was shed for our sins. By this oil the astringency of the wine is softened, and hearts are turned from fear and terror to rest and gladness. For how should they fear God, of whom they see that He Himself has not disappeared His Son? How should they further doubt their blessedness, since they see the Son at the right hand of the Father, who has acquired the human race as an inheritance with his blood?

Therefore, at this voice that resounds from Zion, heaven and earth are moved. Heaven is opened and no longer remains closed. The Father Himself praises the Son from heaven, and not only angels descend to speak kindly to men, but also the Spirit of God Himself to dwell in our bodies. These things were unheard of before this voice sounded from Jerusalem. The earth also takes on a new appearance. Those who were safe begin to fear God, not only discarding the pretensions of the flesh, but also throwing away the worship services they had used until then, because they see that God does not want to be worshipped according to our will, but according to the precepts of His Word. This they embrace with reverence, and through faith in the Word they receive forgiveness of sins and the Holy Spirit, through whom they call upon God in all dangers and confess His name, and are not afraid of the threats and rages of the

World. Is it not an excellent movement that suddenly at this voice (as the prophet says) everything becomes new?

But Mau does not have to pass over the glorious testimony of Christ in order to refute the persistent error of the Jews. They hear the prophecy of the prophet that the Lord will speak from Zion. But they may answer when this will happen. For since they cannot deny that Jerusalem and Zion have long since been destroyed, are they not compelled to confess that this prophecy was fulfilled while Jerusalem still stood? But by whom or how is it fulfilled? Was God's voice so weak, at which, as the prophet says, heaven and earth shook, that they could not hear it? But if they heard it, were they so wrong that they did not want to hear it and despised it? Does not the thing itself speak for it, since it is certain that the prophet speaks of the Messiah, or of Christ's kingdom, that the Messiah has long since come, while Zion and Jerusalem 1) were still standing?

But the blind Jews do not know which way to turn, since they are going astray as in a thick darkness. But we who believe that Christ has appeared and recognize that he is not only a man, but the Son of the eternal God, we, I say, know that through Christ Jesus, who was born of the Virgin Mary, this prophecy has been fulfilled and that he is the true Jehovah, as several passages of the New Testament testify. Joh. 14, 1. He says: "If you believe in GOD, you also believe in me." Likewise [v. 10. f.]: "The words that I speak to you, I speak not of myself. But the Father that dwelleth in me, the same doeth the works. Believe me that I am in the Father, and the Father in me." Likewise [v. 9.], "Philip, he that seeth me seeth the Father." But as one must not try to escape these sayings by the false interpretation, as if Christ spoke only of the office commanded him by the Father, so also the present passage must be understood simply in this way, that Jehovah,.

1) Erlanger: Isrosol<sup>1</sup>ILLI-SS instead:

God Himself speaks when Christ speaks, and that those hear the true, eternal God Himself who hear this voice resounding in Zion. For God is not to be sought apart from Christ, and although there are differences of persons, there is only One eternal God, as Paul says [Col. 2, 9], that in Christ dwells the fullness of the Godhead. This description of the person could not be omitted at this point.

Therefore you have these two pieces of the new testament, namely, that a new teaching will go out from Zion, and that the teacher who will first spread it is God. Here a third thing is included; because Joel also mentions a physical place, and prophesies of a voice that is heard with ears, it is certain that this teacher is also a man. From this all the historical events of the New Testament follow that he had to die because he was a man. But because he is not merely a man, but the eternal Son of God, he could not remain in death, but had to rise again, and, after sin had been atoned for by his death, and death overcome and done with by his resurrection, possess the eternal kingdom. All this follows by a very certain inference. But what will be the purpose of this voice from Zion and what kind of event will follow it? This is indicated by the following.

**V. 21, 22: But the LORD will be a refuge for his people, and a stronghold for the children of Israel. And ye shall know that I the LORD your God dwell in Zion in my holy mountain. Then Jerusalem will be holy, and no stranger will pass through her.**

That is, all who accept that voice with a humble heart and submit to the Lord who judges them will find the Lord Himself a refuge or confidence, and a stronghold in which those who take refuge in Him are secure against the violence and attacks of all enemies. With these few words the prophet does both, that he shows what the gospel teaches in summa, and what the right service fei. The law, as we have often said, has to do primarily with these two things: it shows what the gospel teaches in summa, and what the right worship is.

God demands of us, and he who does not do the will of God is threatened with punishment. For even though promises are added to it, we think of the promises in vain at this point, because our nature is so corrupted by sin that it cannot do the will of God, but we certainly hold with Paul [2 Cor. 3:6] that the law is an office of death, since it demands what we cannot do and adds the sentence of death.

But the gospel is a teaching that does not, like the law, demand what we should do, nor does it threaten the penalty of death, but also gives sinners the certain hope of life if they only believe in Christ. For it holds up to us the Son of God, who became man for our sake and was given up as a sacrifice on the cross for our sins. When hearts seriously consider this sacrifice for their sins, they hope for forgiveness of sins and take refuge in God, whom they feared as an enemy before the voice of the gospel sounded.

But it must be noted that both words, hope and refuge or stronghold, give a clear indication of the dangers in which we all find ourselves by nature. For why should hope be promised if the greatness of the dangers did not bring despair? And how could the promise of a refuge or a safe place have any place if we were without danger and in safety? How blind, therefore, are the teachers of the pope, who discourse on the uninjured powers of nature and the faculty of free will by which we can prepare ourselves for grace! Why do they not look at the likeness that Christ presented to us [Luc. 10, 30. ff.) of the man who was robbed and wounded by the robbers? For the devil, through sin, has robbed us of the most glorious gifts, the knowledge of God, righteousness and right will, and has cast us into eternal death, whereas if it were not for sin we would have lived forever. For what have we in us for hope or

What is the remedy for these ills? Can man, once he has died, give himself life anew? Since we are all in this danger at all times, we truly live in a dangerous place where nothing is certain.

And, of course, people who are not completely nefarious and safe see and feel these dangers. Therefore, a Jew runs to his Moses and thinks that the services and works commanded by Moses are, as it were, a harbor in which he can rest safely. The papists have their masses, their intercessions of the saints, fasts, vows and similar practices by which they draw confidence that they will be safe against the devil and in God's judgment. But all of these are protective defences, which are like fig leaves. But the Gospel alone teaches where there is a certain hope and a certain place of refuge against death, sin and the devil, namely in God alone. This is the only harbor to which we safely turn when either our conscience or death or the devil oppresses us.

But how does this happen? Does not God hate sin? Doesn't He threaten sin with certain punishments? Is it not He alone for whose sake we fear because of sin? How, therefore, can we flee to Him from whom the certain punishment of sin is to be expected? I answer: This is in truth the secret of the kingdom of God, which is unknown to the whole world, but known only to the godly. All that we have just said about God is true, that He hates sin and punishes sin with eternal death; but the Son of God became our mediator, who took the punishment upon Himself, suffered death to atone for our sins, and in this way reconciled us to God the Father, who, after sin is taken away, not only has no cause to hate us, but rather even loves us for the sake of His Son.

And this is the most noble service of the New Testament, that one should put his hope in God through Christ and take refuge in God in all dangers. But this service is hindered in many ways. When dangers of war threaten, as

We are frightened by the power of the enemy, we have no confidence in our cause because we seem to be less well equipped. Thus, when we are oppressed by famine, we certainly think that our help is in great supply. But this happens even more in perils of conscience; there certain sins almost bring us to despair, and we think that we could more easily hope for mercy if we did not have it. But these carnal thoughts must be resisted, and we must place our hope in the Lord alone, not in our merits. Also, when our sins frighten us, we must take refuge in GOD alone. He is pleased with this service and demands it in the holy ten commandments, where he calls himself our God. But we, through the help of the Holy Spirit, if we resist the flesh, can perform this service by calling upon His name.

But, you will say, what will happen to the others who do not accept the gospel? The prophet will show this later, for they are annoyed by the gospel and stir up strife. Here, therefore, the church is involved in new dangers, for the enemies of the word must be resisted to the death, lest the pure doctrine and the right worship be suppressed, which is their sole aim. But even in this danger the Lord keeps his name, for he is a savior to those who hope in him and take refuge in his help, as he will more abundantly lay out in the end. And here is the clear consolation: "You shall know that I, the LORD your GOD, dwell in Zion on my holy mountain." That is, I will not leave the church that recognizes me, and in which my voice resounds; I will be with her even in adversity, and will pluck her out, as the 91st Psalm, v. 15. says. If we could take this firmly into our hearts in time of trouble, how blessed we would be! How we would not be troubled by any sense of misfortune! But this must be considered often, and we must also ask God to impress these promises on us like a seal through His Spirit and to guide us through them in all dangers.

**Then Jerusalem will be holy, and no stranger will walk through it.**

Not without cause Christ commands that one should search for Him in the Scriptures, for we see that in exceedingly short sermons the most important things are comprehended. So far, Joel has painted the person of Christ as being both man and God. Likewise, he has given a glorious description of the Gospel, that it is such a doctrine that teaches trust in God. But the present passage comprehends the article of our holy Christian faith: "I believe a holy Christian church, the congregation of the saints." He says that Jerusalem will be holy, and strangers will no longer walk through her. This article, as well as that of the Gospel or the forgiveness of sins, the papal teachers have entirely obscured. For how should they teach a holy church, since they call man to doubt whether he is in grace or not? Therefore, they interpret it as a blasphemy if someone says that he is holy. But we must take more credit for the prophet who says of Jerusalem, that is, of the church that is on earth, that it is holy. And indeed, the article of our faith is not to be doubted, which calls the church a holy one, which believes the resurrection of the flesh and is still in the flesh.

But in order that this article may be the more clearly understood, the reader must be reminded that Scripture speaks of the church in two ways. For first, it calls the church in general all who profess the same doctrine and use the same sacraments, even though there are many hypocrites and ungodly mixed in with it, as Christ says [Matth. 20, 16]: "Many are called, but few are chosen." Likewise Marc. 16, 16, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." For the last part of this saying indicates that some are baptized who nevertheless do not believe, and therefore are condemned, as also the parable of the wedding teaches [Matt. 22:11 ff]. For those who are at the wedding are all called, but not all of them have the wedding

Clothes on, and these are thrown out. In the same way, the parable of the fish net [Matth. 13, 47 ff.], as well as of the seed and the tares [Matth. 13, 24 ff.], depicts the church as one in which there are evil and good; and the evil are predominant in number, as the saying [Matth. 22, 14 ff.] testifies: "Many are called, but few are chosen."

But there are always some elect in this common crowd, that is, those who accept the word in right faith and receive the Holy Spirit, for the ministry of preaching cannot depart without fruit. This righteous part is also called the church in Scripture, and to it the name "holy" actually belongs, not because the elect are without sin, for the flesh retains its nature and is never without sinful impulses. 1) Although 2) the godly, by the help of the Holy Spirit, keep these impulses down and do not let them shoot the reins, these impulses are nevertheless a damnable sin in themselves, but they do not condemn the godly, because they recognize this impurity of their hearts and believe in Christ. It is this faith that makes the church a holy one, for it seizes him who is holy, and by his grace takes away our iniquity and consumes it, not unlike fire consumes stubble. Now if you could see the elect church with your eyes (as you certainly see it, but cannot believe that it is the church), you would see people who are like the others, that is, weak and sinful people. For it is only the elect who recognize their weakness and ask daily for forgiveness of their sins. This is why Scripture calls them everywhere poor and wretched, not only because of the common misfortune they endure, but because they lament their weakness with anxious hearts and are constantly tormented by fear of God's judgment, while all the rest of the multitude safely indulge in their lusts. As an example can serve the holy crowd of the apostles, who for so long heard the Son of God Himself, and yet were

1) Wittenberger: moridns instead of: motikus.

2) Erlanger: Lst instead of: Dtsi.

they were not perfect in every respect, even after they had received the Holy Spirit. For there are not only examples of their weakness, but also of error, and indeed of a very great one, that some claimed that the law was necessary for believers [for salvation]. And shall we then believe that the complaints of Paul Rom. 7, 23. s. were unfounded: "I see another law in my members, which is contrary to the law in my mind, and takes me captive to the law of sin, which is in my members. I wretched man, who will deliver me from the body of this death"?

Our adversaries see this constant weakness in others and feel it in themselves as well. Therefore they deal harshly with us, as if we filled hearts with vain hope, saying that we are holy in this life, as if in truth only the one who has no sin is holy. For the saying of John [1 John 1:8, 10] is true: "If we say we have no sin, we make God a liar, and His word is not in us." Likewise Paul's saying [Gal. 3, 22.], "GOD has decreed all things under sin." For though, as we have said, the flesh is kept in bounds by the saints, yet it does not cease to be flesh, but retains its nature and is full of sinful impulses. The saints, therefore, are in truth those who have sin, but it is forgiven or not imputed to them because of faith in the Son of GOD. For Christ has his kingdom among us in this life. But it is his kingdom to judge with righteousness and to punish with judgment, Is. 11, 4. that is, to preach repentance and forgiveness of sins in his name [Luc. 24, 47.]. Those who believe this preaching receive the Holy Spirit and forgiveness of sins. In this way, the 32nd Psalm [v. 1] calls blessed those who have their sins forgiven, that is, who have sin, but which is transferred from them to the Son of God and not imputed. If you consider this imputation, can you deny that you are holy? Did not Christ take your sins upon Himself? Did he not suffer for you?

Is then your baptism nothing, and must you be utterly cast out of the church? If then thou thinkest that this is too hard, and hast some confidence because of the passion of Christ and thy baptism, let it not be a small and slight confidence, but a full one, that thou mayest certainly hold to it, you are God's child and holy, not for your own sake, of course, as if you were without all sin, but for the sake of the Son of God, who has taken away your sin and adorned you with His righteousness, as Isaiah adorned Him in the passage cited earlier [Cap. 11, 5], that righteousness is the girdle of his loins, and faith the girdle of his kidneys, that is, his body, the church, is clothed and adorned with his righteousness, and that with a certain and eternal, not with a hypocritical.

This error of the papists is a harmful one, and therefore it deserves to be punished often. But it is so deeply ingrained in the hearts of all men that we are horrified when the name "holy" is attached to us, and no one thinks that he is worthy of this name. For we think that this belongs to those who, having got rid of the flesh, either live in the heavenly community or await the resurrection in the graves. But we are to learn that we do not have this glory from ourselves, nor from our works, powers, or merits. For if we look at ourselves, we are in truth, as Paul calls himself [Rom. 7:23. f.], wretched men and prisoners of sin. But when we look to the Son of GOD, when we contemplate the holy baptism and the Spirit of GOD dwelling in this wretched and weak temple of our flesh. Dear one, will we not then attach the name "holy" to the Son of GOD and the Holy Spirit? Therefore, we are to firmly hold that "Jerusalem," as the prophet calls it, is in truth holy, for the sake of the HEART who dwells in Zion. For if we believe in the Son of God, if we have confidence that we are redeemed by His blood, if we are washed away by Holy Baptism, we are truly holy, like the Blessed Virgin, the mothers of God, like Peter, Paul and others. For



Although these, that I say so, have an advantage over us because of their own holiness, that is, because of certain gifts, it is certain that they are not holy because of these gifts, but only because of faith in the Son of God. But we also hold fast to this, for we recognize that the same Christ became the sacrifice for us, and that we, who were baptized with the same baptism, have received the same Holy Spirit. Therefore, although there is some inequality among us, Christ remains the same everywhere, and wherever he comes, he brings with him the same gifts, forgiveness of sins and the Holy Spirit. The papists do not know this, therefore, to the shame of Christ, they leave this name "holy" only to those who have put off the flesh.

But why does he add, "And no stranger shall walk through them any more"? Strangers are added to the church, and in great numbers, according to the saying, "Many are called, but few are chosen." Here is the lesson of the ban, which, like the church, is twofold: one is worldly, or outward and visible, which the church uses against those who live shamefully, according to Christ's commandment Matt. 18:17 ff. This rule must be kept in the church by all means. For the ban is not a trivial thing, since it excludes from the kingdom of Christ and retains the sins without hope of forgiveness unless repentance is made. Therefore, it was not enough for Christ that the sinner be admonished once and again by private persons, but he also wanted him to be admonished by those who administer the public ministry before this severe sentence of banishment was pronounced.

Nowadays, many accuse the ecclesiastics as if the ban had fallen through their negligence. Many accuse the authorities as if they oppose and forbid the use of the ban, but Christ's saying clearly testifies that the sinner is to be admonished privately before those who are in the public preaching office are to pass this judgment, and yet even then the judgment is not to be passed if an earnest and godly admonition of the church minister has not preceded it.

has gone. If the sinner despises these and continues in his sin, only then should he be put under ban.

What prevents the ban today? Nothing other than that in this play no one does his Christian duty. You have a neighbor; you know his life and customs, your pastor either does not know them at all or does not know them so well, for how could he know each one? Now, if you see your neighbor enriching himself by unjust gain, if you see him committing fornication or adultery, or governing his servants quite carelessly, you first remind him, and godly admonish him, that he may have regard for his blessedness and avoid the trouble. And, O what a holy work thou wouldst have done, if thou wouldst have so honored him. But, dear, who does that? First of all, truth is a hateful thing. You would rather keep company and friendship with your neighbor, especially if he is powerful, than make him your enemy. If now the second, third, fourth neighbor acts in the same way, then with the first admonition also the second and third falls away, by which your neighbor could have been brought back on the right way, if you did your duty with admonition. Then it is the case that we are almost all in the same vices. Therefore we fear that if we try to pull the splinter out of our neighbor's eyes, we will be reproached with the beam that protrudes from our eyes. This is the right and foremost reason that the ban has fallen almost everywhere, because the number of the godly is small everywhere. For if godliness were, as it should be, dear to everyone's heart, we would esteem Christ's command more highly than all the advantages of this life. For this commandment of admonishing the brother is as necessary as that, Thou shalt not kill, thou shalt not steal; for if thou neglect this admonition, either for fear or for any other cause, it is not his body, nor his goods, that are in danger, but the salvation of his soul. Now, if a priest knows that any sin is repentant, he is bound to do this: that he may not admit such people to the Lord's Supper unless they repent, that is to say, if they do not repent, he may not admit them to the Lord's Supper.

means to refrain from sinning, and to indicate by a right confession that they condemn and hate sins, but must be preceded by a godly and serious admonition. But if the authorities do not do their duty in this matter, and do not punish public offenses with serious punishment, they sin exceedingly grievously. If it now even adds that it hinders ecclesiastical punishment and encourages offenses, then it degenerates from a servant of God to a slave of Satan.

Furthermore, beware that you do not despise this ban, which is rightfully executed by the church, for it brings the certain judgment of God's wrath and eternal damnation, as Christ says [Matt. 18:18]: "Truly I say to you: Whatsoever ye shall bind on earth shall be bound in heaven." But all the more the tyranny of the pope is to be cursed, who used the ban also because of owed money, which had not been paid on a certain day, yes. even because of disregard of his statutes, if someone had not fasted, had not confessed 2c. Nowadays, however, he uses the ban against us who confess the pure doctrine. First of all, Christ comforts us and says: "Blessed are you when men revile you for my sake. Likewise [John 16:2], "They shall put you under ban." Secondly, it is certain that this ban of the pope is not Christ's ban, since it is not done according to Christ's prescription. Therefore, it is not valid in heaven, but it brings certain destruction to the one who abuses this command of the Church, because it is a sin connected with blasphemy of the name of God.

But just as this outward and visible ban of the church applies to those who live shamefully in public and have been convicted of offense, so there is also another, secret and invisible ban, which does not stand with men, but with God Himself. For God does not judge, as we men do, only according to works, but He looks at the heart and judges the hypocrites, whom the Church cannot judge, as the well-known word says: The Church does not judge what is hidden. However, not all of them stain themselves with public

aversions. For although many people are miserly, fornicators and adulterers, they do their sins secretly and sin, as it were, very carefully and cannot be convicted by anyone. Therefore they are in the church, they listen to sermons, they use the sacraments, and yet they are actually banished by God, since they live in sins against conscience and do not leave them, as Paul says [1 Cor. 6, 9. 10.]: "Neither fornicators nor adulterers will inherit the kingdom of God." But the judgment of God will not remain forever far from them; men can deceive them, but they cannot deceive God; on the last day He will gather all wickedness through the angels and cast it into the eternal fire [Matth, 13, 41. f.].

Whoever wants to be freed from this secret spell of God should beware of sins and repent, that is, improve his life, then pray and believe in forgiveness for the sake of Christ. This is the only way to escape God's secret spell. If you continue in sin and want to enjoy it as a privilege, so to speak, that because you sin more carefully than others you escape the judgment of the church, you will do nothing but deceive yourself and bring upon yourself an even harsher judgment. Now although, as far as the end is concerned, the outward ban is equal to the secret ban (for the Lord has confirmed it in heaven), yet the outward ban should be more desirable to us for this reason, because it is, as it were, a medicine by which we are brought to repentance. But the secret ban increases security, because it is not felt for a while.

Therefore, through the gospel, one church is founded, which is truly holy, and there are none. There will be a highway and a way there, which will be called the holy way, so that no unclean person will walk on it. What kind of way is this? you will say. 1) Certainly the one of which the Son of God preaches [O. 14, 6.]: "I am the way and the truth and the life." Likewise [Joh. 8, 51.]: He who believes in me,

1) Erlanger: inyuis instead of: inquis.

he will not see death. The ungodly also use the sacraments and thus cover their ungodly nature through hypocrisy. For not all who are baptized remain in the faith, and yet are baptized in truth, just as among the Jews the greatest part were circumcised in the flesh, and yet did not believe. But faith in Christ cannot be feigned. Christ is therefore the way through which the ungodly do not enter, and which alone sanctifies the church.

**V. 23: In that day shall the mountains run with sweet wine, and the hills with milk; and all the rivers of Judah shall run with water: and there shall go forth a fountain from the house of the LORD, and it shall water the river Sittim.**

These are figurative speeches, for the fertile and wine-bearing mountains are said to drip sweet wine, and the hills, where there are happy pastures, are said to flow with milk, because the cattle are well fattened and give much milk. But both fit 1) the gospel, which is rightly compared to must and milk. Wine refreshes the heart of man, says the Scripture [Ps. 104:15], and must delights by its sweetness: so the word nourishes faith and gives strong consolation in the cross. The law does the opposite, for because it accuses and threatens death, it frightens and discourages the heart. But the fear that the law arouses does not only contend with faith, but drives out faith altogether. The Gospel, however, takes away this fear, since it shows the Mediator and Intercessor, the Son of God, and fills hearts with a certain confidence in the mercy of God. This then comforts the hearts in the cross, makes them fearless in dangers and gives them great courage, as the examples of the apostles show.

But what he says about the streams flowing with water refers primarily to the progress of the Gospel. For just as arid lands are barren, so everything grows and blossoms where there is an abundance of water. Therefore, he teaches that wherever the Gospel is

The richest fruits will follow when the gospel resounds. For the Holy Spirit has been given to him, who adorns his own with various gifts. The first is the right knowledge of God, that God loves us and wants to make us blessed through His Son. From this comes faith, through which we have confidence that God has had mercy on us, considers us His children, and will preserve us forever against all attempts and advances of all enemies. From faith comes the call that we take refuge in God in peril and expect certain help from Him. 2) We are to have faith in God.

The call is followed by love, and love is followed by obedience and fear. Of course, not such fear as those who fear punishment from the angry judge, but reverence and the highest endeavor to show gratitude and to beware of offenses. And here, as it were, the various services rendered to one's neighbor in this life are poured out as a sea, the earnest endeavor to carry out one's profession, in the profession humility, that we do not think highly of ourselves because of certain gifts; in humility benevolence and good will toward all. But what am I trying in vain to put into words all the gifts of the Holy Spirit, which are innumerable? But these are very special gifts: Confession of faith, contempt of danger, patience, hope. Just as there is a constant springtime in a never-ending book, neither trees nor flowers nor seeds feel the sun's glow, so where the joyful voice of the Gospel resounds, many kinds of fruits come forth in great numbers.

But you will say that these fruits are not before your eyes; rather, the opposite is true. For never have there been more troubles in the world than now, never also more dangers and exceedingly grievous calamities, of which they say that they are a living testimony to our sins. I answer: in this they say the truth. But for this reason what the prophet prophesies in this passage is not untrue. For faith is only

1) Erlanger: ante instead of: autrus.

2) Instead of 8p6in in the editions should be read Wohl opern. After that we have translated.

The church is like a field in which only the fourth part bears fruit; all the remaining parts are filled with weeds by the hostile man. But just as the weeds grow up high and fast, but the chosen seed grows more slowly, so here also the aversions immediately catch the eye, and take over everything far and wide in such a way that only those who are carefully entitled can see these fruits, which the prophets praise so. Look at all the authorities in the world: most of them are corrupt, follow their usual ways, indulge in pleasures, impose one oppressive tax after another, do not care about the word, do not respect the servants of the word and good discipline. And yet, to him who is more attentive, here and there will appear a good prince who cares for religion, who loves his own, who is a guardian of respectability and good discipline, and who is temperate. Thus, he who in his mind wanders through every single house of his neighborhood will everywhere encounter relaxed discipline, corrupt customs, courtliness, avarice, indulgence, angry behavior, and yet among these will be found one and another in which the parents are lovers of religion, accustoming their own to godliness, limiting expenditure, diligently assisting the poor, not avariciously seeking gain in dealings 2c. Thus, although few, there are still some good people, whereas if it were not for the Word, there would never be any fruit.

On this opinion is usually also drawn what is added of the spring which gushes out of the temple and flows up to the valley Sittim. But other similar testimonies of the prophets show that here something special is indicated. In the prophet Zechariah, in the thirteenth chapter [v. 1], there is a prophecy about the spring that will be opened for the house of David and the citizens of Jerusalem to wash away sin and uncleanness, that is, about such a spring in which those who wash in it will wash away sin and all uncleanness. So Isaiah says in the twelfth chapter, v. 3. "Ye shall draw water with joy out of thy well of salvation." He does not make any single

The same is true of Joel in this passage, who, although he speaks of one spring, nevertheless says that it will flow out of the temple as far as Sittim, so that the waters of one spring will flow into a distant land. Therefore, as it is not doubtful that Zechariah and Isaiah speak of Holy Baptism, - what hinders us to refer also Joel to Baptism, since he expressly speaks of the spring in the house of the Lord? For this is not called a spring where there is no water. But on this mountain there is not bad water, but the water of the LORD, for it gushes forth from the house of the LORD. As there is a manifold use of the simple or natural water, it is drunk, it moistens and fertilizes dry places, it is also eminently suitable for washing away filth: so holy baptism waters the soul inflamed with thirst for grace. For it is a fountain of salvation; they that drink of it, that is, who believe the promise added to it, may nevermore, as Christ saith, "He that believeth and is baptized shall be saved." And the hearts that are refreshed by this heavenly drink of the house of the Lord are no longer barren and unfruitful-but, as the Psalm says [Ps. 1:3], like a tree planted by the rivers of water, which yields its fruit in its season, for it is not hindered nor hurt by the heat of the sun. But the chief fruit is that of which Zechariah says that sins and uncleanness are washed away by this water. This fruit is followed by eternal life.

But, you will say, how can water do this? I answer: Water, or the element itself, cannot do this. For though it washes away the filth of the garments and of the body, yet it cannot reach the soul. But Joel speaks expressly, not of water in general, but of the water that flows out of the house of the Lord. This is divine water, not only because baptism is instituted by Christ and cleansed by his holy flesh, but also because the Word and the Holy Spirit are added to this water. He cleanses the heart through faith and washes away all impurities, so that the body is cleansed of all impurities.

it cannot condemn us. Therefore, these are the most important gifts of the church, the word and the sacraments, both of which serve to make us firmly believe that the Lord is our hope and our refuge. The prophet calls this church "Judah" at this point. But Judah means a "man" who recognizes, confesses and praises God because of the mercy he has shown to the human race. For all others who do not admire and praise this mercy blaspheme God.

Since the synagogue is also among the number of these blasphemers, since it has killed Christ and the apostles and condemned the gospel as the most pernicious plague, it does not deserve to be called Judah. Therefore the prophet calls her "Egypt" or Mizraim and "Edom". Mizraim 1) means tribulation, and I do not doubt that this name was attached to the land because of the history that the descendants of Jacob were so shamefully kept there by the kings. But Edom has its name from blood. These names fit very well for the adversaries of the church.

**V. 24-26 But Egypt shall be desolate, and Edom a desolate wasteland, for the iniquity of the children of Judah, that they shed innocent blood in their land. But Judah shall be inhabited for ever, and Jerusalem for ever. And I will not leave their blood unsmelling. And the LORD shall dwell in Zion.**

Of Mizraim and Edom, as I have said, it is not doubtful that it signifies the synagogue that hates the church and rages cruelly against it. For in this way Isaiah also calls Cap. 34, 5. the synagogue of Edom, when he says: "For my sword is drunken in heaven; and, behold, it shall come down upon Edom, and upon the exiled people for judgment." Likewise [v. 6.], "For the LORD holdeth a slaughter in Bozrah, and a great strangling in the land of Edom." That is, the LORD has subjected the synagogue to banishment, because of the cruelty which it ex-

1) Erlanger: etstatt

: vt Udom.

The Church has been practicing against the teachers of the gospel; therefore, it must perish.

But it is useful that we are often instructed and reminded about this fate of the church, not only so that our hearts are strengthened against the anger of the cross, but also so that we are awakened to repentance. For when the flesh feels the cross, it cannot help but be concerned about the wrath of God, especially when it is aware of evil. But when it sees, as the prophet teaches here of the godly, that it is undeservedly afflicted, it thinks that God does not respect it. From this arises either unwillingness or despair, the most harmful poison of faith. Therefore, if we were not strengthened by examples and reminded by the sayings of Scripture what the outcome would be, our hearts could not see any firm consolation. For reason, as it were, is sailing full sail toward either despair or impatience. First, therefore, the present passage reminds us that the church is subject to many dangers and has the devil and the world for enemies. But she fights with them in such a way that it seems as if she will be overcome, because if one follows the judgment of reason, she is defeated. Stephen is stoned, the Baptist is beheaded, others are killed by another way of death. This seems to be harsh, and the matter has the appearance that this does not happen to them undeservedly. For they are charged with the most serious crimes, as sedition, adulteration of religion, blasphemy, which is harsher than death itself.

But the Lord comforts the church at this point and says that innocent blood will be shed. For the church is not guilty of these crimes, but is commanded by God's voice to despise these unjust judgments of the world, and to hold that it is undeservedly afflicted by the world. This is indeed no small comfort; therefore Satan seeks to remove it from the eyes and from the heart. For this is the first thing in such calamities, that the hearts are frightened by their

2) Wittenberger: nttveittu instead of..everttu.

They will look at the impurity and judge that the punishment is deserved. But the Lord says that they are innocently afflicted. For though they are sinners, yet for Christ's sake their sins are forgiven them, and their enemies by no means go about punishing them for their sins. They are in awe of the doctrine, the confession, the faith; only these they pursue with diabolical hatred and strive to eradicate. Therefore, they are innocent in two respects, both because of faith in Christ, which takes away sins, and because of the unjust judgment of the enemies, who declare the supreme gifts of the Holy Spirit to be blasphemies.

But it must not be denied that the church is often plagued by guilt. Although David hears that his sins are forgiven, he still has to suffer the punishment of murder and adultery, in that the child born in adultery had to die, and he himself is deprived of the kingdom through his son. And Peter says [1 Ep. 4, 17.] that the judgment begins at the house of the Lord. But for the sake of such sins the hatred of the world is not directed against the church, nor does it punish it for that reason. Therefore, the godly are undeservedly and in truth innocently afflicted. For the world hates confession and faith, which are certainly not sins but the highest gifts of God. Therefore, the punishment is just as far as God is concerned, for before Him no one is innocent. He hates sin, however, and wants it to be taken away in us all the time, and in this way calls us to repentance, but when the world torments the godly, it does not have this purpose in mind. Therefore, as far as the judgment of the world is concerned, which persecutes and afflicts the godly, the church is completely innocent, and the prophet commands them to uphold themselves in the cross with this comfort.

To this consolation is added another, which is taken from the end. For although it seems unreasonable to reason that the godly should be undeservedly afflicted by the world and the devil, yet when it looks at the outcome, which is certain, and sees that this calamity will be followed by eternity, it will be filled with hope.

By this hope, they will regard their harm as less, and by the expectation of eternal goods, they will overcome and conquer the temporal misfortune. As it is considered wonderful and almost unbelievable that God loves the afflicted and the unfortunate, so nothing is more unbelievable than the outcome of which the prophet preaches here. "Edom," he says, "has shed innocent blood in her land. But Edom shall become a desolate wasteland. But Judah shall be inhabited for ever, and Jerusalem for ever." What is this but what Isaiah Cap. 26, 19. says, "Thy dead shall live"? But those who kill the church will be cast into eternal death. And Christ says [Matt. 10:32, 39.], "He that confesseth me, and loseth his life for my sake, the same shall find it." Here, therefore, everything is reversed. Those of whom the world judges that they are burdened with misfortune, and sees that they are oppressed by God with exceedingly heavy chastisement, God loves and then offers Himself to them most like a father to his children, when one thinks that He is most angry. For it is true what Solomon says [Proverbs 13:24] that the father loves the son whom he chastises. On the other hand, while the world is thought to be victorious because it prospers and prospers well, it lies defeated and is defeated, but not in the way that the godly are defeated. For the latter, after having survived a short chastisement, are freed from all the misfortunes of this life. But the wicked will be subjected to eternal wrath and hellish fire because of the innocent blood they have shed, and will not escape punishment even in this life, as the exceedingly sad example of the Jews testifies. For they are tormented in many ways in this life and must go into eternal torment.

This is proved not only by the testimonies of Scripture, but also by clear examples of all times. The kingdom of Egypt, which was in its highest bloom, has completely perished; the extremely unhappy children of Israel, indeed, who were completely in ruin, will

liberated and preserved by God. While the godless synagogue tries to suppress Christ and rages indiscriminately against the godly, it is completely destroyed, but the church continues. While the Roman world rulers are eager to suppress the church, they themselves are suppressed. Therefore, the enemies of the church are rightly compared to a garden without water and a tree whose leaves wither, Is. 1, 30. For a while they blossom, but finally they fall. But the church, which is considered like a dead trunk, is in truth like a palm tree; while it is pressed down in many ways by misfortune, it rises up against the burden through the word of the Holy Spirit, and the more it is pressed down, the more it rises up against the burden.

What is the cause of this unexpected and unbelievable outcome? Certainly this, that the Lord adds at this point: "And I will not leave their blood unsmelling" (Mundans ego, sanguinem non mundabo - purifying, I will not purify the blood). Those who know the Hebrew language know this peculiar Hebrew way of speaking. For just as in such passages: with rejecting I will reject, hearing I will hear, the repetition indicates a very great effort and diligence. So the negation added to the repetition indicates a certain and unchangeable judgment. If the text said: Purifying I will purify (mundans mundabo), then the most perfect purification from all filth and sins would be promised. But now, adding the negation, he denies the cleansing altogether, and indicates that it is an unpardonable sin to shed innocent blood. Therefore, just as the church that believes in Christ has the certain hope of forgiveness of sins, so the enemies of the church are in an indispensable sin and can expect nothing but certain and eternal damnation unless true repentance occurs, as Isaiah also says, Cap. 2, 9: "You will not forgive them."

This is the consolation of the church, which, as it judges the world by the word, so for the word's sake not only does it judge evil speech, but it also judges the world by the word.

and is blasphemed, but also has to endure plagues, even death in more than one way. Here, therefore, we are to look, and think not of the present trouble, but of the certain and yet hidden outcome which must follow on both sides, namely, that Zion will be inhabited, but Edom will at last become desolate. At this time, the church is disrupted in many ways, and the many dangers that arise from persecution have not yet ceased. We, however, give many proofs of our fear and despair. But why do we not pick ourselves up and hold before us not only the well-known undoubted testimonies of Scripture, but also the well-known examples of all times? For which of all the kings of the world has not suffered punishment for having presumed to persecute the church? Who has ever fought with happiness for idolatry? Have not those who at first ruled their dominions in the most blissful way, soon, when they began to plague the churches, had to suffer the most terrifying dangers and unbelievable misfortunes? The adversaries of the Word show their hatred for our churches in many ways, and now such attacks are being made that seem to entail the downfall of true religion. This fills the godly, who remember all the descendants, with very heavy sorrow.

But we should not be frightened by the power of the enemy, not by our weakness and small numbers. We should look at the matter itself. We hold fast the confession of the Son of God and have not stained our hands with innocent blood, but our enemies have long since stained their hands and hearts with blood. Therefore, what will be the end of it? Certainly such an end of which the prophet preaches here: Egypt, which plagues the children of Israel, and Edom, which sheds innocent blood, will become a desolate wasteland. But Judah, that is, those who hold fast to the confession of the gospel, shall be inhabited forever, and Jerusalem forever. For the Lord dwells in Zion, that is, in the church. Although he allows it to be afflicted, he will not overthrow it or let it be completely destroyed.

With this glorious and exceedingly sweet promise Joel closes his sermons. Therefore, let us put our petitions and prayers together at these wretched times: O eternal Father of our Lord and Savior JESU Christ, we perceive the affliction of thy Church in this life, and how it is afflicted by the devil and the world in many ways: therefore we beseech thee by this thine only begotten Son, that thou wouldst first of all by thy

Holy Spirit strengthen our hearts so that we will not succumb to so many dangers; then that you will not only prevent the enemies from taking over, but also make known to the whole world by your faithful and miraculous help that your Church is dear to you, that you govern, protect and save her, who lives and reigns as an eternal God, God the Father, God the Son and God the Holy Spirit, from eternity to eternity, amen.

End of the interpretation about the prophet Joel.

## The main lessons from Joel's sermons.

### 1. of repentance, Joel 2:12 ff.

"Thus says the LORD: Turn to me with all your heart, with fasting, with weeping, with lamentation. Rend your hearts, and not your garments, and turn unto the LORD your GOD: for he is gracious, merciful, patient, and of great kindness, soon repenting of punishment." From this the Sophists of Louvain and the wretched Conciliar of Trent should take their description of penance, who reckon ear confession and satisfaction to penance. Repentance must be followed by amendment of life, but how do they prove that it is a satisfaction for sins and deserves forgiveness of sins? They also claim that faith is not a confidence. But why is it held against us that God is gracious, merciful 2c.? Is it not done so that we should trust in His grace, mercy 2c.? But in this way those must be struck with blindness and nonsense who want to be teachers of religion and of the holy Scriptures, and yet deliberately deal with nothing else but that they suppress the right doctrine.

2 The punishments of drunkenness are famine and hard times; likewise foreign enemies, Cap. 1, 5. ff.

"Wake up, you drunkards, and weep and wail, all you wine drinkers, for the must, for it is taken from before your mouths. For a mighty people is coming up to my land, and they are without number."

3. repentance includes calling, and the unintelligent must be enticed with public ceremonies, Cap. 1, 14.

"Sanctify a fast, call the congregation together, gather the elders and all the inhabitants of the land to the house of the Lord, your God, and cry out to the Lord" 2c. The papists also have ceremonies, but not for calling, which they do not know at all, since they do not know the faith and persecute the Word.

4. right form of prayer, Cap. 2, 17.

"O LORD, spare thy people, and let not thine inheritance be put to shame, that the heathen should reign over them. Why will you let say among the nations, Where is now their God?" The prayers of those at Louvain and Trent, who pray in the name of the dead, whose intercession they seek and thereby exclude Christ, naturally agree with this form and say that they act Christianly in it. They invent various kinds of prayer (*dulias, latrias, hyperdulias*) and other strange things. Thus they reveal how diligently and godly they read the writings of the prophets, which, as the wretched Council of Trent commands in a new decree, are not to be read other than in the usual 1) Latin translation. For thus they provide for their idleness, and their disciples take pains to see that they do not miss anything in what they should truly understand.

1) Wittenberger: *inuitata* instead of: *in usitatis*.



since they reject languages, an exceedingly glorious gift of the Holy Spirit. But as for calling, remember Christ's saying, John 16:23: "If you ask the Father anything in my name, he will give it to you."

5. a promise of the fruits of repentance, Cap. 2, 18. ff.

If you turn to your God, the LORD will be jealous for his land and will spare his people. And the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil in abundance, and ye shall have enough; and I will not suffer you to be put to shame among the heathen any more" 2c. But what can Germany promise herself, since the bishops insist on idolatry, but the others, on our side, do nothing from their usury, their splendor, their indulgence, their fornication, their cheating 2c.?

6. of the kingdom of Christ and the ministry of Christ, chap. 2, 23.

Christ is called "a teacher of righteousness", just as Paul [2 Cor. 3, 7. 9.] calls Moses a servant of sin in the fourth way, and it is clearly stated that he is sent by God the Lord. Therefore, two persons are taught here, that of the Father and that of the Son, one who sends, the other who is sent.

7. of the office and person of the Holy Spirit [Cap. 3, 1].

He who 2) before promised the Teacher of righteousness, Christ, now promises his Spirit: "I will pour out my Spirit on all flesh. Therefore, the mystery of the Trinity is shown here in the clearest way.

1) in Quarta "eatsutia will probably have the same meaning as yuarto moio, Walch, St. Louis edition, vol. XIX, 1418, Thesis 2. Cf. the addendum to this vol. XX, 2404. The sense would be: as Moses is called a servant of sin to all, so Christ alone is called a teacher of righteousness.

2) Erlanger: Hui; Wittenberger and Jenaer: Huia. We have followed the former reading.

8. from the invocation that it brings eternal life [Cap. 3, 5].

"And it shall come to pass, that whosoever shall call upon the name of the Lord shall be saved." Calling on the Lord means the word, the sacraments and faith, Rom. 10, 13. ff. But you should certainly consider that this saying is not understood by any papist.

9. of the calling of the Gentiles [Cap. 3, 5].

"There shall be salvation in mount Zion, and in Jerusalem, even among the remnant whom the LORD shall call."

10. summa of the teaching of the gospel [Cap. 3. 21. f.].

"The LORD shall be a refuge to his people, and a stronghold to the children of Israel. And ye shall know that I the LORD your GOD dwell in Zion in my holy mountain."

The article of the holy Christian faith that the church is holy [Cap. 3, 22].

"Then Jerusalem will be holy, and no stranger will pass through it. With this saying compare the statement of the wretched Council of Trent: no one may be sure that he is in grace. That is, of course, to please God without faith, which is impossible, as the Epistle to the Hebrews [Cap. 11, 6] teaches.

12 A Testimony of Baptism, Cap. 3, 23.

"At that time a spring will come forth from the house of the Lord. But what kind of spring this is, Zechariah shows, Cap. 13, 1.

The church, which is afflicted in the world, will be saved at last, but her decease will be a sign of the end of the world.

followers will perish (Cap. 3, 24-26.).

"Egypt (that's what he calls the unbelieving synagogue) shall become desolate, and Edom a desolate wasteland, because they shed innocent blood in their land. But Judah shall be inhabited forever, and Jerusalem forever. And I will not leave their blood unsmelling. And the LORD shall dwell in Zion." By this hope we are to be lifted up, for it is sure and steadfast. Other sins will be forgiven, but the shedding of the blood of a

Christians cannot remain unscented unless the princes, following the example of Manasseh, mend their ways, as Christ says of the Jews [John 8:24], "You will die in your sins." But now they surely despise this terrifying verdict.

[Revelation 22:20: "Come, Lord Jesus!  
Yes, I'll be there soon."

Only believe and persevere, little host [Luc. 12:32].  
Ps. 89:16: "Blessed is the people that rejoice."

### 3. lectures on the prophet Joel, according to the Zwickau manuscript. \*) Delivered in 1524; printed in 1884.

Translated from the Latin.

#### D. Martin Luther on Joel.

1) All the prophets have the same opinion, that they aim at the future Christ. They use everything else so that we should draw everything to the future judgment: if a pestilence comes, the judgment will come; if God comes with benefits, the glory will come soon.

First, he describes a certain destruction in the land and urges all to fix their eyes on the Christ who is to come. In the first chapter he tells the present history that he sees; in the second chapter he begins a prophecy. So we will have many troubles at first, and after that the last judgment will come. In the first chapter, therefore, he is startled and presents the plague before his eyes, which he

1) The following is prefixed as a motto: He who feeds the flesh feeds an enemy; he who kills the flesh kills a friend - The world is not worthy to have the gifts of God; it is not worthy to honor 2c.

2) Instead of trakimns in the original, tradainns will have to be read, which the Weimar edition suggests and the Erlanger has set.

in the land, and prophesies that they may turn to God through this plague; if they do not, he indicates that a greater destruction will come. In sacred history, these things can be seen: faith and unbelief against the word of God 2c. Where the word of God is, there is always an example of unbelief in those who despise it, and of faith in the few who believe it 2c.

At what time Joel prophesied, I have nothing certain. I believe that he is older than the other minor prophets. He seems to have worked (flourisse) at the time of the peace, since he calls all that they should see. 3) This order does not seem to me to have been kept among the Hebrews. He seems to have been before Isaiah and Hosea 2c.

3) It will have to be added: [v. 2.] if such plague ever had MtMmdM before.

4) The order of the small prHchets in the holy scripture. This is how it is interpreted in the first relation of Joel (Col. 1419).

\*The manuscript Ro. 3 of the Zwickauer Rathsschuldibibliothek contains the lectures on Joel to Micha. It is a real colkgien booklet, written by Stephan Roth with a hurried hand. Only for the second chapter of Joel did he do the preparatory work of copying the text of the Vulgate in lines far apart from each other, and then put the shorter word explanations, which Luther would have given, on top of them in the Collegium. He wrote the longer explanations on the second column of the sheet. With the following lessons he gave up this procedure again. "But of course," says the Weimar edition, "the dictation and the occasional free outpouring of Luther is not recorded literally. The sentences are often written only in half, one sto. following the other. How abbreviated appears the conclusion of Jonah s" But for this, the suspicion falls away, as if he had added additions from his own head, as he was guilty of this in other Luther writings, namely in Zechariah. This manuscript was found by D. Buchwald and copied for the Erlangen edition. There our writing is found opp., tom. XX V, p. 7; then with many improvements in the Weimar edition, vol. XIII, p. 67. We translate according to the latter edition.

## [The first chapter.]

### V. 2. Hear this.

He does not seem to have prophesied this in one place, but in many, as a prophet must do.

### V. 3. Tell your children about it (super hoc).

Instead of super hoc it should rather be "of it" (de eo), as if he wanted to say: Do not forget this miracle. He only presents the present evil, he only tells the history 2c. 1) By these four kinds of beasts, all that is in the fields and vineyards has been consumed. An invulnerable plague is described; although it is temporal, it has brought about pestilence and famine.

### V. 4. What the caterpillars leave.

Eruca is "caterpillar", "cabbage caterpillar". The others are unknown to us. If one could be presumptuous, I would say that bruchus is "the large rough caterpillar"; the Hebrew word is translated sometimes by locusta, sometimes by bruchus. - Rubigo ["gore"] wants to denote a morbid condition of the seeds, but it is not that; it is an animal which is translated sometimes by bruchus, sometimes by locusta. It is certain that there are four species of animals that consume everything that is green in the fields and vineyards. The locusts (locustae) and the beetles (bruchii) harm mainly the seeds. By these things he calls to repentance:

### V. 5. Wake up, you drunkards.

As if to say, "The wine is gone." He does not mean to say that they are drunk, but to punish their habit: You who are wont to fill yourselves and are fond of wine, look to the work of GOD, what He intends to do 2c. - [In] dulcedine, is not well translated. [It should read:] You who like to drink the must when it is still young, "which is still sweet and tastes good" 2c.

1) Already here in the Altenburg manuscript the following keyword is set correctly, which is missing in our VorLage.

### V. 6 For a mighty nation is coming up to my land.

Ascendet is as much ascendit. He seems to me here to speak poetically like Virgil in the fourth book of the Georgica [v. 21 sqq.] of the bees, which he calls kings 2c. As if he wanted to say: These beasts have done as much damage as if a king or a nation with a large cavalry or an army had devastated the land 2c. The animals "come along" as it were with an army; it is not less, as great damage they do, as if they were lions 2c.

### V. 7. [That same thing devastates my vineyard.]

He speaks here in the person of each: "Your vineyard is gone, mine also." 2) "The vineyard" is the vine; made desolate (posuit in desertum, Vulg.), that is, "desolate"; "stripes" means: destroyed. The prophets use imagery, as do others. He repeats the same opinion, "Shew him," 2c., of fruits and green leaves. [Virgil says: 3)] "Winter has stripped the forests of their honor." - "Cast it off," that is, made it frail and a rejected one. - "That its branches stand there white," that is, without leaves. [Instead of "white" would be] better: bare. 4)

### V. 8. hay, like a virgin.

He uses a simile. It is an exceedingly violent love between bridegroom and bride. She loves; no, she does not love, but she rages. As she loves him to the utmost degree while she has him, so she laments in the strongest possible way when she loses the bridegroom. ["Howl, like a virgin" is therefore:] Under-

2) This first sentence is still drawn in the editions with -um preceding.

3) Oeoi-Mea, ub. II, v. 404.

4) Erlanger: unclus instead of: nuäus. - Here the Erlanger makes the remark: "Gap in the manuscript." But there is no gap, but a short line, because the paragraph has ended.

of which you make the greatest lamentation that there is under heaven. - [Instead of super virum pubertatis suae in the Vulgate] it is: about the husband of her youth. 1)

**V. 9. [For the grain offering and drink offering is away from the house of the LORD].**

"The grain offering is gone," your glory, that is, the service instituted by the Word of GOD. That will also suffer damage because the priests will not have what to offer 2c. For the firstfruits were offered to GOTte 2c. "Food offering" when, wheat, vegetables, and anything that was solid. "Drink offering" was what was poured out as, oil and wine. Therefore, this twofold offering of the priests will fall away. All this he makes great, that he may bring them to repentance 2c.

**V. 10. The field is desolate.**

So the field is desolate. The land stands miserable, for the wheat or grain is desolate. Languet oleum, "the oil is dull"; confusum mustum, "shamefully stands the wine". Loud sublime images: "It all stands shamefully."

**V. 11. The peasants look miserable,**

"that it may have mercy on me". - "That nothing may come of the harvest in the field." You see that there will be no harvest.

1) "In the manuscript there are two sentences next to each other, which the Erlangen edition has read line by line and therefore blended into each other" (Weim. Ausg.).- The whole passage reads according to the Weim. Ausg:

sn-rō i. 6. "ine ioliis. iVlkius: nuāae. - 8.

Ittitur siinilituūink: VkuNkientissimus avao 68t Lponi 6t 8PON8L6, Lnat, HON arnat 86Ū iN8Lnit. It maxirne amat, (turn ūabet, ita maxirne planet, āuna amittit 8pon8Uin. Interāurn kae tidi mLxiinnn planetum, <^un1i8 68t 8ulr eoelo. 8up6r virum 6uv6ntuti8' 8UN6 68t. In contrast, the Erlanger:

iŪ68t: 8iN6 kollis:-utitursimilituāiQk, V6ii6iN6NtI8, IN6liU8 UNŪL6. ") 8UUHNU8 Linor 68t 8PON81 6t 8PON8N6, int6rāurn tsn tibi inLxiinnn piano turn, aruat non . . . 86Ū in8anit, ut <iuuii8 68t 8ub coklo. maxnn6 ainat . . . Iraket ita ruaxirn6 8vp6r virum juv6ntuti8 8UL6 68t. pian^it ciurn arnitti 8PON8UIN. We refrain from any comment on this achievement, but have considered it our duty to communicate it here in full, because we bring proof on every page where the matter is to be found in the Erlanger Allsgabe (as the most widespread next to Walch); here, however, one would search in vain.

"I-svao" in LISvo.

**V. 12: The vine also stands miserable.**

Instead of vinea confusa [in the Vulgate] it should read, "The vine stands miserable, the fig tree pitiful." "The joy" is that over which they should have rejoiced. The prophet is not speaking of a human race, but of the host of beasts that ravage the fields and vineyards 2c.

**V. 13 [Gird yourselves] and lament.**

Plangite, "laments". Cubate, "lies." The same is repeated to produce repentance,

**V. 14. Sanctify a fast.**

This is a Hebrew way of speaking.

**V. 15 [O woe to the day!] For the day of the LORD is at hand.**

A a a, "alas" [in the Vulgate] must mean "woe, woe." 2) Here he begins to touch on prophecy. "The day" is not the last day. - "The day of the LORD" is what the Hebrews call any day on which GOD will visit home 2c., as in Peter Ep. 2:12]. "He will look for you at home with all calamity."

**V. 16. [Then the food will be taken away from before our eyes].**

Instead of vestris of the Vulgate] it should be nostris ["ours"]. "And from the house of our God joy and delight", 3) because the service falls away.

**V. 17. The seed is rotten under the ground (computruerunt).**

The interpreters diverge widely. [It should read thus:] "The seed is rotten in its soil, the granaries siud destroyed, the sheds decayed; for the grain is spoiled," 2c., as if to say, "Ye must not think that ye shall gather much this year." "The store" which we keep for daily use, is here called "grain-".

2) This first sentence is in the editions incorrectly still drawn with to the preceding verse.

3) We have inserted these scriptural words: "And -joy"; without them the sentence is meaningless. - Furthermore, according to the Vulgate we have put V68trj8 and nostris, instead of. V68tri and uostrj in the editions.

House" (thesaurus- treasure) called. What is kept for sowing has also perished, what was to be scattered as seed has perished. Secondly, [the] "store is also gone." Third, "the sheers." "You must not worry that there will be much threshing." No threshing floor will be built for threshing, nor will you store up seed 2c. Why? Because the grain "stands too shamefully." You have no hope of seed, nor of store, nor of threshing 2c.

### V. 18. **O how the cattle groan! 2c.**

Again, he puts before the eyes: All animals will die of hunger.

### V. 19. **Lord, I call upon you.**

"Oh have mercy, how miserable it is!" By speciosa ["meadows"] are to be understood dwellings, huts and tents;

the Hebrew word] is not well translated [by speciosa]. "The fire," I think, is here taken figuratively, as if to say: these huts are emptied as if by fire; all the trees have perished. Thus Christ [Luc. 12, 49.] uses "fire" for "a calamity." "Fire," that is, "to do a harm, to set on fire." Everything is devastated and ruined 2c.

### V. 20. **For the rivers of water are dried up.**

[Instead of suspexerunt in the Vulgate it should be:] rugierunt, "the wild beasts cry out"; in general like the deer [Ps. 42:2]. "May you have mercy, O Lord," that the wild beasts must perish. "They have not drink," all is full of drought. He describes in the simplest terms the punishment inflicted on the land by these four kinds of beasts.

## The second chapter.

The prophet has to do in the first chapter with the fact that he tells the simple, small plague of the animals 2c., from which he makes the conclusion later on the complete destruction, which was in front of the whole people. He does not call anyone by name, but speaks in general; from this it is clear that he is "one of the old prophets". God rules the world in a very strange way, so that we think that it happens according to human advice, as can be seen in the empire of the Turks, which threatens all peoples. As if someone would prophesy: The Turk will come 2c., so Israel had the Assyrian before other kings, who threatened them the most. Of this the prophets prophesied, calling the people to repentance, saying, Amend, amend. 2c. The prophets all have in mind the future of Christ and Pa's end of the people 2c. All the texts in the histories aim at this. The Holy Spirit sums up the whole thing at once; thus the "whole being" of the whole kingdom of Israel can be summed up in one glance.

The prophet acts in this second chapter alone in such a way that it is a threat: "Beware, beware! it will one day come to ruin." In the third chapter we will have the kingdom of Christ and the judgment.

He describes the plague of all the people, which happened at the hands of the Assyrians and Babylonians.

### V. 1. **blow with the trumpet to Zion. 1)**

He exhorts that they should blow so that the people will be gathered. "Ring all the bells", now is the pleasant time; the time will come when everything will "go to ruin".

1) "Since the Zwickau manuscript shows in this chapter coherent larger exegeses on one column, but on the other short notes written over the text, both had to be merged into one continuous explanation. (Weim. Ausg.) This is a thankful work, which the Weimar edition has done, because what the Erlangen edition offers: first a longer text section, then the glosses belonging to this text, and finally the longer interpretations, presumes to the reader a laborious work, to which probably only very few would understand themselves. We have followed the Weimar edition.

### Call on my holy mountain.

Ululate, shout, call loudly, so that the people come together. See the fourth book of Moses [Cap. 10, 2. ff.] about the different ways of blowing the trumpets.

### Tremble, all the inhabitants of the land.

Conturbentur, that is, to get into turmoil, "to run together: What is there here? What is there here?"

### For the day of the Lord is coming.

For it is a great thing. It does not always refer to the last day, but to any day of visitation (as in Peter [1 Ep 2:12]), as often as the Lord visits, either in mercy or in wrath, so that he may humble and cast down.

### And is near. 1)

Quia est prope [in the Vulgate] should of course mean: who (qui) is near or soon there. This is what all the prophets have said. All the threats are that the times are at the last end, but by the mercy of the Lord they are postponed.

### V. 2. a dark day.

Another construction begins here. 2) Et turbinis ["a misty"], add: "day". Quasi is "like." Mane, that is, "the dawn". It is a similitude: as it is not possible for the mountains to escape before the dawn, so a people will come who will "overrun" so that one cannot escape. What darkness and gloom is, you know. [Scripture calls 3) peace and light, which we call good] 3) Days, "when things are good"; darkness, "when things are bad". Unhappiness is darkness; the day is

1) In the Weimar edition, this is already marked with the number "2. But not only in our Bible, but also in the Vulgate it still belongs to the first verse.

2) In the Vulgate there is no punctuation mark at the end of the first verse.

3) The additions indicated here by square brackets are made by us according to the Altenburg and Hall manuscripts; for even the text of the Weimar edition is not satisfactory here.

4> Instead of Konus we have assumed Konos according to the Hallischm handwriting.

Well-being. s "A dark day, a gloomy day, a cloudy day, a misty day"? is misery and gloom. The prophet speaks poetically. 5) He speaks this to describe the sad times, 6) not as the time of day, which makes merry s, but as the time of night (Proverbs 31:18), which brings misfortune and makes people sad 2c. He wants the power and the impetuosity of the invading!!! People of the Assyrians and Babylonians. It will come "before you know it" 7) 2c.

### The same was not the case earlier.

He speaks of the final desolation and ruin of this people. The prophet here comprehends the whole nature of the people and of the kingdom of Christ, and sets it before us 2c. "To the ground and failure it will once go." Before GOD these things are sudden that are said 2c. Similis ei [Vulg.] or ejus. "Before" (a principio): from the world or of old. "Not to be" or: one has not.

### V. 3. Before him goes a devouring fire?

Ante faciem, "before him". Ignis vorans, a ravenous or "consuming fire". Exurens [flamma]: "a burning flame." "Like a pleasure garden," like the paradise of Eden. As the people or fire devastates, there will be "a desolate wasteland," nor will there be anything left to it that would have been torn out 2c. This is a description of desolation. Fire is taken figuratively here, as above. As fire turns to ashes, so this people will be turned to nothing. It indicates the utter desolation of the people. He compares the desolation to the land as it stands in bloom. Now the land stands like a paradise; afterwards the exceedingly beautiful commonwealth will be a desert; everything is prepared for the flame, the fire and the future desolation. This is what happened to your Babylonian tower: it? "had to be built" before it was destroyed. When empires once

5) In our opinion, the Weimar edition has incorrect punctuation here: ealamitas, denskrae, äies, torturm, miseria "Wet-io: poetieus est propketa.

6) Instead of ckeserikit we have assumed cleseriimt.

7) In our template: "ehr sichs mnbgesihett".

have fallen away [ , they do not come up again. Israel] has not come back to its former glory. So it went with Rome, Milan, Maguntia [they], Corinth, Syracuse.

#### V. 4. They are shaped like horses, and run like horsemen. 1)

Quasi aspectus is as much as "how" (8i6ut). There is no one who can escape, that is, by the violence of war everything will be devastated. Instead of eorum, it should read ejus. Et quasi [ , that is], and like the horsemen they will run fast. This is a description of the people who are coming: [they] "shall speed along"; so surely shall they go, with so great an army, that they shall fear nothing. They will rejoice that they can destroy the land; so much is lacking that they should fear.

#### V. 5. therefore they burst forth on the top of the mountains as the chariots rake, and as a flame blazes in the straw, as a mighty people prepared for battle. 2)

Sonitus obervox. Super capita ["on top"], which cannot be resisted. Exilient: ["they blast"] client, "allure." This word is in the Psalm [Ps. 29, 6. Vulg:] ["they lure"] like a calf of Lebanon. "Straw." "So light is the land to him" that - - Velut is as much as sic. He speaks of the power and strength of the people. Fortis or robustus.

#### V. 6. the nations will be astonished before him (Cruciabuntur).

"Before him," that is, before the enemy and adversary. "The nations will be terrified," "will stand in anguish," will tremble like a woman in childbirth, will be frightened, will be cornered. Not only will you perish, but the kingdom of the Assyrians is such that it will [put] all nations in fear. 3) A woman in birth

1) Vulgate: Huasi N8p66tu8 eqnomm N8p66tu8 oornin; 6t yns "i 6Huit "8 816 eurrent.

2) Vulgate: 8ieut 8onitu8 quucrlizurum 8Uper eapita montinm 6X8Unint, 8ieut 8onitn8 uannue i'nis Usvoruntm 8tipnlain, V6lut populns torti8 praepurutu8 aci proslum.

3) Thus supplemented according to the Hall manuscript. - The next addition is taken from the Altenburg manuscript.

Nöthen is to be understood in such a way that she does not know what to expect, what will happen 2c. [The word is taken from the pains of birth, that she does not know where from or "in". The word is used very often in the Psalms.

#### [All faces find as pale as the pots?

Omnes vultus vel facies redigentur in ollam or congregabuntur olla, or I do not know what it is. In Nahum [Cap. 2, 11. according to the Vulgate] it says: 4) The people will become so sad that they walk black with sadness, as those who mourn walk in black clothes. But I would rather that the pot not be taken for blackness. [It is like] in Michal [Cap. 3, 3.]: to be thrown into a pot. [They] "are broken up" as meat which is thrown into a pot. They will be broken up into a pot and boiled and will not escape 2c. [The people "will be thrown into a heap" as cut-up meat is thrown into a pot. The people "fall over a heap, not knowing what [they] shall do," as Isaiah says [Cap. 3, 6? "Then one will seize his brother."

#### V. 7. [They will run like the ridges, and climb the walls like the warriors?

Fortes are "giants". 6) Quasi is "like". "The warriors", warlike people, that is, exceedingly warlike. I will describe to you even abundantly the power of this people. They will not be afraid of the stones, they will climb the walls. "Every man shall go straight before them", "shall press straight", there shall be no one to resist them. "And not fail" ([Et non declinabunt] a semitis suis), "shall not fail, shall run straight."

#### V. 8. Mine will make the other one err?

Unusquisque, any one. They will go along, "finely ordered in a point". In calle, "in his order" (strato). God will

4) In the Weimar edition is so interpungirt: Vkl N686IO qui-f 8it in Nuknin. k'ient Kornin68 6it6.

5) In our original, probably erroneously: Lgaiu.

6) The Weimar edition has still drawn this to v. 6.

give the enemies luck; even though the bullets hit them, 1) it will go out in such a way that they will not be wounded. 2) And before the bullet, or when the bullet comes, they will fall down and not be wounded. These are descriptions of the enemy taking the city.

#### V. 9. [They will go up to the houses].

Conscendent, "they will rise". "Through the windows" and in the windows, "like a thief" at night.

#### V. 10. [Borne by him the land trembles, and the heavens are inhabited.

"Before him" the earth and the heaven will tremble. This is spoken according to the heart movement of those who are in terror, 3) to whom everything seems sad; "all that [one] looks at" is death; on the other hand, [everything is] "joy" when I am joyful. Tenebrati sunt, "they become gloomy." Retraxerunt etc., that is, "they restrain their appearance."

#### V. 11. Bor his army.

That is, before his power, namely before the Assyrians. That this is said of the Assyrians, and not of the locusts, you will know afterward; hitherto you have had no clear place. "For his host is very great and mighty" (quia fortia), because he is angry with us. "The day of the LORD," not their day, as the Assyrians mean. Valde, exceedingly [terrifyingly]. Up to here you have the threat: when everything falls, nothing endures.

He does not speak of the last judgment; they are sublime words with which he indicates the impetuosity of the enemies. Before exceeding terror and despondency all is sad and no comfort in a creature. All this will happen, not because the enemies are able so much, because no

1) Instead of tsrunt in our template, we have assumed Leriunt.

2) This sentence is inserted in the Weimar edition in the middle of the interpretation of the seventh verse (after: "they will climb 4>the walls"). The Erlangen edition has added it to the sixth verse, but with the remark "v. 7." in the margin. But without doubt, as the Altenburg manuscript has done, it must be inserted at this point, in the eighth verse.

3) Zwickau manuscript: putisntiuru; Hall manuscript: pnrisitium, but will read Mventiuni with the Altenburg manuscript.

Hair falls from our head 2c. [Luc. 21, 18.], but it will be out of God's anger that makes me have an evil conscience. It is not their strength; they are not mighty through their power, but through our weakness. The prophets take everything away from the people and put it on God; "that hurts". I do not see the Turk, but the wrath of God, by which he wants to lead the people to repentance. Thus he wages war on all the Gentiles, not only on his saints.

#### V. 12. Thus says [the Lord]: Turn to me with all your heart, with fasting, with weeping, with wailing.

Because it says, "turn back, it will not be better," [In toto corde should mean:] toto corde ober ex toto corde, "with all your heart." "With fasting," in which the heart humbles itself before God. In planctu, "with lamentations". "Rend your hearts," this he adds [v. 13. 1, to condemn hypocrisy. Scindite, "rend the hearts," this he requires above all things. "And not your garments." Out of displeasure over a matter, the Pharisees and scribes tore their garments. So far we have heard the serious threat of God of future persecution and plague. Now he gives advice and consoles, whether perhaps this plague could be postponed; but it is not averted. This is what the divine majesty is wont to do. We also have an example with Amos, as with Lot and Abraham, that he would have gladly postponed the destruction of Sodom. So now, through the intercession of holy people, 4) [the punishment] is postponed, but not cancelled. Finally the measure of the misdeeds of the Amorites was full [Gen. 15, 16.]. He prescribes a way how this devastation could be countered, namely that Israel converted from the heart and repented. That means: "Turn to me", not in a fictitious way, but in truth. He touches the hypocrisy and the servile fear with which we sometimes use to deceive God. See the 78th Psalm, v. 34: "When he strangled them, they sought him." So also Nineveh, since Jonah preached. [The repentance "does not come from the heart", indeed, it

4) By interesssiy ganetornva here is not to be understood the intercession of the saints, but of godly people. In the Hallic manuscript: ?ii opponnnt so ste.



does not last. The tree is recognized by its fruits. Faith demands fasting and weeping, but from the heart; then it is the sign of true conversion. Fasting is not eating at the time, but abstaining and moderating in all pleasures and amusements] and living a life of sorrow, [as] God is earnestly "reconciled." 1) Your fasting and weeping is done in a fictitious manner, since you do not weep from the heart 2c.

### V. 13. sAnd turn to the LORD your GOD.]

And in such a way convert yourselves, "then you come rightly to GOD". This verse is the way to turn to God, to God the Lord. Benignus is gracious, favorable, who averts punishment, "gracious", "who wails" of our misery. "Patient," long-suffering. "And of great kindness," he is rich in goodness, showing mercy, praestabilis, inclined to do good, who lets himself be sorry (poenitens) for [the punishment], who easily repents of the evil, namely, which he has intended, "soon desists from the misfortune he wants to do." Thus it is said in Jeremiah [Cap. 18, 8]: "So shall I also repent of the calamity" 2c. God repents of misfortune when He changes the judgment that He does not want to impose the misfortune. He is easily willing to revoke the evil that has been inflicted, as if to say: easily willing to repent (poenitibilis), easily willing to forgive. It is a glorious promise: through the temptations he drives to the promises, to the contemplation of the divine mercy. This is the wrath of God, that he [wrath] does not want to destroy sinners, but to make them blessed. This human wrath does not do. Thus it is said in Proverbs [Cap. 27, 4. Vulg.], "Anger hath no mercy, neither hath wrath that proceedeth forth; and who can suffer the impetuosity of a zealot?" The wrath of God serves to kill and put away evil. In the threats strike

the prophets] 2) with the harshest words; immediately the most salutary and sweetest promises follow. By the wrath the godly are bowed down, by the promise they are raised up. The wicked are quite hard anvils. They grasp only the goodness of God, not the threat, "do not grasp it rightly". He adds a consolation so that the godly do not become too fainthearted and despair because of the threats. This is understood only by the godly. The threat is for the sake of the wicked, but they do not accept it; for the sake of the godly is the consolation, who hardly grasp it for fear and terror. These promises serve to comfort consciences 2c. A frightened conscience prefers to hear nothing. "Oh if it would listen to the evil" 2c. God does not like to inflict evil. Against all too great tribulation serves this consolation, that he easily repents of evil 2c. An excellent word to raise sorrowful consciences. [He is "heartily sorry" that he has to inflict evil.

### V. 14. Who knows, he may repent again.

He speaks in the manner of a frightened conscience that can hardly be raised. Here it begins to breathe again after hope. Instead of convertatur, it would be better to say: he wants to turn back (vertatur). Ignoscat, "he wants to repent". Relinquat, "to desist." "Who knows, he may change it," that he does not strike. He may not pour out his wrath in such a way that he does not still have remnants of mercy. Notice the Cananaean woman: we are to take something of mercy in every way. "And leave a blessing behind." He may "hereafter" give one more blessing, lest there be wrath, but he will add some more blessings. This is a general exhortation and a prize of divine mercy. They hang between hope and despair. "To offer grain offerings and drink offerings," namely, that we may yet offer grain offerings and drink offerings to GOtte. Mvoda s "grain offering"] is the sacrifice of solid things, "drink offering" of liquid ones. The words

2) Supplemented by us according to the Altenburg manuscript.

1) The text offered here by both the Erlangen and Weimar editions is:  
 nonynoä  
 tum non oornoänt [sä yuoä ndstinoat st luAudreva vitani änon, sorio äous vorsuhnet wird." Our additions are after the corresponding passage in the Altenburg manuscript, which is found there, however, only in v. 16.

are spoken in the person of GOD: "Your GOD." He speaks according to the customs of this people; we have in spiritual manner (mystice) the sacrifice of praise.

#### V. 15. Blow with the trumpet to Zion, sanctify a fast.

"Sets a fast" 2c., by which is indicated: Fasting is sacred to God; it is a fasting, but one that is right (perfecta) and done from the heart.

#### V. 16. Gather the people.

"Stand as if [it were] serious." "The infants," 1) as if to say, "all toward."

#### V. 17. Let the priests, the Lord's servants, weep between the hall and the altar.

Inter vestibulum, elsewhere porticum, "the hall, porch of the temple", plorabunt: "let them weep", a word of exhortation. Ministri who serve the Lord. Dicent: "let them say". I will indicate not only the manner, but also the words, (Parce vor populo tuo [in the Vulgate] he [Luther] deletes, for it is superfluous). "To shame," elsewhere in the Psalm [Ps. 69, 12]: to fairy tale (in fabulam [Job 30, 9.]). Naciones, "the heathen." Quare dicunt should mean dicent [why should they say?]. God smites His people to take vengeance, but not the whole land; the rest will be saved. So says Paul [Rom. 11, 1.] 2c. And he preserves his honor, lest the Gentiles say, "Where is now their GOT?" 2c. Spare your honor if you will not spare ours. Here you have quite evidently a text that the prophet is not speaking of the caterpillars and locusts, but of nations, namely the Assyrians, "that [there] may be an end" 2c. before the kingdom of Christ. It is a general exhortation to the people of all his time. Of the bodily disturbance of the land this chapter says. It is a strong prayer, as he "presses upon" GOTte his honor, like Moses in the wilderness [Ex. 32, 12.]: "Oh, yes", only destroy, then the Egyptians will say 2c. He immediately holds up his honor to him. He will

forced not to rage against the people 2c. When the godly were taken out, he raged 2c.

#### V. 18. So then the LORD will be jealous for his land.

What follows are more words expressing a wish than reality, or rather they express the possibility or stand conditionally: If you do so 2c., so, he would zeal and spare.

#### V. 19. [And the LORD will answer and say to his people].

Jerome has indicative speeches [in the Vulgate: respondit et dixit, instead of] et responderet et diceret [he would answer and say; as if they had converted. But I do not believe that they did all this 2c. because one did not lie that this history had happened by the Assyrian, that he had been [v. 20.] "cast out into hasty desolate land" 2c. 2) - Vinum, "must." It indicates what the Lord would do if he were sorry for the evil, if they were converted. It shows that this conversion would not be in vain 3) if they were converted: You will come to know by experience that you have not hoped in vain. - "To shame," lest they rule over you and boast against me and against you.

#### V. 20. And will the one from midnight 2c.

[He calls the enemy] by a very general name. "I will drive him far from you," "if only you will become pious." Iniviam: arid. "Desolate," desolate. "The sea toward morning," where 4) Sodom perished. Extremum, that is, the tail or "the end." The sea toward evening is to be understood by the "uttermost sea". Putredo or stink. Quia superbe egit, that is, for the LORD is able to do great things. If ye humble yourselves and repent, 2c. as if to say, "If ye will but be converted"; if

2) The preceding is in the Weimar edition incorrectly still connected with the interpretation of the 18th verse. In the Altenburg manuscript it is found only in the 2V. Verse, where it can very well be brought. Likewise in the Hall manuscript.

3) Instead of krustra msaru, read krustruneM, 4) Instead of ut, we have assumed ubi.

1) In our template only: ubra instead of: 8UA6nt68 ukvru.

also the enemy comes, "will well muffle him, throwing one piece there, the other there" 2c., "will bring him far enough from you", he shall not know where to stay. Between these two seas is the land of Judea. [I] "will put him into" the sea toward the morning "with his head, with his legs into" that toward the evening. It cannot be understood of Hezekiah's 1) [salvation] 2c. in the days of Sanherib, but the prophet will make them safe because of the enemies 2c. If they repent 2c. he will do something gloriously, "will do a righteous thing to him [the enemy]." The Lord "is able to do great things" and he will do them splendidly if you are converted.

### V. 21. The Lord can do great things.

Magnificavit, that is, he has done in a glorious way. He again comforts all [land, people and livestock] in turn, just as he has terrified before. Everything is to be taken in the conjunctive, rather conditionally.

### V. 22. For the dwellings in the wilderness shall be green.

Speciosa deserti, that is the huts, wooden dwellings, where shepherds are, Attulit: will bear abundant and full fruit. Virtutem suam dederunt, that is, they will give their ability, their strength, that is, all they can. The fruit, whether of men or of God, of trees, of animals, the Hebrew language calls power. The trees give what they are able. In the 78th Psalm, v. 51: "The first heirs" (primitias) 2c.

### V. 23. Rejoice and be glad.

You will rejoice and be glad. For he has given (dedit), that is, he will give. A teacher of righteousness; better, a rain of mercy or grace. XXXX 3) giving much trouble to the translators. It means "teacher" and "rain." He speaks

not from a teacher, but from a rain that the LORD will give to the land, that is, mercifully, graciously, "to do gladly and kindly." Ps. 24:5 [Vulg.], "He shall receive blessings from the LORD, and mercy." 2c. Descendere faciet, that is, "he will send down" 2c. These two rains the Scripture has; he indicates the early rain and the latter rain, that is, alternately he will send rain so that the land will not be dried up by drought. That is, he will give rain "in due season." "Early," when it must grow, and after, that it may not wither 2c. Sicut in principio, that is, "as before."

### V. 24: That the threshing floors be full of grain.

Namely, when you convert. A declaration of the promise.

### V. 25 [Who were my great army, which I sent among you] 4)

[Fortitudo mea] magna, add "will be". Misi: which I will send. I will not only destroy the enemy, but will compensate you exceedingly abundantly for the damage you have suffered. I will restore to you the power, exceedingly rich fortune, my great fortune will be among you.

### V. 26. that you should have enough to eat (Et<sup>5</sup>) comedetis comedentes).

And if ye be converted, ye shall have enough to eat. [The doubling of the verb is] a Hebrew way of speaking, [as] ridens ri-

4) Vulgate: l'ortituão mea ma^na smeine Kraft Wird groß seines, yuaru misi in vos.

5) In the Erlangen edition, a sie is added after Dt, both in the rendering of the Vulgate text and in the keyword to the gloss: si eonversi kusritis. What the Erlanger read as st sie, the Weimar edition makes the first keyword of the 27th verse and offers: Ltkmetis with addition of both the gloss just quoted and what the Erlanger says is the first gloss to senapitōruum, namely: huain Perpetua sit statura ista keneäiotio. Then follows in the Weimar sempiternurn as a keyword, which nevertheless belongs to the 26th verse 2c. We have followed the Altenburg manuscript in the overall arrangement, because here the matter seems to us to be rather in a mess. Although the sro of the Erlangen edition is not in the Vulgate, it could serve here as a clue as to where the gloss belongs.

1) Instead of LsäseNias in our template will read Luseliias.

2) In our original, certainly erroneously: "heil". Compare our note to the first relation (Col. 1451).

3) In our original: vorn; Hallische Handschrift correctly: "mor"; however, the Weimar edition seems to have regarded this as the ablative of mos.

debit [he will laugh very much], gaudens gaudebit [he will rejoice very much] 2c. God punishes in such a way that he wants his remnant to be blessed 2c. He uses the threat to make them convert if they do not convert 2c. - Sempiternum [eternal, indicates) how permanent this blessing will remain. Sempiternum is set for an indefinite time. He means to say this, "And my people shall be put to shame no more." It is understood of this time, "because this kingdom endureth," and this prophet 2c. Non ultra 1) is written in the history of Elisha [2 Kings 6:23], "Since that time the men of war came no more." [This is said] of the temporal destruction (if they do not repent) and the restoration (if they repent).

#### V. 27. **And no one more.**

There is no other besides me. All the prophets used to add this restriction, Moses [5th book, 4, 35. 39.), the Psalms, Peter. 2) - ["My people] shall be put to shame no more." He repeats the same.

#### Cap. 3, 1. **and after this.**

This does not have to be related to the Assyrians. 3)  
This passage has been treated by Peter in the Acts of the Apostles, Cap. 2, 17. ff., by Peter. The prophets are familiar with the fact that the thing of which they prophesy (as we speak of the last judgment) refers to Christ, although they are all sent to proclaim temporal punishment or blessing. Joel has the people before, which 2c. now he passes from the present people to the future 2c. He leaves aside what has happened in the meantime 2c. First of all, it should be noted that the Holy Spirit is poured out in two ways: in manifestation and in hidden inspiration. Here he speaks of the Holy Spirit, who is manifestly poured out, who is proved by signs and wonders, and who is tangibly manifested, for he wants to speak of the raising up of the

1) The Weimar has *amplius* as an addition for the gap in the Erlanger, but the Vulgate has *ultra*.

2) The preceding is inserted into the previous section in the Weimar edition after the gloss to *sempiternum*.

3) The Weimar edition has drawn this to v. 27.

Kingdom of Christ and the end of the present people. It will be a new synagogue that will be ruled more wonderfully than the other one; it will be a kingdom without any respect of persons; they will be ruled by God through the Holy Spirit. It will be a far different kingdom than the previous one; it will be a spiritual kingdom, which the Holy Spirit shall rule; therefore it is necessary that it be made known by signs and wonders. The old synagogue was ruled by a worldly order. [Jer. 31, 33.) "I will put my law in their hearts" 2c. "They shall all be taught of GOD" [John 6:45]. 4) Herewith this prophecy is true. What is not the Holy Spirit is not of God. This text speaks of the manifest bestowal of the Spirit; this is fulfilled on the day of Pentecost. Now that the church is established and the world is filled with the gospel (as it says in the letter to the Ephesians [Cap. 1, 10. Rom. 15, 19.]), the signs and wonders cease. But this text does not have to refer to our times, not to me and you 2c. What God does between me and Himself is not signs and wonders. To each one the Spirit is given, but the public manifestation of the Spirit is given for the benefit of others [1 Cor. 12:7.), "that [it] may break forth." GOD gave it then for a sign to confirm His word, Kingdom 2c. He is talking about the Holy Spirit being shown publicly. All the time the Holy Spirit was there, but He is not all the time publicly proved. This revelation and outpouring of the Holy Spirit came upon all flesh, but not the gift itself; all the world saw the Spirit in the apostles. And [Isa. 40, 5. 52, 10.) all flesh shall see the salvation of God, which thou hast prepared before all nations [Luc. 2, 31.]. "Preach the gospel to every creature" [Marc. 16. 15.]. Christ is revealed that all flesh should behold him. So the Holy Spirit is poured out and revealed that all might see Him. He speaks of the public manifestation of the Holy Spirit, who was poured out. He is both publicly shown and poured in for the benefit of others. Our [prophets]

4) Weimar edition: "fi. Düess. 4, 9)".

boast of their spirit. It is not enough to have the infused Spirit; that is sufficient for you; but in order to teach, you must prove the Spirit with certain signs. I can prove it to you in the Scriptures. We have no other manifestation of the Holy Spirit than that which is in the Scriptures. I cannot say anything about me.

This text expressly speaks of another kingdom, 2c., the Holy Spirit is sent, and it is publicly demonstrated in the world. So says Augustine.

### And they shall prophesy.

This is said against the reputation of the persons. "The" Holy Spirit "will come along"; he will hit whoever he wants, not only the priests and Levites. Before it was not permitted for the women to speak 2c. Paul says [1 Cor. 14, 34. f.], the women shall not be permitted to speak 2c.; "yea," when the men are present in their house, they may do it 2c. There are three kinds of divine illumination: divination, dreams and visions. And this is the summa: "prophecy" is where loud and clear the mysteries of Christ are proclaimed "dreams" [as] in Daniel, where pictures are darkly sketched which cannot be understood except by an interpreter 2c.; "visions" as here in Joel and Amos 2c. In this way, GOD enlightens the human heart either by a clear prophecy or by a dream or by a vision.

Cap. 3:2 [I will also pour out my spirit on both servants and maids at the same time].

"My servants" [is in the Vulgate]. "My" is not in the Hebrew. 2) - As if to say, Now you have distinctions of persons. But this difference I will abolish, and will make a priest of a servant, and a maid 2c. "That is" "spoken against" the priests. He that speaketh the mysteries of Christ hath the Holy One.

Spirit; yet we have erected distinctions of persons. He wants to give the spirit to be seen publicly, because he says:

### Cap. 3, 3. and will give miraculous signs.

With this one piece "we want to endure our prophets well long enough". This must be held against them. They will not do that; "will leave it" 2c. This public manifestation of the Spirit must not be separated from the inward infusion of the Spirit. In the Old Testament there was "a mirror fencing," not as in the establishment of this new kingdom and people 2c. [As it is written in Haggai 3) [Cap. 2, 7.] he moved the whole earth and heaven 2c. at the establishment of the new kingdom, so that our faith would be exceedingly firm and certain, yes, he proved it by signs and wonders. He confirmed the new word by new and unheard-of signs, wonders and extraordinary things. Notice how it happened with the law 2c. [Ex. 19, likewise] with the gospel. All this serves to put to shame the masters of lies, who will indeed come with signs and wonders 2c. The whole earth and heaven "shall be moved" so that all creatures will know that there is a new word and that there is no one who does not know this event 2c.

### Blood 2c. 4)

Where these signs happened, I do not know with certainty. It is certain that they happened at the time of the Passion of Christ, and when the Gospel was present. The smoke, I believe, occurred at the sending of the Spirit 2c. There, I believe, the "vapor of smoke" 5) was the glorious miracle and sign by which the presence of the Holy Spirit was indicated. As Peter preached, he fell upon the Gentiles 2c. [Apost. 10, 44.], just as he fell on us visibly [v. 47.], namely in the form of fire.

3) In the original: In Hiaek.

4) Here the Weimar edition has by mistake already the number of the following verse, which is repeated on the next page.

5) In both the Erlangen and Weimar editions: "vorpoten lumi"; but in the original (we presume) will be found vnporern kurai, which is in the Vulgate. According to this we have translated.

1) Instead of propketartz, it would be better to read xroxtietantur.

2) This gloss is already at the beginning of the previous verse in our original.

I do not know what "blood" is, whether it is said of real blood or of blood in figurative speech, as it is often used. I would like to explain it by redness, if I dare. The Hebrew word often means redness, as in the Song of Songs. Otherwise I read nothing of blood at this time. A bold interpretation uses this of the blood of Christ and the martyrs. Here [at the sending of the Holy Spirit] was redness and wind [Apost. 2, 2. 3.]; this indicated the ardent love. Whoever wants to "look further", let him draw the signs to the last day, which will be preceded by these signs, as Christ prophesies to Luke in the 19th or rather in the 21st chapter [v. 11]. But I would rather interpret all this from the time of the sending of the Holy Spirit, and that that day 2c. is the day of the revealed gospel.

Cap. 3, 4. **[The moon shall be turned into blood.]**

1)

That the moon is turned into blood and becomes like blood is a Hebrew way of speaking, as in the Revelation of John [Cap. 6, 12.], where we would say it becomes like blood 2c. - "The terrible [day of the LORD] is the one to be feared, the one to be held in reverence, as [also] GOD is called in Scripture, [Gen. 28, 17. says Jacob:] "How holy [terribilis - terrible] is this place!" that is, to hold in great honor, namely with filial reverence.

Cap. 3, 5 **[And it shall come to pass that whosoever shall call upon the name of the LORD shall be saved].**

Et erit is as much as: This is how it will happen. - This text moves me to understand the foregoing from the day of the revelation of the Gospel. He who shone forth, the great light of righteousness, is Christ. These signs are given to confirm that the Spirit was given and sent 2c. And it will come to pass at the time when these signs shall be, and when the Spirit shall have descended [that the name of the

will call upon the Lord) 2) 2c. "Is it not" before [also] "done? Yes." But he is speaking here of the public manifestation of the invocation. [Ps. 145, 18.:] "The LORD is near unto all them that call upon him." This invocation is to be revealed to the whole world, the revealed ministry of the Spirit is to be displayed to the whole world 2c. This saying nullifies everything there is only ever human power 2c. The prophet does not place salvation in our righteousness, but in the invocation of the name. But what is "being saved"? It is to be delivered from sin, death and all evils, and to pass from this life into another life. This comes from the Holy Spirit, who is poured out on all flesh. He shall cause the name of the Lord to be called upon 2c. See Paul Rom. 10, 14. f.: From the sending of the Spirit comes preaching, from preaching comes hearing, from hearing comes faith, from faith comes calling 2c. Our blessedness is in the power of God who sends His Spirit, and not in our merits. "Calling" is standing in line for mercy. "The name of the LORD," he says, indicating the kingdom of Christ. Our blessedness stands in the mercy that is pleaded and invoked 2c. Death, sin, and therefore the need to call upon the name of the Lord always remain.

**[For in Mount Zion and in Jerusalem there will be salvation 2c.]**

"For in Mount Zion," there will be the foundation of salvation; so say all the prophets. Thus says Isaiah [Cap. 2, 3.], "From Zion shall go forth the law," 2c. "The forgiveness of sins had to be preached, and lift up at Jerusalem" 2c., says Lucas [Cap. 24, 47.]. God took great care with His people to make them certain of the place, the time, the persons, the signs, even though it is not necessary for salvation; but He did it in order to confirm His teaching and His word 2c. "He is so hostile to the flying spirits.

2) This addition is inserted by us according to the Altenburg manuscript. - The following words read in our original: "ist dem nicht ante geschehen? Iha."

1) Only at the following keyword, "der schreckliche," does the Weimar edition have the new verse number.

being. This had to be Zion" so that it could be written: The word of the Lord lifted up from Jerusalem. In the beginning it was necessary that the word was bound; now it is no longer bound 2c. He explicitly adds: "As the Lord promised", as if he wanted to say: Because the Lord wants the word to begin there, it is something great, otherwise it would not be necessary 2c.

**[Also with the rest whom the Lord will call.]**

In residuis, that is, "among the rest. The Lord has raised up teachers and ministers of the Word among the rest of the earth. They will make no distinction among the people 2c. This is the main part of this prophecy.

## The third chapter.

We want to let this chapter "remain" with the kingdom of Christ. I consider it to be an explanation of the previous chapter.

At the time of Joel the neighboring nations were eager to destroy this Jewish people 2c. As if he wanted to say: The time will come that the vengeance of the neighbors will cease; 1) will again avenge my people. Only rage, only rage, 2) act according to your desires; the time will come when everything will be repaid. He describes the rage and malice of the enemies against the people of Israel and postpones vengeance until the future of Christ 2c.

**V. 6 [For behold, in those days and at that same time].**

It is a Hebrew phrase: "in the days" [and the same as] "at the same time."

**When I turn the prison of Judah and Jerusalem.**

[This is when I "will save" it from the right captivity by which it is held in sins 2c.

**V. 7 I will gather all the nations together and bring them down to the Valley of Jehoshaphat.**

This did not happen, and it is not right that it should be postponed to the Last Judgment.

1) Weimarsche: ergo instead of: exo.

2) It seems to us from what the Altenburg manuscript offers here: SM saeviant st advorgentur impias xenttzs 2c. that should be read: turits, turits instead of: "furt, furt" in our original.

refers, according to my opinion 2c. It is known [that it is said, the last judgment of God will be on the Mount of Olives. The inconsistency of this opinion forces that one must understand the valley Josaphat in spiritual meaning. Therefore he speaks of the preaching of the gospel, which brings together all Gentiles and all people 2c. He looks to the time of the sending of the Spirit, when all the Gentiles are gathered together through the preaching of the gospel 2c. Often the prophets, when they want to veil the prophecy, make a generic name (appellativum) out of a proper name. And so the church is the valley of Jehoshaphat, as elsewhere the valley of Achor and above in Hosea Gilead stands for the synagogue. - "In the valley of Jehoshaphat." [Jehoshaphat,] that is, the judging one. [But here it] does not say so, but he understands the church as if to say, "I will" once "also do a calamity and pay well" 2c. It is a delay of the fleshly vengeance on the spiritual 2c. He says of all the Gentiles, although not all the Gentiles persecuted Israel 2c. Therefore one cannot assume 2c. They are present evils, which he reproaches and postpones the vengeance to the future, namely to the preaching of the gospel.

**V. 8. and have given the boys for food, and sold the maidens for wine (Et posuerunt).**

The Hebrew word is ambiguous. - That is, the Jewish boys made them servants and the girls, the young-

fraueu, "to maids" (zcu shun), and have made the boys into gift-whores, and the girls into gift-whores, that is, that they had to be slaves and sell the wine, that is, they have dealt with my people as they wished, therefore I will avenge this with the gospel. The revenge of the gospel is to turn enemies into friends 1) and masters into servants and maids 2c.

### **V. 9 And you of Zor and Zidon and all the border of the Philistines, what have you to do with me?**

I do not suffer that the Jews draw this text to their dreams, namely to the temporal punishment. "What will you do to me?" Instead of "border" is in Hebrew (Galilea). So "hastening," as soon as the gospel shall have come, that I may make you friends, who are now enemies.

### **V. 10. My beautiful jewels.**

"The pretty, beautiful vessels, dishes" that were in the temple. See the Psalm "By the waters [of Babel] [Ps. 137, 2) 7.): "Clean off", "make it up with the city".

### **V. 12 3) Behold, I will raise them up out of the place.**

This text compels Me to interpret as I have interpreted, "What will I do?" This I will do 2c. The opinion of this chapter seems to be a twofold one: the first of an outward and bodily vengeance against the Gentiles; but here it does not please me; the other of the spiritual vengeance, namely of the Gospel, since all the Gentiles will be brought (vindicabuntur) into the church of God by punishments and will be punished 2c., and this opinion we have accepted.

### **I want to awaken**

Through the gospel, which has gone not only to the Jews but also to the Gentiles, but first to the Jews. As if he wanted to say: "I also want to take revenge once" 2c.

### **V. 13. [And will sell your sons and your daughters again by (in manibus) the children of Judah].**

It stands for per, in German: "through". - In manibus, that is, "through the children of Judah," it will be they who will sell you. 4)

### **They should sell them to them in Imperial Arabia.**

"Imperial Arabia" (Sabaea) is a land farther from Jerusalem than Greece is from the Philistines. There is a threefold Arabia: the stony, the desert and the happy. Through the figure of the synecdoche he says: I will again sell you into distant lands, to those in Imperial Arabia. This has happened through the preaching of Paul and others. The Christians have no certain place on earth; wherever the Lord throws them, there they are. - "The Lord has spoken it", as if he wanted to say: "It must be done"; this says he who has the power to carry it out.

### **V. 14. 5) Cry this out among the Gentiles.**

"Proclaim" what has just been said, that the Philistines will be sold like this; proclaim it through the gospel. As he often uses images, so also here. [Ps. 118:22:) "The stone which the builders rejected has become the cornerstone," that is, the king of the Christian people. [Isa. 28, 16.:] "Behold, I lay a foundation stone in Zion," 2c. This is to Christ. A word gives light to the images. 6)

### **Sanctify an argument.**

Namely with the sword of the spirit. - "Awaken the strong," the giants, "the great heroes." - "Let all the men of war come and go up," "all that is used in war".

### **V. 15. Make your plowshares into swords.**

That is, prepare for war, seize that which is for war. Isaiah [Cap.

4) In the Weimar edition, these glosses are added to the preceding verse.

5) Here, again, the verse number is missing in the Weimar edition; the same is only placed before the following keyword,

6) This passage is very unclear and incomprehensible here; therefore, see the first relation, Col. 1470 in this volume.

1) araios is missing in the Weimar edition.

2) Weimarsche: "136, v. 7" and likewise in the margin.

3) The Weimar edition has placed the number of this verse only before the following keyword.



2, 4.] Reverses this 2c. [But here it is said:] The utensils that belong to peace, make them swords 2c. [Christ says, Luc. 22, 36.] "He that hath two garments, let him sell the one, and buy a sword." It is the highest war and the highest peace in the kingdom of Christ. The stubborn opinions and errors that are in the heart, smite them, that is, seize the word of God. - ["The weak say:] I am strong", "I am a hero". He incites the whole nation to a glorious war. This actually refers to the Christians. [God's] power is mighty in the weak [2 Cor. 12:9.] Our weapons are not carnal [2 Cor. 10, 4.], but are based on GOD. We are naked [1 Cor. 4, 11.] and have no place [Luc. 9, 58.] 2c. "A whimsical war!" [Christians are] weak, that is, powerless people who suffer many things, death 2c., and yet these dying ones will say, "I am strong." They are a sacrifice of feg to the world [1 Cor. 4, 13.]

#### **V. 16. [Redden yourselves, and come hither, all ye Gentiles].**

Erumpite, "out!" all the Gentiles around, and gather yourselves together. - "The strong ones," that is, the mighty ones in this assembly. The gospel will stir up the whole world, and yet he speaks only to the Philistines, while he understands all the Gentiles. Most powerfully he kills by the word of his mouth.

#### **V. 17. [The Gentiles will make up and come up].**

Consurgant [they are to set out] "do you not hear where you are to go?" I indicate to you the place where all the Gentiles will gather, namely the church, where the Word of God is, which flies over the whole earth like the sun. All shall be gathered under the Word, though not all believe. "There we will strike", there, in the Valley of Jehoshaphat, under the shadow of the Word of GOD. Refer everything to the Day of the Gospel, not to the Day of Judgment.

#### **V. 18. Strike the sickle, for the harvest is ripe.**

These are exhortations in figurative speeches to drive the word. When the word comes, the world will find it sufficiently prepared, therefore he says: "Strike the sickle" 2c. The winepress, it is said, the "winepress is laid full, everything will be full, 1) what is under it". The whole earth circle he looks at as his threshing floor and winepress 2c. [Isa. 63:3:] "I tread the winepress alone." It is the voice of the gospel; by the word he treads the winepress. This is the power of the Word and the Evangelii; it is a prize of the virtues of the Word of GOD 2c.

#### **For their wickedness is great. 2)**

[They] "have done enough". In the Acts of the Apostles it says [Cap. 17, 30.]: God has overlooked the past times. Now another time is dawning in which they must mend their ways. The new light is near, the day of the Evangelii "is not far".

#### **V. 19. There will be heaps of people here and there in the valley of judgment (in valle concisionis).**

In Hebrew, XXXX is "a great multitude". In the name Abraham it indicates the multitude of children 2c. That is, "great heaps of people here 3) and there," many hosts or heaps or multitudes, and not in One place 2c. - Concisionis. Isaiah uses this word [XXXX] [Cap. 10, 22. 23.]: a word that controls or abbreviates (abbrevians [Rom. 9, 28.]). Likewise Dan. 7,<sup>4</sup>) 25th, of the Antichrist, it is: "to take in brevity." Come, ye nations, ye peoples, in the Thale appointed beforehand, "a named, appointed Thale." 5) This is the "valley of judgment" (concisionis). It means a circumscribed and limited place, a designated, certain one. In Daniel it actually says: He [the Antichrist] has his certain, determined time; "it must go like this". Thus [Rom. 9, 28. Vulg.] verbum abbreviatum: "it must so go" 2c. Therefore it is not the valley of Jehoshaphat.

1) Weimar edition: "wol"; the Erlangen edition has correctly: "vol".

2) This keyword with its interpretation is in our template only at the end of the following section.

3) In our template: "hyn".

4) In the original vanislik IX. Compare the note to this passage in the first relation, Col. 1474.

5) In our template: "a named bstimpten that".

### V. 20. Sun and moon are darkened.

This is quite an actual way in which the prophets speak. In the 5th chapter of the Book of Wisdom it is described that the wicked "make themselves believe" that the whole world "perishes" when they feel the judgment of God. 1) - "Be darkened" by the very fierce strife and many beatings and wrath, as happens in great wars. Here he is talking about a spiritual war. In a physical war, heaven and earth seem to merge 2c. The terror and shudder of death is also added.

### V. 21. And the LORD will roar out of Zion.

He will not add sword or iron, but the word alone will be there to do it 2c. He will scare all the nations with the gospel. Isaiah [Cap. 13, 13.], also Haggai [Cap. 2, 7.] says: Once more I will move heaven and earth. [It] "hath stirred" the heavens and the earth, "hath. had to do with the word." - "But the LORD will be a refuge for his people." "There it is clear" that it is a spiritual war through which the HErr will reign in the confidence of his people 2c. He himself will be their hope (spes [in the Vulg.]), better: "the refuge" (fiducia) of his people, their "defiance, comfort, confidence." Therefore, all swords 2c. will cease, 2) it will cease "our fortune", our powers 2c.

### V. 22. Then Jerusalem will be holy, and no stranger will walk through her.

This has never been fulfilled except through Christ. The gospel and the word of God began on Mount Zion, and this makes the

1) The preceding reads in the original: -So/ e/ /"-rs Sie proprie loquuntur propUetae. Sapikutiae V. Impii beuchten totum munam umbegen oum 86Ntiut juaiouim aoi.

2) Both the Erlangen and the Weimar editions offer here, contrary to the train of thought: V688udunt vom6068 &lackim. Therefore, we have assumed according to the Altenburg manuscript: o6ssadnt OMU68 Zladii.

Place sacred. "Now that is not there." He is not talking about the earthly Jerusalem and Zion, but the church 2c.

### V. 23 [At the same time the mountains will be dripping with sweet wine].

Instead of dulcedinem [in the Vulgate], it should rather be must or honey jelly; "of sweet, fine must". You see that this is all figurative speech. In all places where the word of God is filed, the exceedingly sweet doctrine of the gospel will be preached, a sweet milk to the young children 2c. The sweetness of the word is indicated here. - And by all the streams, there shall be no more drought and barrenness 2c.; the fountain, which is Christ, "a spring ("pornquel") shall come on."-"The stream" (torrentem), where there is water when it rains 2c. Instead of "the stream" read: the valley Sittim. What this place is, see in the book of Joshua [Cap. 2, 1] and in the 4th book of Moses [Cap. 25, 1. 33, 49. 5 Mos. 34, 8]. It is a region in the land of Moab beyond Jordan, not far from the Dead Sea toward the east 2c. Out of the land of Edom into the territories of the Gentiles, there [will flow] this spring 2c. This indicates the course of the gospel word through the whole world rc, "as if a brook broke out and" flowed from Jerusalem to Sittim 2c.

### V. 24. But Egypt shall become desolate.

This is the conclusion. It briefly repeats the power of war. When it will happen like this, "Egypt will become desolate" from this water and sweetness. The kingdom of Christ is described. They have committed much iniquity against the children of Judah, "I will avenge it," with the sweetness of the gospel word. These figurative speeches force the readers to understand it spiritually.

### V. 26. And I will not leave their blood unscented (Et mundabo etc. ).

Because the law has not purified so far, I want to purify 2c.

#### In Zion.

That is, in the church.

# G. D. Martin Luther's interpretation of the prophet Amos.

## 1. Luther's lectures on the prophet Amos,

according to the Altenburg manuscript.\*)

Held i" December 1524 and in January 1525. Printed in Dietrich's edition 1536, later Altenburg manuscript 1884.

Newly translated from the Latin.

### [Preface on the Prophet Amos.]

Because we are flesh and blood, because we constantly carry and have our most harmful enemies with us, and Satan does not let up in the meantime, we need much instruction and God's word, so that we are not seduced by the flesh and overcome by Satan, which can happen very easily, and dampen the spirit. Therefore the apostle so diligently exhorted that we should let the word of God dwell among us abundantly in all wisdom 2c., Col. 3, 16. For as the body must perish if it is not given bread and nourishment by which it is sustained, so it is also the case for the soul if it is not given the right food, the word of God. For man does not live on bread alone, but on the word of God, Deut. 8:3. 1)

### What the Prophet Aims to Do.

The prophet Amos was a contemporary of Hosea, 2) which the titles indicate. Both whis-

1) This section is missing in the Latin Wittenberg and in all German editions.

2) D. i: and of Isaiah,

3) said against the kingdom of Ephraim and foretold the same future calamities. For God the Lord observes that whenever a great change of things is imminent, whenever a particular calamity threatens, He sends His prophets or ministers of the word to proclaim His word, predicting the future calamity, so that through the preached word they may convert some, even if only a few, hearts and bring them to repentance. Without a doubt, since the Word of God shines so clearly to us, we too must expect a great change in things; by the way, how it will be or when it will take place, the Lord knows. Therefore, at the time when the miserable desolation of Israel was imminent, he sent the prophet Amos, and he also sent other excellent prophets to preach his word and to remind Israel of the future desolation and mourning, so that they would not all perish completely, but 4) by means of

3) D.: He prophesies

4) D. continues: at least some would be called to repentance and learn how they should comfort themselves in the future misfortune. But as the greater part always despised the word, as 2c.

\*) We see ourselves compelled to reproduce also this prophet according to the Altenburg manuscript, as has already been done with the first relation of the prophet Joel; the first note to this (Col. 1414 in this volume) gives the necessary information. Therefore, it only remains for us to indicate the location of our writing. According to the Altenburg manuscript, it is first printed in the Erlangen edition, 6X6L. opp., tom. XXV, p. 377 and in the Weimar one, vol. XIII, p. 158. In Veit Dietrich's edition, which appeared at Strasbourg in 1536 (see above Col. 1415), it is reproduced in the Latin Wittenberg edition (1552), torn. IV, fol. 519 and in the Jena one (1603), tom. III, fol. 494 d. This was translated into German in 1555 by 14. Paul Kröl and included in the Wittenberg edition (1556), vol. VIII, p. 411 d, and from it passed in the Altenburg, vol. VI, p. 1M); in the Leipzig, vol. VIII, p. 267 and into the old edition of Walch, vol. VI, 2434. We now give a new translation according to the Weimar edition and add, as we did with Joel, the more important deviations of Dietrich in notes. For the sake of brevity, we denote them in the following by D., and an addition by f.

The word of God, which was abundantly offered, would call them to repentance. But as the word has always been despised, just as it is despised today, so also at that time the word did not take place among them; they did not respect the word and the preachers of the word. Few had the Word at heart, and with these, as few as they were, God gave salvation through His Word. The rest of the multitude is rightly 1) rejected by GOD because they despised, mocked and blasphemed the Word, because they dishonored, mocked, treated shamefully, finally even killed the prophets who were sent to proclaim salvation. 2) This is the appearance, image and form of the Word of God. Therefore, there is no reason for us to hope for anything better.

It is therefore the summa and the purpose of the prophecy of Amos: he punishes and warns Israel that they may go into themselves and repent of their ungodliness, so that it will happen that they can beware of the impending calamity from God's judgment. But his preaching has been despised beyond all measure. For besides that the word and the preachers of the word of the world and the wisdom of the flesh are very repugnant, Amos also prophesied at such a time when the kingdom of Israel was in the highest bloom and everything went out happily (when Hosea also prophesied). For he prophesied under Jeroboam, a famous and valiant, though godless king, who had distinguished himself by many victories and restored the borders of Israel from Hemath to the sea, which is in the plain, as it is written in the second book of Kings, Cap. 14, 25. Therefore, he is called a king by this prosperity.

For they think that they have no need of God, and in their delusion they continue to act ungodly until God's judgment seizes them and they perish. For in vain is the word proclaimed to them, as we see in this prophet. Therefore, Amos prophesied at a very unfortunate and yet very opportune time. 3) From all this, we are to learn to take advantage of the goodness and mercy of God in adversity, but to fear in good times.

3) Instead of the following in this passage, D. has: "Although this has long since been fulfilled, and seems to be of no concern to us, we should nevertheless be mindful, since the same God still exists who was at that time and did not tolerate the ungodliness of His people, that we also have to suffer the same punishments, who wallow in the same sins and despise the gospel and the holy teachings in an extraordinary way. For so Paul says [1 Cor. 10, 11]: "All these things happened to them as an example", and it should serve us as a testimony", so that we first of all recognize our sins and improve our lives, and after that we also receive the divine mercy, that God may have mercy on us and preserve for us the gifts that he has given: the word and the knowledge of God. Furthermore, this prophet has almost nothing to do with anything but threats and the preaching of the horrors of the future judgment. Hence he seems to have his name, for Amos means a burden, since he is, as it were, a hard, burdensome preacher 2c. But he was not of the rank of prophets, but a shepherd, and wandered from the tribe of Judah to the kingdom of Israel, and preached there as a stranger. That is why it is said that he was killed by the priest Amaziah, whom he punishes in the seventh chapter, v. 17, with a girdle. But at the end of the last chapter he adds a prophecy of the kingdom of Christ, so that he closes his book with the preaching of Christ. Twice his testimony is used in the New Testament, namely by Stephanus, Apost. 7,\*) 42, and by Jacobus, Apost. 15, 16. The latter uses it against the Jews and proves that they never obeyed the law of God; the latter against the law itself, which should not be imposed on Christians.

1) with right" is missing from D.

2) D. †: "and had to suffer the punishments of their contempt and security". After that he continues: This has always been the fate of the Word and the way of the world, therefore there is no reason that we should nowadays 2c.

## [The first chapter.]

### V. 1. This is what Amos saw (Verba Amos).

"The words of Amos" is spoken in the Hebrew manner; we must translate it in Latin thus: *Haec sunt, quae vidit Amos* ["This is what Amos saw"].

#### Who was among the shepherds of Thekoa.

It is also said later [Cap. 7, 14] that Amos was not a prophet, but a shepherd, that is, that he was not of the lineage or status of the prophets. For there were various ranks among the Israelite people; some were prophets, others priests, still others wise men. According to their discretion the people was governed; they presided over the office of the word; everything was accepted as inviolable, which they only always ordered or taught. 1) Therefore they were puffed up and relied on their reputation; it was considered a blasphemy if one opposed them, because, as it is said in Jeremiah Cap. 18, 18: "The priests (they said) cannot err in the law, and the wise cannot fail in counsel, the prophets cannot teach wrong." But the Lord, in order to prove His contempt for those who were so arrogant, often raised up lowly men and men of low estate, who did not belong to the prophetic or priestly estate, that they should resist them all, blasting them for their ungodliness, as can be seen everywhere in the prophets. But this is the foolishness of God, by which He makes the world and the wisdom of the flesh foolishness [1 Cor. 1:21]. They were quite worthless people and of low estate, so it seemed to be a nonsense that they should have been so close to the kings and so many prophets and priests who presided over the ministry of the Word, and to one so understanding and versed in the law of the

1) Here D. continues like this: Therefore they surely despised and persecuted, like today our adversaries under the name of the church, puffed up by this prerogative, all who taught against them, as it says in Jeremiah Cap. 18, 18. 2c.

They wanted to resist the people, who were well instructed by the Lord, and teach something new against the customary way. Therefore, they were considered fools, and their word was despised and blasphemed. Therefore even nowadays to the wise of the world seems to be quite strange (*παράδοξα*) what is said or written by the gospel of Christ against the so mighty kingdom of the pope, so long praised by holy men, 2) on whose side stand the kings, the princes, the most learned, even the whole world 2c. And this is what the prophet wants, since he calls himself a shepherd of Thekoa, by which he indicates a low estate and a lowly person. But this is what the apostle Paul says 1 Cor. 1, 27. that God chose what is foolish and weak in the sight of the world, to put to shame the wise and mighty of the world 2c. The Hebrew word translated here by "shepherd" does not actually mean a shepherd, but one who has much cattle, a lord over cattle, 3) as if to say: a cattle owner.

#### What he saw two years before the earthquake.

Here he indicates the time when he prophesied, namely under Uzziah, the king of Judah, and Jeroboam, the king of Israel. When this earthquake happened is not mentioned in the Scriptures, 4) but it is undoubtedly mentioned in the book of the events in the days of the kings of Israel, 5) whose

2) The words: "which is so long - praised" are missing in D.

3) D. omits the following words.

4) Here D. continues like this (until the end of the paragraph): except for a passage in Zechariah, Cap. 14, 5. But it was without a doubt a sign of future misfortune, which also always happened with the Gentiles, as the HiMria of the Gentiles testify, that such signs were followed by great and terrifying changes of things. So 2c.

5) in lilro rerum diernni re^nin Israkel. In contrast, in the Vulgate we find: in lidro verdornn diernni rsANin Israsl, I Kings 16, 14. 20. 27. 22, 46. 2 Kings 10, 34. In other places: in IU-ro serinonnni the-

The earthquake is mentioned so often in the books of Kings, but we do not have it. Zechariah also remembers this earthquake in the fourteenth chapter, v. 5. Without a doubt, this earthquake, whenever it may have happened, was a sign of future misfortune, which also always happened with the Gentiles, as the histories of the Gentiles testify. Thus the prophet authenticates his sermon as it were with a past sign.

## V. 2. The LORD will roar out of Zion.

This is the subject (thema) and the purpose (scopus) or the main part of the whole first chapter, yes, of this whole book. And because it is the custom of the prophets to use poetic images and ways of speaking, the prophet moves here completely in this way and is completely poetic. So it is a metaphor or rather an allegory when he says: "The Lord will roar", by which he indicates the great anger and the threat of God, as if he wanted to say: The Lord, who is from Zion, who lives in Zion or has his seat in Jerusalem, this Lord will roar, he is angry, he raises his mane like an enraged lion: beware, he threatens you with destruction. For as much as you despise him, yet he threatens that he will devour you all. 2) But he will use the Assyrian's jaws and teeth to devour you. It will be done for all of you if you do not repent 2c.

ruva Israel, as, 1 Kings 22, 39. 2 Kings 1, 18. Luther translated both in our Bible: "in the chronicles of the kings of Israel". At the time Luther gave these lectures, he was of the opinion that a lost book was meant, and only later realized that the books of Chronicles were so called. This has moved D. to omit it.

1) It begins like this: The first chapter threatens the neighboring Gentiles, who plagued the Jews in many ways, who hated them the most because of their different religion. Satan also helped and incited them because of his hatred against the future Christ and against the present worship that the Jews had. But because this is the custom of the prophets, that they use poetic images and ways of speaking, so the prophet here is completely poetic and moves in images. It is therefore a metaphor 2c.

2) Instead of the following to the end of the paragraph D. has: "If you reverse the construction: 'The LORD will roar from Zion, and make his voice heard from Jerusalem,' the meaning remains the same." This sentence becomes understandable by what the Zwickau manuscript offers: "He will make his voice heard and roar."

## That the pastures of the shepherds will stand miserable.

As if to say, This is what the LORD threatens you with: He will devour you like this, 3) He will make the land a wasteland, the dwellings desolate and ruined; mourning will be in the tents, and destruction where there are shepherds now.

## And the Carmel will wither on top.

This is again figuratively speaking. Carmel is twofold. Firstly 4) the one where Nabal dwelt [1 Sam. 25, 2], the foolish man, as the scripture calls him 1 Sam. 25, 25; and its location is toward the south. Here, however, the prophet speaks of that great and all-known mountain, which is famous by the good prosperity of all kinds of fruits. Hence the opinion: Carmel will become a desert, it will not be cultivated, it, which is now vast and spacious, very fertile and productive, will lie there completely uncultivated. With these prophetic expressions the prophet understands at the same time that the whole people 5) shall be desolate; by the dwellings of the shepherds he understands the people of low origin and low status; by Carmel he has designated the nobles, the princes and priests. And of all these he says that they will perish at the same time. Thus, according to their way, the so-called minor prophets use more images than the major ones.

## V. 3. For three and four vices of Damascus I will not spare them, because they have threshed Gilead with iron prongs (Super tribus sceleribus Damasci).

Now he continues to interpret in particular what he wants to be understood by the shepherds' huts and Carmel. 6) By the way, according to the Hebrew it should be read more correctly: "For three and four vices Damascus" 2c. Likewise, by what we read [in the Vulgate]: with iron chariots (plaustris), something else is signified in Hebrew; not a

3) D.: vo6aturu8 instead of voruturu8.

4) D. has read the lin the template in

iä 68t: the latter is also often expressed by i.

5) Instead of "all the people" D. has: all ranks of the people, the highest and the lowest.

6) D. t: For he threatens the kingdom of Syria that it will be devastated by the Assyrian.

It was not a wagon, but a tool with teeth by which the straw was chopped into fodder for the cattle; this tool is not in use here. I call it a flail. The same word is found in 1 Chron. 21, 3: "iron hooks" 2c. - [V. 5. 1) "The people of Syria shall be carried away to Kir."] It is badly read [in the Vulgate] Syriae Cyrenen, and it is also badly translated, for Cyrene is between Egypt and the smaller Africa, but the king of Assyria never subdued Africa and held it. Therefore, instead of: to Cyrene, it must be read "gen Kir" (in Cira). So much of the grammar.

This passage has been treated in various ways by our commentators. Lyra thinks, perhaps according to the opinion of the Hebrew interpreters, that by the three vices are to be understood the sins against the Holy Spirit, which cannot be forgiven. Jerome interprets even more inconsistently [the four sins] thus: the first is the remembrance of sin, the second consent, the third works, the fourth impenitence. But since the text is clear enough in itself, what need is there to invent improper things? For it is nothing that these people think it is to be understood of four sins, for he says of seven sins. Therefore, in my opinion, this is a way of speaking of the Scriptures, the like of which we read in Leviticus 26:18, 21, 24, where it is repeated several times: "I will make it seven times more to punish you; I will make it seven times more to strike you, I will punish you with seven plagues" [v. 21, freely adapted from the Vulgate]. The number "seven" indicates the perseverance in punishing and visiting them, as if he wanted to say: I will destroy you completely, 2) I will not let you go.

I will not lessen my plague against you. This passage of the prophet Amos is to be understood as if the Lord wanted to say: "Because they have persisted in finding against me, because they have not ceased and have not repented of their ungodliness, but have continued to act ungodly with extraordinary persistence, therefore I will utterly destroy and annihilate them. This is my recent opinion of this place and I see no better.

### **That they threshed Gilead with iron prongs.**

He tells the shameful deeds or vices of Damascus, as if he wanted to say: it has crushed and crushed this country Gilead and made it like dust, it has crushed it like chaff is crushed on the threshing floor. Now Gilead is in the half tribe of Manasseh.

### **I don't want to spare theirs.**

This has been referred to conversion to repentance, which I do not approve of, but seems to me to be the opinion: I will not deliver you from the hand of the Assyrian, I will not lessen my punishment nor avert it, nor will I have mercy on you; I will let the Assyrian rage against you, just as you have continued to ravage Gilead 2c. And so this word [XXX] 3) is frequently used everywhere in the Psalms. Ps. 6, 5: "Turn, O Lord, and save my soul"; likewise Ps. 90, 13: "O Lord, turn again to us."

to act. But it is clear that this image is taken from the fact that the number "seven" in the Scriptures is a perfect and principal number, according to which one begins to count again, as it is seen in the reckoning of the days, the years 2c. Therefore, three or four sins are the most extreme sin, which is not recognized, but in which the wicked continue, and of which they boast as if it were something holy. Therefore, they not only do not allow it to be punished and reproved, but defend it by persecuting the true church and the right ministers of the Word. This is recently 2c.

3) In the Jena: 8edod; in the Wittenberg: 8 "Uanuk; in the Weimar and in the Erlangen: (as. Dietrich's variant).

1) Because Luther, as he himself notes in the following, is at the word explanation, he reaches a little ahead. - Instead of (Irenas in the editions (Jena Eirene) is to be read with the Vulgate 6<sup>n</sup>-6Q6<sup>n</sup>. - Cyrene is in Tripoli.

2) D. leaves out the following in this passage except for the last sentence and adds: This passage of Amos is also to be understood as if he wanted to say: Because of three or four sins, that is, because of their extreme and highest ungodliness, I will destroy them. But this consists in the fact that they persist in sinning against God, that they do not stop nor repent, but continue with extreme persistence to sin ungodly.

#### V. 4. I will send a fire.

By the "fire" he indicates the future devastation by the Assyrians 1) as if he wanted to say: Beware, I will send a fire one day, I will send many evils upon you, 2) which you will not be able to bear at all.

#### V. 5. And I will break the bars of Damascus.

He figuratively calls the fortifications "bars", likewise the nobles or the strong and those who are able to take up arms against the advancing Assyrians. 3) Over these [the strong], so that they cannot defend themselves, he says, he will send fear and terror when the king of Assyria comes upon them like a fire.

#### And exterminate the inhabitants.

That is, I will kill them, destroy them.

#### On the field Aven.

Damascus was situated in a very beautiful plain, not in mountainous regions, but surrounded all around by the loveliest fields, and it is to this loveliness that the prophet alludes here, as if to say: you dwell in a very beautiful and fertile field, the situation of your city is very pleasant, but you will be destroyed, you will be carried over to Assyria. - "Aven" is what the Hebrew language calls everything that is not true godliness, instituted according to the word of GOD. The word is taken from the complaint of the heart, for it actually means "trouble". 4) To these efforts of ungodliness, with which the ungodly are ab-

The prophet is alluding to the fact that the people of the world are struggling by tormenting their consciences with the godless religion of their own invention.

#### Together with the one who holds the scepter, from the pleasure house [, I will exterminate them].

This is again a paraphrase, namely: I will take away the king and let him be led away. No matter how many magnificent and splendid buildings he may have built for himself in the most beautiful place, it will be of no use to him: he will not use them, for he will be taken away and cast out.

#### V. 6. For the sake of three and four vices Gasa.

The prophet goes on to frighten all the Gentiles living around Jerusalem and to make them afraid by the judgment of God, since the king of Assyria, who was sent against them by the judgment of God, would not only attack the Israelite people, but also the godless Gentiles, as the Moabites, Edomites 2c., all of whom the LORD 5) roared at with his roar, indicating that they would perish at the same time as Israel; but yet this prophecy is directed most and chiefly against Israel. What kind of captivity and captivity he remembers here cannot be inferred from the holy story, but from the context of this prophecy one may conclude that this city of Gaza may have captured some Israelites during the battle, whom it handed over as captives to the Edomites. For these heathen, who dwelt round about, raged constantly with continual hatred against Israel, in every way they could; they were in a continual jealousy, missing no opportunity, no time, sparing no pains to harm Israel if they could. So bitter were the godless Gentiles in their hearts against Israel, the people of God. For Jerusalem was situated in the midst of the Gentiles, all around it had the most harmful enemies. And of this sin the Lord says that he will punish it sevenfold.

1) "by the Assyrians" is missing from D.

2) D. continues thus: "by which you will be oppressed."

3) Instead of: "Asfyrians" has D.: enemy.

4) D. brings instead of the following: The prophet seems to have used the word here actually as the name of a place, although he alludes at the same time also to the complaint which arises to the godless from their superstition and self-chosen services, with which they toil in peril. - Instead of "trouble" the original reads: "mueg" (after analogy of Rüge for rest. Cf. Walch, St. Louis edition, vol. XIX, 699); from this word the Erlangen edition has read "inverulu".

5) D.: "the prophet" instead of: the HErr.



**Therefore, that they continued to capture the prisoners.**

As if to say: They have such a hostile and bitter heart against Israel that they cannot satisfy their burning desire to avenge themselves. Nothing is enough for them to take revenge on the people of God who have the word of God. Satan cannot even stand the word of God; he opposes it with all his might, and that is why he agitates the wicked against the godly who have the word of God. So also nowadays our enemies are exceedingly bitter, who dispute the word out of the impulse of Satan, who, when he has taken away the word, easily draws all to himself 2c. So bitter hearts had all these heathen against the people of God. 1)

**V. 9. For the sake of three and four vices of the city of Zor.**

Without a doubt the inhabitants of Zor acted in agreement with the Philistines concerning the captivity of the children of Israel, of which he said above. Those of Zor handed the Israelites over to the Philistines to be led away, and the Philistines led them away or drove them away. 2)

**And not thought of the covenant of the brothers. 3)**

As if to say, "Those of Zor, even without being offended, have of their own free will raged against my people and broken the brotherly covenant. There is no doubt that he is speaking of the covenant made between Solomon and Hiram king of Tyre. See 1 Kings 5:12.

**V. 11. For three and four vices of Edom [I will not spare him; because he has pursued his brother with the sword, and that**

**he killed their pregnant women, and always torn in his anger, and holds his wrath forever]. 4)**

In this passage, St. Jerome again did not get it right, and this is not to be wondered at, for some man was not equal to such a heavy and immense work of translation. For that he translates here: et violaverit misericordiam ejus, is rendered quite unrhymed. But it should have been translated: et perdidit viscera sua, 5) as if he wanted to say: They should have loved each other intimately and ardently as brothers, the highest connection and friendship should have existed between them, but they corrupted each other. We can render in the German language the word [XXX] 6) viscera, quite inappropriate. In Hebrew it is quite actually spoken, and we render this peculiarity to some extent by the Latin word viscera,. Frequently the apostles and evangelists have used this word [σ-ζα^α] also in the New Testament, as, Luc. 1, 78.: "By the hearty (viscera) mercy of our God." And Paul used it many times in his epistles, Phil. 1, 8.: "GOD is my witness, how I long for you all from the bottom of my heart (in visceribus) in JEsu Christo." Likewise Cap. 2, 1.: "heartfelt love (viscera) and mercy" 2c. - Instead of: Tenuerit ultra furem suum, must be more correctly translated thus: He rages in his anger without end, that is, to take revenge on his brother, in this he knows no measure. For the Edomites came from Esau, who was the brother of Jacob, who is otherwise called Israel, from whom the Israelites [come]. Both are descended from the One Father Isaac. See the first book of Moses [Cap. 25, 21. ff.] The same is that which follows: "And his wrath endureth forever," that is, the wrath of this people vs.

1) The last sentence is missing in D.

2) Instead of this Anzen section D. has: "Zor" is the city which we call Tyre. It indicates therefore that the Tyrians made an agreement with the Philistines and handed over the Israelites to the Philistines to lead them away.

3) D. reads, instead of kratsrni in the manuscript, with the Vulgate: kratrum, and then continues: For the king Hiram calls 1 Kings 9, 13. Solomon "my brother". As if he wanted to say 2c.

4) Vulgate: 8upsr tridus 86s1sridu8 Ddora st 8Upsr yuatour non sonvsrtam suum; so yuod xsrssoutus sit in Zladio tratsrm suum, st violavsrit missrisordiam [sus, st tsnusrit ultra kurorsin suum, st indiAnationsra suam [sravsrit us^us in unsni.

5) D.: visesra sjus vsl Llios sjus.

6) D. f: "2N1" should be set here instead of vissra, which is also indicated by the Zwickau and Hall manuscripts.

Israel is unforgiving. As this hatred began in Esau, it has never ceased in the descendants.

### **V. 12: I will send a fire to Theman.**

"Theman" was a grandson of Esau, and from him the whole country of the Edomites was named after it. For so the scripture uses to call one and the same country with different names, as one can see in the Psalms, where Egyten is called with many names. This country [XXXX = south] has its name from the south and was famous, because it had many excellent and wise people. It is also mentioned in the book of Job, Cap. 6, 19.

### **[This shall consume the palaces at Bazra.]**

"Bazra" is a magnificent and famous city of the Edomites.

### **V. 13. For the sake of three and four vices of the children of Ammon.**

In the explanation of this passage the exegetes differ quite extraordinarily, since of the tearing of the pregnant women is said. It is certain that the word "tear" is translated correctly from the Hebrew, but under the "pregnant women" some want to understand mountains, and for this they bring as proof what follows in this context: "so that they made their borders wider", so that the opinion would be: The Ammomter would have been seized in such a degree by the desire to rule and to extend their borders that they would have torn also the mountains and would have removed them from their place in order to extend their borders. This would certainly have been a useless work, so I hold that these are Jewish and quite arbitrary opinions. I understand it quite simply, as the text reads in and of itself, either of the tearing of the pregnant ones

or as a figurative speech, 1) as here the rural prophet is full of images, and so the opinion would be: the Ammomter have devastated the rich and glorious cities of Gilead. And this picture agrees also exceedingly well with what follows of the widening of the borders. For this peculiar vice was suffered by this people, that they made assaults upon the borders of the Israelites. But if someone wants to understand it also from torn pregnant women, I have nothing against it. But it is inconsistent to attribute such a great cruelty to this people.

### **V. 14. Within the walls of Rabbah.**

In every single country there was a peculiar and glorious city from which the whole country got its name, as can be seen in all the sacred histories.

### **When one will call.**

Instead of in ululatu [in the Vulgate) it should more correctly be read vociferatione. For he speaks of the shouting or rejoicing of the victors, not of those who are defeated, namely that the enemies would rejoice at the destruction 2c.

### **V. 15 Then their king (Melchom) will be led away captive with distant princes.**

It is not a proper name, but an appellative. Therefore, it must be translated like this: Their king will go into captivity. Now Milchon was a god of the Ammonites. For as every country had its peculiar city from which it received its name, so also every nation had its peculiar god, as the Philistines had Dagon, the Ammonites Milchon, the Moabites BaalPeor, as the histories testify 2c.

1) D. f. for the powerful and rich cities.

## The second chapter.

**V. 1. [Thus saith the LORD; For three and four vices of Moab will I not spare them; because they have burned the bones of the king of Edom to ashes].**

1) Here again there is nothing certain about history, which is mentioned in the beginning of this chapter. The Jewish fables do not please me, because they do not make us certain through Scripture, and because there is no sacred history by which we can become certain. - I think that this passage is to be understood figuratively, namely that "the bones" do not refer to the bones of the body, but to the strong and the rulers and the mighty, who are capable of using weapons and waging war. For this is how the strong and mighty are used to be called "bones" in the holy scriptures. Therefore the prophet punishes the insatiable anger of the Moabites in the rage, because he remembers the burning of the bones of the king of Edom (because it must not be read incenderit [as it is written in the Vulgate, but combusserit]).

We see in these scriptural passages the miraculous judgments of God, which we think are coincidence or luck, namely, when some nations are defeated by other nations in battle, while the armies of other nations are defeated. All this happens through the judgment of God, and in addition, the Almighty God also avenges the injustice done to the Gentiles, so that we learn that God is the Lord of the whole world, that everything happens according to His will, and that it is as the Apostle Paul says [Rom. 3:29], that God is not only the God of the Jews, but also of the Gentiles.

**V. 2. [But I will send a fire into Moab, and it shall consume the palaces of Kirioth; and Moab shall die in tumult, and in shouting, and in sound of trumpets]. 2)**

1) D. begins like this: This prophecy of Moab is more correctly connected to the first chapter. But here one asked 2c.

2) Vulgate: Dt mritum lZnom in st d6voravit asciss Oariotlr; st mormtur in sonituin. olanAoró tnb "a6.

I think that Carioth should be read appellatively, namely: of the city. 3) - Instead of: in sonitu it should read more correctly: "in the tumult". - And in the trumpet-hall" [that means in the rejoicing. - After the prophecies against the Gentiles are finished, he now returns to what he had undertaken and begins to prophesy against Judah. 5)

**Thus saith the LORD; For three and four vices will I not spare Judah; because they have despised the law of the LORD, and have not kept his statutes, and have been led astray by their lies, which their fathers followed. 6)**

He punishes Judah because of the most noble of all vices, namely because of idolatry, since they had left the right worship and the word of God; for they always suffered from this ungodliness 7). For abominations and idolatry inevitably follow when we fall away from the right word of God; that this has happened we see both here and in all of Scripture. - Instead of et mandata ejus, it should more correctly read: "rights". What difference there is between commandments and rights we will say elsewhere; here it is enough to distinguish that "rights" are ceremonies concerning God, which can be changed according to the times. 8) Thus, in the second Psalm, it is foretold of Christ that He will establish the law of God, or the counsel, or

3) D.: eivitabis, which we have assumed, while the manuscript offers vivitas. - Instead of Ourlotk, the manuscript reads Oiriotü. The Zwickau manuscript has our Lesarst, dre of the Vulgate.

4) D. t: adjacent.

5) D. f: and here we will begin the first sermon.

6) Vulgate: Uaeo dielt Dominu8: 8uper tridus seeleribus duda 6t supsr ynatuor non oonv6rtam 6 um, 60 <znod udjoosrit l6Mm Domini, st mandata ejns non 6nstodi6rit; d666p6rmtnt 6nirm 608 idola 8NU, P08t YNL6 adiorant Mtr68 6orum.

7) D.: the holy people

8) The words: "which, however - can", are missing in D., are also in the manuscript only in the margin, but provided with insertion marks. In the Zwickau manuscript: Hnod tompor6 potost mutari swas can be changed with the time^.

he will preach the decree of God; he will preach a far different council of God than those in the Old Testament, namely, he is the eternal Son of the Father, he will rule, he will be the king of the whole world, he will condemn all that there is in human righteousness, also that which is brought about from the law of God; but one must believe in him, one must kiss him 2c., as the whole Psalm indicates, otherwise we would lose the way to righteousness 2c. - Instead of: *deceperunt eos idola sua* it should more correctly read: *errare fecerunt eos mendacia*<sup>1</sup>) *sua* [their lies have led them astray]. He gives the reason why they must be rejected, namely because they have followed the godless ways of their godless fathers, the lies with which their fathers acted godlessly against God, and which they godlessly continued to fortify. God wants us to look only at His word, so that we do not follow or approve of what our fathers followed or approved of, so that those will be disgraced who today, contrary to the revealed word of God, claim the great number of demonstrations and the length of time, seeing that the children are punished who followed the ungodliness of their fathers, which the Lord also forbade in the law, Deut. 18, 30: "Keep my statutes, that ye do not do after the abominable customs that were before you" 2c.

#### V. 6. For the sake of three and four vices of Israel.

So far the prophet has made a digression and, as it were, given a prelude to the prophecy, now he begins the real prophecy against Israel, which he has undertaken. But the sum of the whole passage is this: The prophet punishes the wickedness of Israel and condemns their tyranny and unbelievable avarice, saying that they have sold the righteous for money and the poor for a pair of shoes, that is, that they have not kept a right court, and have by no means obeyed either equity or the law.

1) *mitznâneaia* set by us according to the Zwickau and Hall manuscripts, instead of *iäöla* in the Original and in D.

2) "the lies" is missing from D.

They have not followed the right, but have only taken care of their avarice; therefore, they have not taken care of the righteous. For in this way all those must be judged who are without fear of God, that they do not look at God's order and the right, but only want to satisfy their own desire and are extraordinarily devoted to avarice 2c.

#### V. 7. They tread the head of the poor in dung.

Instead of: *Qui conterunt super pulverem* one reads more correctly: *In pulverem absorbent* [they devour into the dust (of the earth)]. He uses the word "devour" in order to emphasize their godless nature and their presumption to bend the law, as if he wanted to say: They make the poor nothing but dust, 3) they do not give justice to orphans, widows, or the poor, who are already miserable enough and whom I want to be taken into consideration, but they turn the law in favor of the noble and powerful, as is also said in Hosea. The same is what follows:

#### And hinder the way of the wretched.

According to the Hebrew it means: the way of the miserable they bend or turn. But "the way" means the affairs, the things, and it is the opinion: they take so no consideration at all for the poor that they not only neglect but also oppress those whose ways they should guard, whom they should take in protection, whom they should let themselves be commanded before all 2c.

#### It sleeps son and father with a prostitute.

So far he has punished the extraordinary tyranny and avarice of Israel, now he also condemns their free fornication, of which he says that it was so great that even father and son were not afraid to commit fornication with the same maid; so much so that they had no regard for respectability and chastity. And this could easily happen among the Jewish people, since the maids were serfs, as well as the servants, whom they abused for their fornication.

3) D. †: and trample him down like dust,

### **So that they may desecrate my holy name.**

That is the goal of all godlessness, that is what it all boils down to, that the holy name of God is blasphemed and desecrated. The name of God has been invoked over us, that is, we have become children of God by grace, co-heirs with Christ; in short, whatever names God is called by, we are also called by them when we believe; we are called righteous, holy, wise, even gods. But God's name is blasphemed and profaned for our sake and through us, if we do not walk worthily, if we walk and live differently than befits Christians, if we give ourselves over to ungodliness and impurity 2c.

### **V. 8. And at all the altars they feast on the pledged garments.**

Here he accuses them again of avarice, saying of the unjust good and robbery which they had extorted from the poor, namely, that they had kept the pledged garments contrary to the law. For it was prescribed in the law that no one who had received a pledge from his neighbor, who owed him something, should keep the pledge during the night, if the one from whom he had received the pledge was poor [Deut. 24, 12. f.]. But like this law, all the others were very much despised.

### **And drink wine in the house of their gods from the sweetened.**

For they used to extort unreasonable fines (mulctas -- - fines) from the defendants. Behold the exceeding wickedness of the priests: It was wholly forbidden to the priests, when they would go into the tabernacle, to use wine, as the law says [Deut. 10:9.]. Here, however, he says that they were not content to despise the law of God in such a way, but that they also drank such wine, which they had obtained in the most unjust way, namely, extorted quite unreasonably. Thus they took no account of what was good and godly. Therefore, it is as if he meant to say: they took unreasonable fines in order to buy wine for it, in order to feast, and from the pledged clover, in order to drink the wine.

In the end, the people who had been forbidden by the Lord to keep even overnight made themselves splendid cushions in order to be noble and to let their desires run free. The words of the prophet are fiery and extraordinarily violent. For he does not accuse them of simple indulgence and splendor, but says that they live deliciously on unjust goods and what they have robbed from the poor, forgetting all divine laws.

Here the question arises, why the prophet punishes the desecration of the temple, which Israel had, while he should rather have praised the desecration of the godless temples, which were erected against God's word. For Israel had no temple built according to God's word, but only Bethel; but there was only the One Temple of the Lord at Jerusalem, built according to God's word and order.

<sup>1)</sup> I answer: Nonetheless sinful-

<sup>1)</sup> From here on until v. 9, D. has this explanation instead of the following: Here it does not come into consideration what or where they did it, but with what heart and in what attitude they did it. For although it was the service of a false god, of which they had no commandment from God, yet, because in that service their hearts were sure and despised God, they despised the true God and not an idol. Therefore, we read in the histories of the pagans that the greatest punishments often followed the contempt of idols. Known is the defeat, which the Gauls suffered under their leader Brenno at Delphi, because of contempt of the deity. Known is the misfortune of Pyrrhus, which followed the plundering of the temple of Juno in Italy. Such punishments have befallen the godless people of God not because they despised the idols, but because the contempt of the true God, whom they did not know at all, was followed by the contempt of the other religions, which, although they were blasphemous, were nevertheless considered by them to be the service of the true God. Thus, the perjury of the pagans was followed by certain punishments, not because it was not allowed to misuse the name of Jupiter or Castor, but because they did not know the name of the true God and used the name of the idols instead, which they worshipped instead of the true God, they misused the name of the false God for their own benefit, out of an ungodly neglect and contempt of all religions. But those who have the knowledge of the true God are not only free, but are even commanded to despise and condemn all idols and all idolatrous worship. And this very condemnation of idols arises from the fear and love of God and of the true religion, not from the contempt from which perjury, neglect of pagan worship and the like arise among the pagans.

With

They did it in an ungodly way because they acted against their conscience. For they thought that they had done this service to the true God and not to the idols, and therefore the prophet judges them according to their conscience. For although it was by no means a right service of God, since it was done without the word of God, indeed, against the word of God, and they did not serve the true God, nevertheless, since their conscience punishes them, they are accused of ungodliness. Therefore, the prophet says;

### **In their gods home.**

As if to say: It was not the true GOD and not the right house of GOD, and yet, because they thought that they were serving the true GOD and did not do so, they acted ungodly. Therefore, their neglecting that service is just as ungodly as if they had done so against the true God. It is just as if it were said of our mass priests and monks: Because these have vowed chastity and poverty and I do not know what other things, and no one is more devoted to unchastity than they, and they are the very richest, living most deliciously, therefore we can accuse them of impiety, since they do not do enough with their vows, which, since they cannot fulfill them, are impious and against God; but because they want to be regarded as keeping them, and yet do not keep them, they are impious 2c.

Therefore, the prophet rightly condemns the desecration even of a condemned temple in which idolatrous services forbidden by God were performed. Not as if he wanted a temple built against God's will to be worshipped sacredly and ungodly sacrifices to be performed, but because he does not want both the temple and the ungodly services to be despised out of a godless carelessness and certainty of heart, with which they did not despise both those ungodly things and the true God. Thus, today we must despise and condemn all sacrifices of the Mass, since we know that there is only one sacrifice through which everything is accomplished, namely Christ hanging on the cross for our sins. But a papist sacristan, who does not have this knowledge, and yet abuses the mass ungodly, that he desecrates it for the sake of profit and treats it with special frivolity, sins precisely in that he does not treat the ungodly work with greater reverence, because he does this out of a special contempt for God and all religions.

### **V. 9. Now I have destroyed the Amorite before them.**

The Lord reproaches them for the benefits they have received and thus punishes them for their ingratitude, since they have not allowed themselves to be moved by such great and innumerable benefits to love God, to follow the word of Him of whom they have always known that He is their protector and Father, who had made them conquerors of all their enemies through glorious victories, as if He wanted to say: "Of course, this is the thanks you give me.

### **I destroyed its fruit above and its root below. 1)**

That is, I have utterly destroyed him, both great and small. For the Amorites are so utterly destroyed and cut off by the root that not one is left.

### **V. 12. So you give wine to the Nazarenes to drink.**

It was not enough that you acted ungodly against my law and drank wine in the temple, but you also gave others cause to sin against the law, namely, by giving wine to the Nazarites to drink, which the law forbids, Deut. 6:3. 2)

### **V. 13. Behold, I will make it strange among you.**

This is a Hebrew figure of speech, as if he wanted to say: As a wagon full of sheaves groans, so I will also see to it that you groan under the wagons of the Assyrians, that is, oppressed by excessive burden and work you shall groan, shall be oppressed again, while you are now proud and puffed up. And it is that he says subter ["under"], which we cannot render suitably in Latin.

1) In the original and also in D., this keyword is negligently indicated: Oontrivi "jus ruäiesna ässuxer. Instead of ätzsupar, kubier is to be read.

S) D. f: And this is also a reason why he disapproves of their actions, namely that while they themselves despise religion out of an ungodly certainty, they also lead the others by their example to a similar contempt, so that they despise God and all religions by this contempt of the vain worship and the ungodly religion par excellence.

### V. 14. That he who is swift shall not escape.

He takes away all protection, and threatens that he will destroy everything by which they promise themselves salvation and escape, all strength and effort to escape. It is a Hebrew way of speaking, since he says (in the Vulgate): Peribit fuga (the escape shall perish), which David also used in the 142nd Psalm, v. 5 (Vulgate): "The escape has perished from me", that is, I do not see where I can escape, all hope of escape is lost, I must perish 2c. So here the Lord threatens the same, as if he wanted to say: I will surround you with such a great power of enemies, and by the strength in

derer 1) I will instill fear in you so that you will not be able to escape. The mightiest leaders of the armies will flee because they despair and have no confidence in your affairs. So there will be no help for you: the warriors, the leaders, the archers, the horsemen will all be deprived of the hope of victory 2c. This is the end of the first sermon in this prophet, because the prophets did not prophesy everything immediately; 2) now another sermon follows.

- 1) In the editions is so interpungirt: st viribus . aliorum, immittam etc. We think that the comma should be deleted. So has the old translator.  
2) The words: "for - prophesied" are missing in D.

## The third chapter.

The short epitome and the occasion for this chapter or the following sermon is this: 3) Many were annoyed by the previous sermon of the prophet, and accused the prophet of foolishness, since he had not been afraid to condemn all at the same time and to accuse of godlessness, while the king was good and the greater part of the people was godly. And so the king's good fortune gave them an opportunity to resist the prophet. Therefore, the prophet is forced to start again and to continue eagerly in condemning them, namely, that their hypocrisy would not be valid, which they had used as a pretext for their godlessness. And he begins like this:

### V. 1. Hear what the LORD speaks to you, O children of Israel 2c.

He himself gives the reason for this sermon as if he wanted to say: "After all, the Lord may have chosen you as his people; after all, you may be famous in the whole world, ennobled by God's manifold works and good deeds towards you; after all, he may not have done this to any other people. But for this reason you are not righteous, because you are transgressors of the divine law, yet you are well pleased because of your innocence: but this I attack and condemn. This is how the divine majesty always deals with us, that if we want to be good and holy, we are ungodly before God. He does not want sinners who 4) do not want to recognize their sin, but, puffed up, imagine a special holiness; therefore they are rejected. But even great sinners who recognize their error and do not cover their ungodliness with any hypocrisy, but ask for mercy, receive it and the Lord accepts them, since Christ did not come to call the righteous to repentance, but sinners [Math. 9, 13]. We see this also here.

3) Instead of the following two sentences, D. offers: The Jews, angered by the previous sermon of the prophet, accused him of foolishness, that he had not shied away from condemning such a blessed king and the in religion fo zealous. People to condemn. For they thought that the happiness of the king was the strongest evidence with which they could refute the prophet, because they thought that God would not give success if the king was as godless as the prophet wanted him to be. Therefore 2c.

4) We have assumed here with D., instead of quia in the manuscript.

**V. 2. I will also punish you in all your iniquities.**

As if to say, "You think I should spare you because you are my people, but I will chasten you more, that you may know me and learn to trust in me. So he also chastens his saints whom he loves. This is what Ezekiel Cap. 9, 6. says: "Faheth unto my sanctuary." And 1 Petr. 4, 17: "It is time for judgment to begin against the house of God. But if it be first upon us, what end shall it be to them that believe not the gospel of God?" For thus the young dog receives blows, that the wolfhound may be afraid. He punishes his children so that the wicked who do not repent are beaten the harder, so that he rages against them the more fiercely 2c.

**V. 3. Even if two walk together, are they one with each other?**

Jerome passes by this passage undaunted; he cannot determine anything about the meaning. For the word, which stands here in the Hebrew, has various meanings: they know, they agree, also: they have come together. Some have understood this of the king of the Assyrians and of God, for God wanted to send the king of the Assyrians against Israel. To me, the text seems to be quite proverbial, so that the opinion is: Two cannot walk with each other if they are not in harmony, if they do not agree with each other. The application of the proverb is this: these two are God and the people; as if the Lord wanted to say: Already from this you can see that I am against you, that I am not on your side, since we do not walk on the same path, as it should be. I am not one with you, and yet you want to escape unpunished. You are godless and transgressors of the law, yet you plead your innocence. Therefore I, who am righteous, will not spare your unrighteousness; I will not cease to strike you until you have become one with me, which is not the case now, since you are following a way that is different from mine.

**V. 4. Does a lion roar in the forest when it has no prey?**

This is the same as the previous passage, and this is the meaning of the saying, as if the Lord wanted to say: When a lion is not satiated, he roars over the prey he has obtained, which he wants to devour and satisfy his hunger with. So I would desist from roaring against you, 1) I would not be against you if you were not wicked and ungodly, if you did not give me cause to rage against you. A similar way of speaking is in the book of Job, Cap. 6, 5: "The deer does not cry out when it has grass." And to this also belongs everything that follows. 2)

**V. 5. Does a bird also fall into the rope?**

As if he wanted to say: Because I am the bailiff, the nets are stretched out; I threaten you. Misfortune. Because you do not flee the ropes, because you continue to act ungodly, you will be caught. You will not be able to escape my judgment. The same is what follows:

**Do you also pick up the rope?**

He looks at the intention of the birdcatcher, not at the work itself. 3) For the fowler can be deceived that he does not catch anything, but in the intention and in the opinion he spreads his net that he wants to catch. Thus, says the Lord, I do not threaten you with disaster in vain; I will catch you through the king of the Assyrians.

**V. 6: Do they also blow the trumpet in a city?**

It is clearer if instead of: *Si clanget tuba in civitate* so translated, "Do they also blow the trumpet?" for the Latin interpreter has obscured the sense, translating it in the form of a condition. It must all be related to the preaching of the prophet, through

1) D. t: through my prophets

2) i.e., and although the images are different, they signify the same thing. For he indicates why he threatens such terrible things, why he teaches such hateful things, namely because God wants him to say this, and because through their sins they give the cause that nothing milder can be said. Nothing milder can be said.

3) D. f: or the output.



which he reminds them of the captivity to come if they do not repent, as if to say, "When the trumpet sounds, either the enemy is there or there is a conflagration in the city; do not doubt that disaster will also befall you, for I am not punishing you in vain.

### **Is there also a calamity in the city that the Lord does not do?**

He takes his proof from the righteousness of God, just like Paul in his letter to the Romans Cap. 9, 14: "Is God unrighteous? 1) as if to say, "You should fear and be afraid, but you continue to sin against me.

### **V. 7 For the Lord does nothing, but reveals his secret to the prophets, his servants.**

That is, when something is going to happen, when a calamity is about to befall you, the Lord always makes it known through his prophets, whom he sends to foretell the calamity to come. Therefore, do not doubt that a mighty persecution awaits you, since I am now sent 2c. This is what I said at the beginning of this prophet, that always before a great change of things took place, the prophets were sent beforehand to remind the people of the counsel of the Lord.

### **V. 8. The lion roars. Who should not be afraid?**

He goes on to confirm his earlier sermon against the godless works saints, the hypocrites, who persuaded themselves that they were extraordinarily holy, as we said at the beginning of this chapter. Therefore, defying their privilege, they thought either the prophet was lying or he was nonsensical. Therefore, he again reminds them of the wrath and anger of the Lord, that it will happen 2) that they will perish by the judgment of God, if they do not repent.

1) Both the Erlangen and Weimar editions offer: nuva justitia azruã ckmim. The Wittenberg and the Jena have msustitia; the Vulgate has: iniquitas.

2) Weimarsche: kurs instead of: toi-s; a misprint.

The Lord is roaring against them and has a disaster in store for them; they are threatened with imprisonment 2c.

### **V. 9. Proclaim in the palaces of Ashdod.**

He compares the surrounding Gentiles with the people of God, so that they may be dismayed and ashamed of their godless nature, in which, as they see, they also surpass the Gentiles, as if the prophet wanted to say: Behold, you Gentiles who live all around, gather yourselves 3) to us, examine whether we can also be compared to you. This people, which wants to be God's people, surpasses you in godlessness, who do not serve the true God. In this way almost all prophets justify the Gentiles in comparison to the godless Israel. Thus Ezekiel Cap. 16, 48: "Sodom, your sister, with her daughters, has not done as you and your daughters have done" 2c. The same is found in Jeremiah [Cap. 23, 14].

### **Gather on the mountains of Samaria.**

Here he clearly indicates the godlessness of Israel, of which he also said above. There is, he says, in this kingdom no administration of justice, no worldly regiment; there is no end to avarice and ostentation. The same punishes Isaiah Cap. 2, 7. and says: "Their land is full of silver and gold, and there is no end to their treasures" 2c. Almost all prophets condemn this vice of this people, 4) the godless tyranny of the princes.

### **V. 10. They do not respect any right.**

That is, so much is lacking in them that they should be good and godly, that they have no common sense either; they are senseless like unreasoning cattle.

### **V. 11. They will besiege this land all around.**

The opinion is: You rob the poor of their possessions, there is no measure in stinginess, but the judgment of God awaits you in turn. You

3) Instead of oonZreZenaini in the editions, eonArsZhnaini should probably be read with the Vulgate. Likewise in the following keyword, where only the Wittenberg has correctly eonZrsZamini.

4) D. f: seiliest,

will be taken away captive, all your goods and your jewelry will be taken away from you, your kingdom and your priesthood. - "Thy power." This word is often taken in Scripture for the kingdom, as it must be taken here and in many Psalms.

### **V. 12: As a shepherd snatches two knees or the lobe of an ear from the lion's mouth.**

God is not angry in a human way, since people are so bitter against those they hate that they would rather have them completely exterminated than to keep them alive for only one hour; and this anger is greatest in those who persecute the Word. This anger is described by Isaiah. God is angry and smites however much he rages, so that a remnant remains unharmed. We see the same thing here. He threatens them with terrible captivity, desolation and the plundering of all things; the Lord will overtake them through the king of the Assyrians, so that it seems as if all should be taken away: yet a remnant should remain, so that all do not perish completely. The prophet certainly uses a harsh and horrible simile by which he wanted to indicate the misery of the captivity. But since this prophet is a shepherd and a farmer, he takes the parables from the things he knows best, as from the flocks of sheep, cows 2c. Therefore, the meaning of the parable is: "Just as a leg or the lobe of a sheep snatched from the lion's mouth cannot be compared, indeed is nothing compared to the rest of the whole consumed body, so also the Assyrian king will consume you, but nevertheless I will see to it that a few remain intact, so that the Israelites do not perish completely. As the prophet Isaiah is finer than this farmer of Thekoa, so he also used a more sweet simile on the very same opinion, Cap. 65, 8.: "As one findeth must in a bunch of grapes, and saith, Spoil it not, for there is a blessing in it: so will I do for my servants' sakes, that I spoil it not all." The prophets are full of such passages.

### **And have in the corner a bed and at Damascus a sponde (In plaga lectuli [et in Damasci grabato]).**

Here also even the Jews are not unanimous about this word. I translate it thus: In the corner of the bed and in the sponde at Damascus. But the meaning must be guessed. I hold completely that it is to be referred to 1) the tribe Juda. He calls the kingdom of Israel a bed. In this bed, that is, in this peaceful and excellent kingdom, he says, they do as they please. This is also how I understand the speech at Damascus about the kingdom. So it is the opinion of the prophet: only one corner of the bed will be preserved, the whole remaining part will perish, only a part of the people, and that the smallest, shall be preserved, while all the others have perished; only a few remnants will remain both in Damascus and in Samaria. For it is known from the sacred histories that this happened. For after the Israelites were destroyed by the Assyrian army, there remained very few who joined Judah. These had godliness at heart; and just as not all who belonged to Israel sinned, so not all were led away and perished. Now this is my opinion; because it agrees with history, therefore it pleases me.

### **V. 13 Hear and testify in the house of Jacob.**

He interprets the previous saying as if he wanted to say: according to their opinion, they have arranged an excellent service, they have a fat and rich priesthood in

1) Instead of the following to "Because it happened this way" D. has: the services, so that it is a similar picture as in Isaiah, Cap. 57, 7. "Bed" and "Sponde" he calls the altars and the groves in which the adulterers lay, that is, practiced idolatry. As if he wanted to say: they serve the idols in Damascus and in the corners of the bed, that is, in Dan or Bethel. The meaning of this last part is therefore: the children of Israel, who dwell in Samaria and fornicate with idols, will suffer the punishments of their ungodliness. And yet, as a shepherd snatches a knee or the lobe of an ear from the lion that is torn, so some few will remain. Because that it happened in such a way 2c.

Bethel, they let their appetites run wild, they live most deliciously, they have houses in which they spend the winter and those in which they live during the summer, built most deliciously; they are safe and quiet, but the time will come when I will visit the priesthood, the temple and the sacrifices, "and then the priests and the pens

everything will come to naught". 1) Thus the prophets describe everywhere the wealth of the false prophets and the godless priests. The latter must have abundance of all things; meanwhile the true prophets are not honored; the latter suffer sorrow and hunger, the latter have nothing.

1) D. omits the German; for it: and there will be priest and temple at the same time.

## The fourth chapter.

2) He addresses the ungodly wives of the wicked and calls them "fat cows". For this generation is far too weak to have any use for prosperity, since they are wont to afflict the hearts of the wise. To this opinion also speaks Isaiah Cap. 3, 16: "Therefore the daughters of Zion are proud, and walk with their necks lifted up, and with their faces made up" 2c. So he speaks also here of the wives of the high priests and the princes, to whom the goods of the poor become a prey.

### V. 1. You fat cows.

That is, you rich and powerful women 3) among the people, who are a cause of ungodliness to your husbands. Your avarice is insatiable; there is no measure of your indulgence and your ostentation. (For it is implanted in this generation by nature that they are devoted to these things unless there is godliness). And this is that he adds: 4)

### And speak to your masters.

[This is] to your men. 5)

2) Instead of this whole paragraph, D.: Some take the "fat cows" for the wives of the rich, who abuse the present fortune for indulgence, as Is. 3, 16. is said: "Therefore, that the daughters of Zion are proud, and walk with erect neck, with made-up faces" 2c., they think that the prophet is also speaking here of the wives of the high priests, the priests and the princes, but I prefer to understand it of the idolaters, to whom false religion was for profit.

3) D. omits "women" and says: who give you a cause to the rest of the people 2c.

4) From the beginning of the parenthesis until here, D. Instead, D.: This is to those who protect your ungodly worship and make you rich.

### Let's get drunk.

Instead of ut bibamus<sup>6</sup>) it should more correctly read: let us feast, and let us live deliciously and gloriously. Because you seek this one thing, therefore the Lord has sworn by himself 7) or by his holiness that he will bring the Assyrian king upon you, to whom you will become a prey, who will slaughter you, the fat cows.

### V. 2. that you will be brought out with fishing rods. 8)

Again, these are parables of the beast. As if he wanted to say: As we are used to carry slaughtered meat on a spit or on a stick, so also this one will take you away in miserable captivity.

### And your descendants.

Instead of et reliquias vestras, it should more correctly read: your remaining, your last, that is, your house, your sons and daughters, with whom you now lead such a tender life, these the king of the Afsyrians will also take away.

### Mt Fishhäklein.

In ollis ferventibus [Vulg.: in boiling pots] or in a fish cel they will perish miserably with you in captivity.

6) In the Vulgate: stidswus.

7) Thus, according to the Zwickau manuscript, is to be translated per "anstuin.

8) In the text: Hui<sup>us</sup> in sontis vos portabit [who will carry you away on poles] in the Vulgate: st lsvndunt vos in sontis.

### **V. 3. and shall go out to the gaps, every one before him, and be cast away to Harmon.**

You will not go out on the right road, but through the gaps as you are able. For so it will happen that you, who now dwell safely in well-fortified cities, will flee when the Assyrian comes, and after the walls and fortifications are destroyed, he will push you out of the city through those gaps. He will have no regard for your dignity, but as you fall into his hands, so he will let you go out and drive you forward. "He will drive you before him as the shepherd drives the cows." - "Harmon," 1) the commentators mean, is a high mountain, or Armenia, and I know not what is to be indicated by this. But this is nothing, and we do not concern ourselves with it. We are satisfied with the simple history. Therefore, as he named the city of Kir above in the first chapter, v. 5. so here let us understand a place or region in Assyria where the captive Israelites were brought. For as I said above, just as the Israelites were not taken away to Syria, neither were they taken to Armenia, but to Media and Persia.

### **V. 4. Yes, come to Bethel, and cast out sin.**

These two places, Gilgal and Bethel, are famous and infamous, because they wanted to be like the priesthood of Judah in these places. They performed a very high service in these places, but still against God's word. Therefore, this passage is in a mocking way a kind of bitter and sharp concession, as if he wanted to say: I condemn this godless worship of yours, I always forbid you not to deviate from the worship that is established by my word, but you confidently despise me and continue to act godlessly. Go on, go on, as if you had not been ungodly enough before. "Yes, yes, go on." So it goes with all the ungodly, that they,

if they want to be righteous, if they think they are acting well, they will sin all the more grievously in God's judgment.

### **And bring your sacrifices of the morning.**

This also belongs to the mocking speech. This prophet had great audacity, since he was not afraid to condemn and reject the highest and seemingly best works done to the true God.

### **And your tithes of the third day.**

2) Here I follow the opinion of Lyra, as if the prophet wanted to say: You establish a service, you seek to do like Judah, which has the law of God that it should appear before the Lord three times a year, as the law prescribes. You also pursue the same, and when you come together, you preach your ungodly nature and make much of it. Because you act without God's word and without faith, these are your inventions. Therefore, you mock God, and God mocks you. Therefore, nothing is valid before God but what He Himself has established.

### **V. 5. and burn incense from the leaven for the sacrifice of thanksgiving.**

[Instead of sacrifice it means] according to the Hebrew: set on fire. There were many kinds of sacrifices: Burnt offerings, thank offerings, likewise vow offerings and voluntary offerings offered in thanksgiving. Therefore, it would have been more correctly translated here (instead of laudem in the Vulgate): Lobopfer. Because such sacrifices happened for certain good deeds to the thanksgiving, as is to be read in Moses. So he took this passage from Moses, as if he wanted to say: Well, light your sacrifice, you excellent people, namely you priests, who use leaven for sacrifice, from which, as the law wants, one must be extremely careful. Or (so that it would be a mocking speech) he rebukes here again the godless hypocrisy, which they did with the law, since everything was done against the law. It

2) Instead of this passage, D.: Instead of tribus dus is more correctly translated thus: Bring your tithes" of the third day. But these are mocking concessions, as many such are also read in the other prophets.

1) Instead of the following to the end of the paragraph D. has: This is perhaps the mountain Amanus, beyond which the people are led away to Assyria.

was A place prescribed by GOD where He wanted to be worshipped. Leavened bread was also used for the sacrifice of thanksgiving, Deut. 7, 13.

**And preach of voluntary sacrifice (Et vocate voluntarias oblationes).**

The apostle Paul translated the word vocare everywhere by preach. So it must be translated also in this place, as if the prophet wanted to say: by these your sermons you invite the people to that your godless being which you have caused. Voluntarias, that is voluntary. It is a legal word taken from Moses, because under this name several sacrifices were made in the law. So it is also said in the 119th Psalm, v. 108: "Let the willing sacrifice of my mouth be acceptable unto thee, O Lord."

**V. 6. Therefore I have also given you idle teeth (stuporem dentium) in all your cities.**

As if he wanted to say: I cannot dissuade you from that godless nature, I do nothing with plagues, however great and much they may be, therefore I am finally forced to reject you completely. I have done nothing by famine, nothing by pestilence, nothing by drought, nothing by failure of the seeds, because always when you should have returned to me, since I have beaten you in this intention, you have returned to that service of yours, although it is an abomination to me. But here is a figurative speech of the Hebrew language, which is quite far-fetched, which we cannot reproduce with our words. But it is written in Hebrew like this: I have given you purity or idleness of teeth, that is: long ago you had nothing to eat, I had sent famine upon you, but you continue to sin. For when the Jews were thus smitten by the Lord, they thought that the cause was that they had neglected the service at Bethel, since it was the Lord's intention that they, thus smitten, should recognize their error and take refuge in him and obtain mercy. So we also suffer from the same ungodliness: when the Lord is angry with us and gives us some

Whenever the Turk sends us misfortune, we celebrate field festivals and say many masses, even though we provoke the Lord even more severely in this way. The same thing happens every year when we have to fight with the Turk, and that is why the Turk always has the upper hand over us. And this is what I said above, that the wicked, since they meanwhile think they are doing well, only sin the more grievously 2c.

**V. 7. a field was irrigated (Pars una compluta est).**

[Pars] means a field, because in Hebrew a field is called a part (portio), because to each individual citizen his fields are allotted.

**V. 8. and two, three cities went to one city.**

In Hebrew it means: they wavered. It indicates the movement and swaying of the thirsty people.

**V. 9. all that grew in your gardens 2c.**

Multitudinem, that is, the whole quantity of your fruits. You see the same thing in Hosea.

**V. 10. I sent pestilence among you (Misi in vos mortem).**

Instead of mortem, it should more correctly read: pestilence. Where or when this history happened, we do not know. - "I caused your horses to be led away captive." Instead of usque ad captivitatem, according to the Hebrew it should read: into captivity.

**V.11. I turned back some of you, as God turned back Sodom and Gomorrah.**

This can be read in the conjunctive as well as in the indicative. But it is the opinion, which I have indicated above in the third chapter [v. 12], of the saved others. I have turned you back and afflicted you miserably; I have led you away and trampled you underfoot, but still some, very few remnants have been torn out, a very small part has been preserved, so that Israel would not perish completely. For so much

1) amdarvalia, which the old translator paraphrases very well: "we hold processions in which one rides around the corridor with crosses and flags".

Even though I have smitten you in the most wretched way, you have not returned to the one who smites you, that is, to me, the LORD your God. But he uses a similitude according to his way: Just as a firebrand, and a burning one at that, plucked out of the conflagration, cannot be compared to a whole burnt Hanse, so your remnant is nothing compared to the whole people 2c. This is also how the Lord deals with us when he wants to justify us; he frightens and disgraces our consciences in such a way that we think it has happened to us, as if we should already be eternally damned. And yet there is still some hope left, so that we do not completely despair. He snatches us out of the fire, as it were, as a fire. Therefore these and similar passages are written both to terrify and to comfort. They frighten those who have a hard neck and stubbornly insist on their righteousness. They comfort those who humbly and shatteredly recognize their error. Happy is he who understands this!

#### **V. 12 Therefore I will continue to do this to you, Israel.**

1) Some want something to be omitted here (esse eclipsin), so that the opinion is: I have done this to you so far, I will continue to do it further. I do not like this opinion. For what should the Lord do further to those who have already turned back before, like Sodom, and so much so that hardly the very least remains, like the leg of a sheep torn out of the mouth of a lion, or a firebrand torn out of a conflagration, have been preserved? But my opinion is that he thus says: Israel, you think you have a gracious God, whom you seek and call upon in Bethel against the law of God; but look upon me, it is I who strike you, and therefore you should return to me and prepare to meet me; but you do not do it.

1) D. begins this passage thus: I like that something is left out here, so that the opinion is: I have done this to you so far, and will continue to do the same to you. Others would rather interpret it as if he meant to say: Israel, you mean 2c.

#### **And meet your God (In occursum meum).**

Here again the interpreters diverge. The Septuagint's interpretation is beautiful, but the grammar does not allow it. This passage, however, belongs where many others in the prophets belong, like the one in Ezekiel Cap. 13, 5: "They do not stand before the gaps, nor make themselves a barrier around the house of Israel, nor stand in battle in the day of the LORD." Likewise Cap. 22:30: "I sought among them if any man would make himself a wall, and stand against the breach against me for the land, that I should not destroy it: but I found none." And Isa. 64:7, "There is none that calleth upon thy name, or riseth up to keep thee." So here also is the same opinion, as if he wanted to say: With the plagues with which you were struck, I wanted this, that you would return to me, that you would meet me, anticipate the wrath, oppose me, so that I would not continue to avenge; but you do completely the opposite. Everything is connected with the foregoing, since he kept repeating, "You have not yet turned back to me."

#### **V. 13 For behold, it is he who makes the mountains.**

He cites the greatness of his power. What is it, he says, that you take refuge in idols or in human help, while you should fear me, of whom you know that I can create everything and make it perish. I am the creator of all sublime things; the night, the day, the lust for life, everything comes from me. Therefore, you are fools who think you can escape from my hand, since I am so powerful that I have everything in my hands. When I have seized someone, there is no one who could snatch him away from me. Thus he opposes his omnipotence to their godless hardness. In the same way also Isaiah Cap. 51, 15. f. speaks: "I am the Lord, your God, who moves the sea" 2c.

#### **He who creates the wind (Creans ventum).**

I understand [by "wind"] the spirit of life or the breath, as if he wanted to say: so much you cannot escape from my hands, if I want to take revenge on you, that you also have your spirit of life from me. If I take it from you, you will not be able to live for a moment.

### **And show the man what he should speak (Eloquium suum).**

I interpret it like this: Who gives to men that they may speak. For the divine majesty is so close to us that it also gives us the words that we are to speak. For the Hebrew word actually signifies this. But when the Scripture speaks of the speech of God or the word of God, it uses the word XXX 2) or XXX.

### **He makes the dawn and the darkness.**

That is, you do not yet fear the Lord, who can also take away from you the day of which you cannot do without.

- 1) D. here incorrectly inserts the Hebrew word ^21.  
2) In the original: amra; in D.:

### **He steps out of the heights of the earth.**

Everything that is great and exalted on earth is subject to him. Besides the literal sense, it will not be inadmissible to play here also with secret interpretations: The LORD forms the mountains, that is, all power, all dominion, comes from him; when he wills, it ceases, he subdues it again, as he says, "He treadeth upon the high places of the earth." Likewise he makes the dawn and the day [that is, good times], likewise the darkness, that is, evil 3) times. When he wills it, our things go on happily; again, when he wills it, everything is unhappy and is disturbed 2c.

3) Here we have assumed instead of doua: umla. It seems to us here that what we have inserted in parenthesis has been omitted by a printing error, or rather doua tsipora has been put in the second place, instead of mala tempora. In our original: item undila koo est: mala tempora.

## **The fifth chapter.**

4) As I said above at the beginning of the third chapter, the prophets did not finish these books, which contain prophecies or sermons, in one year, just as they did not immediately prophesy everything in one year; so also here another sermon begins, which is held in another year. But it has the same opinion as the previous ones, and it all comes to the same thing, but in each individual sermon he uses different words and different ways of speaking. For in general these books of the prophets are nothing else than sermons.

### **V. 1. 2. Hear this word, you of the house of Israel, to whom I must make this lamentation: The virgin of Israel is fallen, that she shall not rise again.**

4) Instead of this section, D. has: As I said above that the speeches of the prophets are not continuous, but that the individual chapters are individual sermons, which are given at different times, so also here is a new sermon, although it is of the same opinion as the previous ones, and everything goes to the same thing, only that he uses other words and other figures of speech.

That he says: I raise above you (levo [XXX] super vos), is a common Hebrew way of speaking in all prophets. Since they call the word of the Lord a burden, the prophets announce a future evil that shall afflict the people. Therefore they gave the word the name "burden", since the prophets were burdensome and hateful and troublesome, since they proclaimed nothing but a burden, desolation of the land, wrath and threat of God, just as Paul also says (and with him all proclaimers of the word) [Rom. 1, 18.]: "God's wrath from heaven is revealed against all ungodly beings" 2c. This sermon, which in your opinion is hard and heavy, does not want the flesh to suffer, but trusts in its righteousness and thinks that it does not deserve the punishment. But the prophets threaten a temporal evil, so that we do not have to suffer the eternal one, if we do not repent. 5) The same word is also in this passage, where he says: levo super vos, "I will be over

- 5) This sentence is missing in D.

you Iden". In Latin, we cannot well imitate this Hebrew way of speaking.

### **The virgin Israel has fallen.**

Israel was betrothed to God alone because of the word of God and the faith in the word by which their souls were kept chaste. But he says that she ["the virgin Israel"] has fallen, or will fall, and shall be laid waste by the king of the Assyrians. Thus the prophet envisions the calamity that was to happen, as if it were already happening or had happened. This is the way of the prophets. But he does not speak of virginity, as the interpreters are fooling at this point, and Jerome with them.

### **That she will not get up again.**

This is what also Hosea Cap. 1, 6. prophesied: "I will no longer have mercy on the house of Israel, but I will cast them away." For they are so desolate and scattered that they have never been restored to their kingdom, as the sacred histories indicate.

### **She is knocked to the ground and there is no one to help her up.**

It will lie desolate and abandoned, while a few remnants will remain, but these remnants will not be comparable to those that will be discarded and perish; barely the tenth part will remain, as is evident from the following.

### **V. 3. the city where a thousand go out 2c.**

This is what he said above about the remnant to be saved, like a knee torn out of the lion's mouth and like a firebrand torn out of a conflagration. Here he speaks clearly, without image. As if he wanted to say: They will be devastated in the most miserable way, but still very few remains will be left.

### **V. 4. Seek me.**

Now the Lord begins to admonish and warn in a most friendly way, as if he wanted to say: Seek me, me. I am the one who strikes you, as he said above; I can also heal you.

Why do you deun run to your ungodly worship in Bethel?

1) Come back to me. Thus the Lord always has his eye on Bethel, as he also immediately adds. "Seek the LORD" is not in seeking in outward works, or in outward hypocrisy, but, as it is said in the Psalm [Ps. 119, 2. 10.], 2) with all the heart he must be sought; he requires the heart, not the outward rending of garments, as also Joel, Cap. 2, 13, says: "Rend your hearts" 2c. So also says Isaiah Cap. 21, 12. [Vulg.], "If ye seek the Lord, seek him; be converted, and come."

### **This is how you will live.**

It is a Hebrew expression that we render in Latin somewhat like this: it will be well with you (bene habebitis). This expression is frequent in Scripture, as Ps. 142, 6: "My portion in the land of the living." Thus Isa. 38, 11. in the song of Hezekiah: "I said: Now I no longer have to see the Lord in the land of the living," that is, in the land where everything is happy and everything is well.

### **V. 5. Do not seek Bethel, and do not come to Gilgal, and do not go to Beersheba.**

The same foolishness and the same godless nature was with this people as with ours, who erected a temple or an altar in honor of the saints, if they had been in a place or had done something. Quite the same nonsensical procedure was also with the Jews. In Bethel Jacob had been, in Gilgal 3) they had been circumcised, in Berseba Abraham had stayed. Therefore they chose these places before others as holy, and set up any place of worship.

1) From here to the following "Bethel" is missing in D., probably by mistake.

2) From here to "Joel 2, 13." D. has instead of the following: seek with all their heart, that they earnestly grieve over the sin they have committed and in hope of divine mercy turn to him who smites them, ask him for forgiveness, desire mercy and desist from finding it. The hypocrites seek in a different way, for they have a blind and unrepentant heart, they do not see their sins, therefore they do not call upon God seriously, and seek Him only in appearance with fasting, tearing of clothes 2c. But Joel 2, 13. 2c.

3) Instead of Oilssä in the issues is to be read after Jos. 5, 7. OUZul.



service. But the Lord wanted us to follow not the deeds but the faith of the saints, for he always inculcates this in the law: Keep what I command you, as if to say: not what I have done with the saints. And since the holy prophets taught such things, they were considered heretics and, as it were, godless people who prevented the service of God. 1) But the prophets went about bringing Israel completely and badly back from works alone to the word, which we also should do without delay; but as then the prophets were despised and killed as blasphemers, so the same thing happens to us today 2c.

### **Bethel will become BethAven (Bethel erit inutilis).**

Here is the word [H, of which I said above. Here the prophet has used it in its right and proper meaning, as also in the 90th Psalm, v. 10.: "And if it has been delicious, it has been toil and labor." So here: "Bethel shall become Aven," that is, as ye have wrought ungodly righteousness in Bethel, whereof ye have had trouble and travail, so shall the Lord do the same unto you, namely, make Bethel BethAven, that is, "ye shall have heartache and sorrow therefrom." This Bethel will be the cause of very great misfortune for you.

### **V. 6. in the house of Joseph.**

The kingdom of Israel is elsewhere in the prophets called the house of Joseph, Samaria, (the house of) Israel, Mount Ephraim, the house of Ephraim 2c.

### **V. 7 You who turn justice into wormwood.**

Scripture always connects these two words. But this passage is taken from Genesis, Deut. 29:18: "Lest there be a root among you that beareth gall and wormwood." From this passage also the author of the Epistle to the Hebrews, Cap.

1) D. 1". Just as we are condemned today because we do not approve of the self-chosen services and insist on the works of the profession. But the prophet deals with it 2c.

12, 15, likewise the Acts of the Apostles, Cap. 8, 23, repeats this expression. But the opinion is: You, secure in your righteousness, despise God, whom you should fear, 2) and so you turn what is otherwise sweetest into bitter bile for yourselves and others 2c.

### **V. 8. the mother hen (Arcturum).**

At this point the Hebrews bring up various things, which are uncertain, therefore we also leave this aside. The prophet, however, intends, as above, to oppose the power of God to the godless despisers, as also indicated by what follows. 3)

### **Who makes the dark night out of the day.**

As if to say, "The gods you seek in Bethel and Gilgal and Beersheba will not help you. In vain do you take refuge in them, as if you could obtain help from them and call upon them for help. I am the Lord and the Creator of all things, 4) come to me and you will live.

### **Who calls to the water in the sea. 5)**

This is what is said in the Psalm [Ps. 147, 8]: "He who covers the sky with clouds, and gives rain on earth." For he causes clouds to rise from the sea, 6) when he wants to give rain, as can be seen in the history of Elijah 2c.

### **V. 9. who causes a disturbance on the strong, and brings a disturbance on the strong city. 7)**

This is translated quite unrhymed. In Hebrew, however, it reads like this: the one who disturbs

2) Instead of the following, D.: Moreover, you have no just government, but abuse your power to oppress the good. For he indicates both: the church and the secular regime are mismanaged 2c.

3) D. f. What the Latin translated by 'retururu, others translate by the Pleiades s "the mother hen", and this I like better.

4) D. I: I who create the change of times, I who bring forth the springs and rivers from the sea;

5) This entire section is missing from D.

6) Instead of: ässeueaere we have assumed aseueaere with the Hallic manuscript.

7) Vulgate: Hui sukriäet vastitateur super rokosturu, st äepoxulationem super potentem aliter.

makes strong [XXXXX]. It is the same word that is found in the 39th Psalm, v. 14: "That I may rest [XXXXXX] before I go, and be no more here." The interpreters, however, differ quite extraordinarily from each other. But it seems to me that the prophet is speaking figuratively, so that "to make the disturbance strong" is the same as: to carry out the disturbance with force and power, so that no one can resist it.

### About the strong (super robustum).

Nones: over the power, or kingdom, and dominion ("force"), as in the 62nd Psalm, v. 12. [Vulg.] "The power is GOD's." To Him all things are subject, in His hand all things are; there is no strength and power so great as to resist Him, yea, that would not be of Him, as He also said above.

### V. 10: Who are they to him that punisheth them in the gate?

The Hebrews call the place of judgment "the gate", where the judges and the council sit and judge. Therefore, the opinion here is: these godless people do not want 1) to be punished in a gathering of people, not publicly in front of an assembly. So also our princes and larval bishops interpret it as a mistake for words of God, that it makes their godless nature obvious 2) before the common people 2c.

### Who teaches wholesome.

The same word [XXXX] is in the 119th Psalm, v. 1: "Blessed are those who live without change," that is, blessed are those who live wholesomely 2c. This is how Paul interpreted it [2 Tim. 1, 13]. Namely, those who had sound doctrine, sound faith and love, they would not suffer. But how ungodliness cannot suffer the wholesome doctrine, we experience daily.

### V. 11. Therefore, because you oppress the poor (diripiebatis).

After a very friendly admonition, he now adds a threat in another parable

1) Here D. continues thus: that their sins be punished, but desire that they be concealed, like our 2c.  
2) D. omits the following words.

to. He complains about what he always complained about above, namely the epitome of all godlessness, the distrust against God and the violence against the neighbor. - Instead of diripiebatis, it should more correctly be said: you burden, you oppress the poor and put burdens on them that they are not able to bear; you flay the poor rabble, you put on unbearable estimates, you scrape goods together with right and wrong.

### And take the grain from them with great burdens (ablatum electum).

That is, all that the poor have good, you appropriate, the best fields, grounds, gardens you snatch by robbery and tyrannical avarice. Here let the pope and his people consider themselves, 3) and our princes, the suckers and devourers of the poor. Now if a poor man has a good field, or whatever he may have, he is compelled to pay valuation of it.

### In the fine vineyards (Vineas amantissimas).

In the lovely vineyards. This word is frequent in all the prophets and in the Psalms: "lovely, funny, pretty vineyards".

### V. 12 For I know your transgression.

With this word, when he says: "I know", he indicates the heart movement of those people and his own, as if he wanted to say: You rage so against the poor, you oppress them so, as if I do not see or know it, about I see it very well, my eyes look on the poor. Nothing of all that you do is hidden from me, however much I act for a time as if I did not see it; that makes you blind. So it is also said in the tenth Psalm, v. 11: "The wicked speaks in his rushing: God has forgotten, he has hidden his face,

3) Here D. continues to the end of the section so fött: who are in truth devoured the poor. Because übet\*<sup>K</sup> they have taken everything, what only somewhere the best gewesm<sup>Äi</sup>, with not even honorable tricks. Although the dominions can be maintained without great burdens to the subjects, it is nevertheless due to the princes that they keep moderation, so that they do not prove to be tyrants instead of being princes, and as disturbers of the subjects instead of being protectors. For God hates all injustice.

he will never see it." Thus Ezek. 8, 12: "They say, 'The Lord does not see us;' but the Lord has left the land." Likewise Cap. 9, 9. Also Isa. 29, 15: "Who sees us? and who knows us?"

### **V. 13. Therefore the wise man must keep silent at the same time.**

1) Here belongs the whole eleventh Psalm [v. 2. 3.]: "For behold, the wicked draw the bow, and lay their arrows upon the sinews, to shoot withal the upright. For they overthrow the ground; what shall the righteous do?"

2) Here let him perish who will not be exalted. [Revelation 22:11: "He that is unclean, let him be unclean after all."]

#### **For it is an evil time.**

"Evil" he calls them because the evil ones have the upper hand.

### **V.14. Then the LORD God of hosts will be with you, as you boast.**

This is an objection. Since the godless Jews did not recognize their godlessness, they protected themselves with the promises of God, namely that they were the people of God; that the Lord had promised that he would be in their midst, and that the Lord had not done this to any other people. Therefore, they accused the holy prophets of lying, proclaiming the future wrath of God, as if they were speaking against the law of God and against the promises of God. Such ungodly speeches were clearly indicated by the prophet Micah in the second chapter [v. 6. f.]: "They say that one should not cry; for such crying does not befall us, we will not be so put to shame. The house of Jacob comforts itself: "Do you think that the spirit of the Lord is shortened? Should he want to do such a thing?" 2c. All these ungodly speeches are invalidated by the prophet Amos, who says: "Seek good and not evil" 2c. as if he wanted to say: "The Lord has promised that he will be with you, but only if you are godly.

1) D. f. That is, so great is the tyranny that no one dares to teach the word of God, but immediately they threaten with the cross and draw the swords, as soon as someone begins to murmur against them. Here 2c.

2) D. omits the following.

blessed are you if you have had what he commanded you, as Micah also adds [Cap. 2:7], "It is true, my sayings are kind to the pious. "2c. 3)

### **V. 16. There will be wailing in all the streets.**

He goes over to the threat in a very hard transition. As if he wanted to say: Because you do not judge rightly, therefore you will fall into a terrible judgment. All places will be full of lamentation, all roads and paths, and not only in the cities, but also the farmers will lament, as follows:

#### **And one will call to the Ackermann to mourn, and to lament, who can cry there.**

As if he wanted to say: I will cause a general mourning in the whole kingdom, so that whoever can mourn shall mourn. It will be such a great lamentation that there will be no one who is not weary of his life; both old men and young men will lament, "everything that can howl.

### **V. 17. There will be wailing in all the vineyards.**

In vineis, that is, the vintners. We have [in the Vulgate] the bad reading: viis.

#### **For I will go among you, says the Lord.**

That is when I will trample you in my fury and strike you as I struck Egypt.

3) D. f. For this is the difference between the promises of the law and the gospel, that the law promises what it promises under a certain condition, as the text clearly says [Deut. 18, 5. Rom. 10, 5.]: "Whoever does this, he will live in it." "Honor thy father and mother, that thou mayest live long upon the earth." For everywhere it is attached to the condition of our works, as is clear from the 28th chapter of the 5th book of Moses, indeed, from your whole law. But what the gospel promises, it promises by grace for free, without the condition of any work. Therefore, whoever accepts the promise in faith will certainly receive it, and neither the past evil life nor the present and future weakness will hinder him. For the mercy of God, which is shown to us in Christ, is certain and unailing. When faith looks at this, it certainly receives what is promised for the sake of Christ, without the condition of a work or our worthiness.

**V. 18. Woe to those who desire the day of the Lord.**

He says this against the despisers of the sermon and the stiff-necked people who accused the prophet of lying and foolishness and mocked him by denying that everything he predicted would happen. Of these it is written in 2 Petr. 3, 4: "They say, Where is the promise of his future? For after the fathers have fallen asleep, all things remain as they were from the beginning of the creation" 2c. This is how it has always been from the beginning of the world: just as the wicked did not believe the promises of God, so they also despised the threats until they perished completely, while they were not aware of it. The same thing is being done nowadays by our godless preachers 1) in that they are very sure to despise the Word, which is now revealed to the world again through God's great goodness, and to mock those who threaten them with misfortune and ruin. For they saw thus: 2) "O it is a passing over of the priests", the matter will change; the time will come when all these things will cease, and the priests will be held in the highest honor. These are in the same damnation in which the godless Jews were, of whom Amos remembers here and of whom Peter says. 3)

**For the day of the Lord is darkness and not light.**

"The Lord's day" he calls the whole time of that tribulation which he predicts. "Day" 4) but

1) D.: the godless papists

2) D. continues thus: It is a short storm by which the clergy is shaken, but in a short time the thing will change, and all these things will cease 2c.

3) In immediate connection with this follows in D.: for he calls "the day of the Lord" the calamity which he predicts, and says: "Woe to those who desire the day of the Lord." But because, when the prophet threatened that such things would come, they said assuredly, Let only the day of the Lord come which thou threatenest, as if to say, That shall never come to pass which thou foretelles, he saith, Woe to such and so sure despisers, for they shall feel that the day of the Lord is darkness, and not light; that is, they shall know that I have lied nothing, and suffer punishment for their ungodliness. For "darkness" denotes tribulation, "light" comfort, joy, well-being. - For this the whole following passage is missing.

4) Instead of "Us8 it would probably be better to read lux here, which both D. and the Zwickau manuscript offer.

is, as I also said above [Cap. 4, 13.], with the Hebrews happiness and welfare and joyful times, as this image is frequent everywhere in the Psalms. Therefore he says that everything happy will be full of unhappiness and mourning.

**V. 19. As if someone flees before the lion.**

Now he threatens these despisers with a terrifying downfall, as if he wanted to say: "Well, despise 5) only the word of the Lord; you are safe, you think it will not happen that you fall into future misfortune; but it will be so impossible that you do not perish, as it is impossible that he, who flees from a lion, runs into a bear. You will not be able to escape in such a way that, while you have the confidence that you will escape, you will run into the midst of misfortune. I will take away all your protection 2c. Thus, nowadays, our measuring monkeys will have the princes, to whom they take refuge, as enemies. Of course, they seek an excellent protection against God, whom they flee!

**V. 21. I am grief-stricken for your holidays and despise them.**

Here he answers them again, as it were, by an objection, because they undoubtedly held in high esteem that worship which they had wrought, thinking that it was very pleasing to God, since they sang much, sacrificed much, built great temples 2c. All this they held against the prophets, just as today our wicked hold against us the great costs of the churches, their songs. 7) The prophet answers: I am disgusted with all this and despise it; I also dislike everything, no matter how holy it may be, because you are godless and do everything out of a godless heart. We see this in great detail in the first chapter of Isaiah. So the Scriptures and the Spirit in the Scriptures utterly condemn whatever the ungodly do, whatever they undertake to please God, even if they follow the works of the law, because they are not holy.

5) D.: "orUsmnrnkis; in the manuscript: 8F6, 00Ntsnanitk.

6) D. f: and in twofold,

7) D. f: Do you think that all this is in vain?

their heart is ungodly and without faith. This is what is said in Proverbs 21:27: "The sacrifice of the wicked is an abomination" 2c. And 1 Sam. 15, 22: "Obedience is better than sacrifice." And if these works of the Jews, so holy in appearance, who were God's people and had the word of God, because they were done without faith, 1) are condemned, what is it then that our godless papists pride themselves so much with their foolish and cold works? 2)

### **And may not smell into your assemblies.**

Moses connects this verbum with all sacrifices: the sacrifices of the godly would be a who smell to the Lord, as can be seen everywhere. But here he rejects the sacrifices of the wicked altogether, and says he will not accept the smell, that is, when you come together to sacrifice, I will not have a smell, I will not accept your sacrifices, they will be a stench to me 2c.

### **V.22. Though you offer me burnt offerings and grain offerings, I have no pleasure in them.**

XXXX, oblationes, grain offering. This they always added to the burnt offerings.

### **So I also do not like to look at your cowardly sacrifices of thanksgiving.**

That is, whatever you offer will not please me. I will not accept your peace offerings, however fat they may be, 3) even if you sacrifice fattened cattle.

### **V. 23. Just take away from me the noise of your songs.**

Here we see that they also sang. But how he considers everything else ungodly and

condemned, so also their songs or chants. This is certainly a great boldness of the prophet, that he took the liberty to condemn the works that seem to be so very holy. 4) But the prophets who condemned such things were killed as ungodly and transgressors of the law who hindered the worship of God. But the prophets who condemned such things were put to death as ungodly men and transgressors of the law who hindered the worship of God, as we also suffer today from being reproached for this. 5) But the Lord wants to be worshipped in faith. The ungodly 6) do not please the Lord, no matter how great and brilliant their works may be.

### **V. 24. But the law shall be revealed as water.**

After the threat, he brought in the kingdom of Christ here. And it is a transition, as if he wanted to say: What is it that you praise your sacrifices, your meal offerings and all these things? The time will come when all these outward things will cease and righteousness will be revealed in richest abundance. Therefore, it seems to me that he is definitely talking about the gospel being revealed through Christ. For to be revealed is to be preached and made known, which at that time had not yet happened. Therefore, he passes here from the reprehensible worship to the right worship, which is pleasing to God. For this is what all prophets do, when they want to present the right righteousness through Christ, they condemn all the works of unbelievers, no matter how holy they may appear to be. The same is in the 40th Psalm, v. 7. "Sacrifice and meat offering are not pleasing to thee, but thou hast opened mine ears." Therefore, when he says, "like water," he indicates the riches of grace to be proclaimed through the gospel, as a similar thing is found in Isaiah [Isa. 48:18].

### **And justice like a strong stream.**

It indicates the power and effect of the Word. Because the word breaks through and

1) Instead of kaetain in the Erlanger is to be read Laeta according to the manuscript with the Weimar edition.

2) D.t: But you must notice that at this point the prophet does not only focus on the present people and the present worship, but entirely on the abolition of the law and worship. For this is how they [the prophets] tend to move on in their sermons to the promise of the Gospel and the abolition of the present worship and kingdom.

3) The following is missing from D.

4) Erlanger: camouflage instead of tarn in the manuscript. In D. it is missing.

5) D.t: that they cry out that we condemn good works, since we punish and condemn their worship and works.

6) Instead of "the ungodly" D. has: But they are without faith.

also runs where the raging of Satan and the adversaries is in full swing. It breaks through like a stream, the rulers may want it or not; they cannot suppress it 2c.

**V. 25. Have you of the house of Israel offered me sacrifices and grain offerings in the wilderness these forty years? Yes, indeed.**

This passage was cited by Stephen Apost. 7, 42. f., but with different words. But he hit the meaning perfectly, which is what all apostles do when they quote sayings of the prophets. But what shall we say to this passage, which disputes with many other passages of Scripture? For it is quite evident that not all of this people were godless, as Scripture also testifies of them in many places. And Balaam says 4 Mos. 23, 21: "One sees no toil in Jacob, and no work in Israel. The LORD his God is with him" 2c. There he praises the people extraordinarily because of their excellent godliness, so that also some interpreters take offense at it, and here in various ways they struggle. 1) But it is to be brought into agreement in this way: in the holy Scriptures one must be very careful and see to the figure of speech, which the grammarians call synecdoche, that both are said by the same people, as it is to be understood here. Thus, in the 78th 2) Psalm, v. 18, he puts their ungodliness on them and punishes them because of their lack of faith.

1) Instead of the following until the end of this section, D.: But at this point such a subtlety is not necessary. For we see that the prophets have often made use of the synecdoche, that they generally say of the valid people, either it is good, or it is bad, while they understand this nevertheless only of a part of the people. Thus, for the sake of some godly people, Moses calls the whole nation a royal priesthood, the people of God, the saints, while the greater part of the people was evil. So here he calls them idolaters, although many were godly who had not served idols. Therefore the opinion is: You are like your fathers 2c.

2) The manuscript may read 77; in the Erlangen and Weimar manuscripts incorrectly: In psalmo 11. In the Zwickau manuscript correctly: psalm 77.

He says: "And tempted God in their hearts to ask for food for their souls" 2c. And of the same sin he says praisingly in another Psalm [Ps. 105, 40.] that they acted godly in asking for food. So different and opposite are the sayings about one and the same history. But that is why I said that the word of God has the whole people in mind, and yet it also divides them into two parts. For there were undoubtedly also godly among them, whom he does not punish, since he remembers the idols, and on the other hand excludes the godly, since he mentions godliness and the right worship, which the godly followed with Moses 2c. The wicked murmured because of the food, and yet it was given for the godly. And so both are true, but because of that murmuring those were rejected who did not believe, but the godly were preserved, for whose sake the food was also given. And this is how this passage in Amos is to be understood. There were many godly people in Jacob who did not worship idols, and he does not speak of them, although **he** remembers Jacob; but the greater part were godless, and their idolatry he punishes. They did many ungodly things, which the Lord bore for the time being, as it says in the 95th Psalm, v. 10: "That I had forty years' trouble with this people" 2c. See Heb. 3:17. So here he accuses them of idolatry, as if to say: You are like your fathers; your fathers sinned against God with idols and abominations, so you pursue the same ungodliness, therefore everything will fall away and be taken away from you, whatever you trust in, all your righteousness, and you will be taken away.

**V. 26. the star of your gods.**

What kind of star this had been, one cannot infer from the scripture. 3)

3) D. f: Stephen, in the Acts of the Apostles [Eap. 7. 43.] calls it "the star of the god Remphan".

## The sixth chapter.

The prophet persists in proclaiming the future captivity which he has always threatened above. And he begins here again another sermon, in which he comprehends at the same time the two tribes [Judah and Benjamin], both those which were in Samaria and those which were in Israel, and says beforehand that all shall be desolated and carried away by the Assyrian. We will stick to this simple understanding, that the Babylonian captivity is understood, not the last one, as some want, 2) because necessity does not force us to depart from this simple text. But he prophesies against the princes and nobles of the people, who lived splendidly and had all riches in abundance, but in this he does not accuse them of ungodliness, that they were rich, but that they had obtained this wealth by fraud and robbery or oppression of the poor, 3) as we have seen above. Otherwise, having wealth is not evil, but having unjustly acquired wealth and abusing it is indeed evil 2c.

### V. 1. Woe to the proud in Zion, and to those who rely on Mount Samaria).

The word confiditis need not be connected with the following, but this is the opinion: you are insolent and stiff-necked, you are extraordinarily proud, that is, you who are on Mount Samaria, that is, you who dwell securely in your kingdom.

### Who boast of the noblest among the Gentiles, and walk in the house of Israel.

1) Instead of the following sentence D.: But he begins here a new sermon, in which he understands at the same time the kingdom of Judah and the kingdom of Israel, and says that all shall be devastated and carried away by the Assyrian.

2) D. omits "do not - want".

3) From here to the end of the paragraph has D>: and abused to splendor, to court, to wrong against others 2c. as we have seen above.

4) Vulgate: Ontüäitis in monto Kamarias. This is what the interpretation refers to. Luther interprets it like this: You are full of self-confidence who are on the mountain of Samaria.

5) This blanking out is indeed not bad: You are hopeful and walk with pride in the house of Israel. But according to the Hebrew it can also be read like this: you enter the house of Israel for your own sake, that is, you seek your own in the kingdom of Israel, you turn everything to your advantage, since to enter and go out, to speak in the Hebrew way, means to have one's way, as Lucas also said in the Acts of the Apostles [Cap. 1, 21. 9, 28.] spoke, and Deut. 28, 6. "Blessed shalt thou be when thou goest in, blessed shalt thou be when thou goest out." So also here, as if he wanted to say: You take everything for your tyranny, you seek only your own 2c.; everything you do, you do for yourselves, that you benefit only yourselves.

### V. 2 Go to Calne and see.

6) Here you see what he wanted, since he said: Ye enter for yourselves into the house of Israel. But it is the opinion of this passage: your kingdom is small, but nevertheless you feed so many princes and mighty plunderers that far mightier kingdoms would hardly be able to feed them. Just as if we were to say of Germany that Deutsch-

5) D. has this passage quite differently: What the Latin translator has given: optimaes eapila popuorum, translate so: Those who consider themselves the best among the people, they go along according to their favor in the house of Israel. For the prophet has the hope of the Jews in mind, that they boasted that they were God's people before all the Gentiles, as today our adversaries boast against us of the name of the church. Not only does he punish this presumption, but also the ungodly doctrine that they taught everything they wanted for profit.

6) All Dietrich brings about the second verse is this: "Go to Calne." He makes a conclusion from the greater to the lesser. Behold the neighboring kingdoms of the Gentiles, which have been far greater, mightier, richer than the festering one, which is surrounded on all sides by enemies: and yet, when the evil day of visitation \*) came, they were laid waste for their sins. And yet you, with your sins so great, let yourselves dream that all is well, you fear nothing for yourselves, but spend, heap up riches" builds Magnificent Houses 2c. This is the very simple opinion of the prophet.

The first is that the country fed so many bishops, magicians of the people, that to feed them, the riches of the Assyrian people would hardly have sufficed 2c. About "Kaine" the interpreters go extraordinarily far apart; consult them. - "Hemath" is a country, now called Antioch, in Syria. 1)

### **Which have been better kingdoms than these (Ad optima quaeque).**

That is, look at these kingdoms, look at the princes, compare everything that is best in those kingdoms with your kingdom, and you will see that you far surpass them, both in princes and in splendor 2c. For you can read it also in the male gender: the best.

### **And their limit is greater than your limit.**

This is what Isaiah Cap. 5, 8. says: "Woe to those who move one house to another and one field to another until there is no more room", that is, you rob everything for your own benefit, so that there is no place left for the poor. So here: "your border," that is, the border of your possession is very large 2c.

### **V. 3. who respect you far from the evil day. 2)**

That is, keeping to the day of captivity, you will all be taken away.

### **And always seeks to regiment iniquity.**

Thus it is said in the Hebrew: and you go to sit in unrighteousness, that is, all that you deal with, all your intentions are directed to that you may become rich, that you may have abundance of all things, whether this be rightly or wrongly. You think that there is nothing in it, however you arrange the matter 2c. 3)

### **V. 4. and sleep on ivory couches.**

Now he describes their ostentation and ungodly splendor.

### **And do abundance (lascivitis) with your beds.**

Instead of lascivitis, it should more correctly read: you are indulging in splendor or abundance. He rejects the splendor and excess of beds at court and in the royal apartments, 4) of which even our princes have an excess today.

### **You eat the lambs from the flock.**

That is, everything that is the best. - 5) "And the fattened calves." "The best belongs to the masters."

### **V. 5 And play upon the psaltery, and make up songs unto yourselves, as David did.**

That is, as if they were like David, they also play the psaltery, while they do nothing less. David used the psaltery to praise God, to inflame the heart against God and to awaken the spirit through the word of God, 6) but they use it for their splendor, so that it delights the ears 2c.

### **V. 6. You are not concerned about the harm to Joseph.**

This is what I said at the beginning of this chapter: The Lord does not condemn, scatter in the evil day. That is, even though they were more powerful than you are now, they still suffered the punishment in their time, and however secure they were and thought they were, they could not escape the day of visitation. What follows: "You seek the throne of unrighteousness," is a Hebrew idiom for: you rule in an unrighteous manner, you oppress the poor with injustice 2c.

4) Instead of the following, D. has: for there must be a measure. in the effort.

5) This last piece is missing in D.

6) D. continues thus: you abuse it for splendor, so that you have a feast for the ears, as they used to do before this time also with us in the churches, since they not only did not understand or care about any verse of the Scriptures correctly, but also sang godless songs of the holy virgin and other saints, and used the music only to keep the people in the churches by this pleasure, without any sense and understanding. But at this time, after the word of God has been revealed and is understood, nothing prevents it from being adorned and practiced with honor of every kind, be it organs or other musical instruments (symphoniae), as we see David also did.

1) The Zwickau manuscript offers: "Hemath" is the country in which Antioch is located, in Syria, a very famous kingdom.

2) Vulgate: Hui [spuruti] [stis in ckism nialum - You who are set apart for the evil day. This is what the interpretation refers to.

3) The whole interpretation of v. 3. reads with D.: "You who are set apart." It pleases me that it is translated this way: and yet they are put to flight, dis-



That one has wealth, but that one uses it evil, that is, only for his own pleasure, that one does not help the poor, that one is not a faithful steward of what God has given. So here he condemns this ungodliness, that they did not care for the harm of Joseph, that is, for the poor and afflicted people in the kingdom of Israel. They held no right judgment, but oppressed and afflicted the poor in the Torah, as he said above [Cap. 5:10, 11]. So today our princes suffer in all things from the same ungodliness; there is no end to their splendor of every kind, in all things they want to have abundance. In the meantime, the poor suffer cold and hunger, everywhere there is deception; they do not hear their subjects, yes, they press them with unbearable treasures and suck out everything they have. This does not need many words, since the matter speaks for itself. 1)

#### **V. 7 Therefore they shall go in front among those who are led away captive.**

That is, those will be the first in punishment who have also been the greatest in guilt.

#### **And shall stop the feasting of the pillories.**

Auferetur, that is, it will cease. It is properly read [instead of factio lascivientium in the Vulgate]: convivium pomporum.

#### **V. 8 For the LORD has sworn by his soul, says the LORD.**

Such passages of Scripture Hilarius used to note in his books. 2) Similarly the-

1) D.f: But all this would still be bearable, if only they would not allow the churches to be so miserably devastated, since they neither teach themselves, nor even feed those who can teach. For the income of the priests' monasteries over which they preside, the land, the castles, the cities, were first given to them by godly people for the purpose of helping the church. But they will have to give an account to the one who has this title in the Psalm,\*) that he will crush the kings in the time of his wrath, Ps. 110, 5.

2) D.f: to confirm the article of the Trinity, and admittedly, one cannot easily escape them.

he passage is the one in the first book of Moses [Cap. 19, 24.]: "The LORD caused it to rain from the LORD." See Hilarius after.

#### **I am grief-stricken for their palaces.**

Instead of domos, it should more correctly read "their palaces," that is, [the houses] magnificently built at great expense, of which they are so proud.

#### **With everything inside.**

In Hebrew it says: with all the fullness, that is, all that is in the land will perish. This is a Hebrew expression, which is also found in the Psalm [Ps. 24, 1.]: "The earth is the LORD's, and all that is therein" (et plenitudo ejus).

#### **V. 10: That every man must be taken away from his family and carry his bones out of the house.**

He describes the misery of the captivity as if he wanted to say: "So great will be the misery, so great the strangulation, that because of the number of the dead there will be no room to bury the bodies of the dead, but they will be forced to burn them in the house. A harsh threat with which he frightens them.

#### **And will say, Be satisfied; for they would not that the name of the LORD should be remembered.**

The cantilevers struggle in many ways at this point. But according to my

3) D. omits the beginning of this piece and puts instead: From this one can take a twofold meaning, either that he says: They do not realize that such a great punishment is imposed by God for the sake of sins, or that he wants to punish the extreme perversity and wickedness. As if to say: they are so wicked that they do not want the name of God to be remembered, because as soon as they hear the name of God, they think they are hearing the devil. Thus in Christ's time there was the greatest licentiousness and the highest idolatry, so much so that even the heathen abused it for fornication. So also in our time, when the gospel first came forth, the mass and the invocation of the saints had come to the highest degree, and it was in truth as Jude says in his epistle IV. 4): "They have drawn the glory of God upon their own will" 2c. The same extreme ungodliness he also punishes here, that they did not even want to hear the name of God. For it is a common way of speaking that "to remember the name of the Lord" is put for teaching and preaching. Thus in the 48th Psalm 2c.

v) The Jena and the old translator read kuvst, whereas the Wittenberg, the Erlangen and the Weimar editions read Navstn. The former seems better to us.

Opinion is a Hebrew expression that is frequent in the Scriptures. Thus in the 45th Psalm, v. 18: "O Lord, I will remember thy name." And so now and then in the Psalms. Hence, "to remember the name of the LORD" is to preach and boast the name of the LORD- to spread it by preaching. Christ also used this way of speaking: "Do this in remembrance of me" [Luc. 22, 19.], that is: remember me, you shall do the word when you do this 2c. Likewise in Isaiah, Cap. 64, 5: "They that remembered thee in thy ways." 1) In this passage it seems as if the Lord wants to say: "Everything will be so full of sorrow, there will be nothing from which they can receive comfort, everything will be so full of lamentation that they will no longer remember the preaching of the name of the Lord. They will not be able to do anything but lament, they will not preach the name of the Lord because they are full of sorrow. All worship and praising and preaching the name of the Lord will cease.

**V. 11. For behold, the LORD has commanded that the great haners should be protected, that they should gain clefts; and do small houses, that they should gain gaps.**

That is, all houses he will turn back, both great and small, of which you now boast, and are secure in your ungodly nature 2c.

**V. 12 Who can run with horses or plow with oxen on rocks?**

Again a rural image of the farmer of Thekoa; everywhere this shepherd remains the same, he remembers the plow animals, the horses and cows. 2) Perhaps the prophet wanted to indicate this, that one should not use the cows for plowing, but for threshing, or: that pregnant or nursing cows are not suitable for plowing; otherwise it is certain,

1) The following to the end of the section is missing in D. 2) Here D. continues like this: But the opinion is this; on rocks no one will drive his horse to run, if he does not want to spoil himself and the horse quickly at the same time. So no one will plow with oxen on rocks, as if he wanted to say: That people 2c.

that they plow with oxen and cows. But the opinion of the picture is as if he wanted to say: This people is unskilled and unfit for 3) everything the Lord uses them for 4); they are completely unskilled for any office of God, God cannot use them. Therefore, the Lord is weary of them, despises and rejects them. They no longer please him, they no longer do anything to please God, as follows:

**For you turn the right into bile rx.**

Instead of in amaritudinem, it should more correctly read "in gall. This is what he said above, namely [Cap. 2, 6. 7. 5, 7.]: You afflict and tread down the miserable and afflicted, you do not hold right judgment for the poor rc. 5)

**V. 13 And say, Are we not strong enough with our horns?**

This is also an image that the Latins use, as if he wanted to say: "You boast of your tyranny, with erect necks you continue against the law and the Lord as if you were doing right: You continue against the law and the Lord, as if you were doing right. So you will be punished by yourselves because of your wickedness, therefore you will be led away. I will bring the Assyrian army upon you, which shall tread down all things from the entering in of the kingdom of Israel even unto the going out, so that nothing shall be left 2c. 6)

3) D. continues to the end of the passage thus: to every office of God, as a horse to run on rocks or a bullock to plow on rocks. It is not suitable for the world regiment, not for godliness and religion. In short, God cannot use them. Therefore, the Lord is tired of them, despises and rejects them, they no longer please Him, as follows:

4) Instead of sos, it should probably read like this.

5) D. f. But it does not displease me if one takes "right" after a common image for teaching, as judging stands for teaching or instructing to godliness, so that the opinion would be: "You turn right into gall", that is, you condemn the word of God and the teaching of godliness as heresy and ungodly error. And in this way it is also rightly interpreted above.

6) D. adds another passage: [V. 14. 1 "From the place where they go to Hemath to the brook in the wilderness." This is the way they were led captive through Moab to Assyria, as Isaiah chap. 15 reads.

## The seventh chapter.

What he has prophesied and threatened with clear words so far, he prophesies here with dark words and visions. The mercy and long-suffering of God is praised to us, who does not want the death of the sinner, but rather that he converts and lives. Therefore, He postpones the punishment and invites to repentance. But finally, when he sees that he can do nothing, neither by threats nor by friendly enticements, he is extremely angry and strikes. This is how he has always dealt with the Jews, with Pharaoh, and with the traitor Judas, on whom he has shown his terrible judgments, so that they might be examples of his wrath. We see the same thing here. He sent his word so abundantly, he exhorted in many ways, sometimes with revealed words, sometimes by visions, to entice them to repentance. But since all this was of no avail, he rejected this whole people in a frightening way.

### V. 1. Behold, there stood one making locusts.

Formator locustarum, that is, "who made locusts", since it began to grow or the late rains to arrive. This is a description of the time by which he indicates that the locusts are made at the most inopportune time, namely at the beginning, when the seeds are rising, since the seeds and all fruits can suffer nothing less than locusts, which eat them away 2c.

### After the king had his sheep sheared (Post tonsionem regis).

One wants, 1) that by tonsio regis [the shearing of the king] the grazing on the field is indicated, as also our farmers are used to do at the beginning, when the seeds begin to grow, 2) and this shearing or grazing of the seeds the kings reserved for themselves.

1) D.: voluit instead of: volunt in the manuscript.

2) D. continues: that they graze the tops of the growing seed. But I like better that one understands it simply: since now first the sheep of the king had been shorn.

and claimed it for themselves, as our princes claim the fish and game of the forest.

### V. 3: When they wanted to eat up the herbs in the land.

Instead of consummasset, it should more correctly read: "When they wanted to eat up the herbage in the land. This is a threat of God, by which he indicates that it will happen that the army of the Assyrians, which he calls locusts, will devastate everything, and nothing will be left.

### O Lord, have mercy!

Here the prophet makes himself a wall for the people, so that he averts the wrath of God, so that he may not destroy them. 3) But still, he does not completely turn away the wrath of God, for the LORD postponed the plague from striking immediately at the beginning, as he had threatened. 4) Therefore, this is the attitude of the prophet, since he says:

### Who will help Jacob up again? because he is low.

As if he wanted to say: Spare, Lord, that you do not destroy, do not send the king of the Assyrians against Jacob, since Jacob is nothing compared to the Assyrian; who will therefore help? That is, who can make Jacob stand against the mighty Assyrian?

### V. 3.<sup>5</sup>) Then the LORD repented, and said, Well, it shall not be.

Namely, now, at this time, when the kingdom is in bloom. For at that time the

3) D. continues: And indeed this prayer was not in vain, for the Lord 2c.

4) D. f. Therefore, this passage contains a wonderful consolation and a beautiful example of how powerful a believing prayer is and how much it is able to do. These examples should also inspire us not only to pray diligently and often, but also to pay great attention to our prayers and those of others, since God has promised that He will hear us and shows by such examples that He keeps His promise. But this is the attitude of the prophet, since he says:

5) Here the Weimar edition has (incorrectly) the verse number "6th".

Kingdom of Israel at its peak when Jeroboam reigned, who was a good and excellent king in outward appearance, as we said at the beginning [in the preface].

**V. 4. And behold, the Lord called the fire to punish with it.**

That is) I have seen a matter negotiated, in which one dealt with it that after negotiated matter should be punished with fire. But the fire was so great that it consumed not only the wood, but also, which is contrary to nature, the great depths, that is, standing waters and other seas. 2) He indicates the fierceness of the fire, that it not only dried up the water, which is also usually dried up by the blazing sun, but also the deep waters 2c.

**And already ate a part of it.**

Instead of partem it should [according to the Hebrew] more correctly read: the field. The summa of all this is: he compares the kingdom to a great deep and a fertile field. At that time the kingdom of Israel was in bloom, as I have said, since Jeroboam reigned. Nothing was less in view, nor was anything less believed, than that this kingdom should be laid waste. But here he threatens that all should perish and be consumed by fire. 4) For as a deep or a small field are nothing against a devouring fire, so also he considers the kingdom of Israel to be nothing compared to the power of the Assyrians who were to come through the judgment of God 2c.

**V. 7. And he had the lead cord (trulla cementarii) in his hand.**

The Hebrew word does not mean a mason's trowel, but a lead-loth or a straightedge, in ordinary language "a straightedge," which masons use to make the walls straight. And since it is said here: The Lord stood on a wall

1) The first sentence reads with D.: I have seen that God let fire come to Him, which should devastate everything far and wide.

2) The following is missing from D.

3) The following sentence reads with D.: He calls "the deep" the great and densely dwelling people.

4) The following is missing from D.

of the lead cord, this is a Hebrew way of speaking, that is, he stood on the maller made straight with a lead cord.

**V. 8. I will no longer overlook him.**

This means that even though I will postpone for a while the captivity that I threatened Israel with, I will no longer overlook their sins. I will punish them in some part, I will straighten and adjust the protruding stones with my guide, that is, I will punish the sins of the king or the king's house. And in this third vision he threatens misfortune to the royal house of Jeroboam, with the exclusion of the other people, of whom he says he wants to scourge for a time. It is therefore the opinion, as if he wanted to say: Just as a mason uses his guide to set in order the stones that stand out and are not well aligned with the others, so that a proper assembly may come into being: so too, by my judgment of the great captivity of the whole kingdom in the midst of the people, I will set the house of King Jeroboam straight, as he immediately adds.

**V. 9.<sup>5</sup>) But the high places of Isaac shall be laid waste.**

Here he mixes the three visions with each other, as if to say: what I have foretold will happen, but still I will postpone a little the two things I have now threatened the whole kingdom with, but I will not postpone the third. And what we read [in the Vulgate]:

Excelsa idoli, should be read more correctly like this: 6) the altars of mockery. He calls the godless worship of godlessness altars or houses of mockery, because even

5) The Weimar edition asked this still with drawn to the eighth verse. Only the following section has the verse number "9.

6) Instead of the following in this passage D. has: The altars of Isaac. But he calls so either a temple, which is so called by the patriarch Isaac, or the whole people of Israel, although the prophet has the meaning of the word in mind, because Isaac has his name from mocking. And he punishes with this name the godless worship, because superstitious, likewise self-chosen works or services are nothing but a kind of mockery, whereby God is mocked, who promotes another worship in his word.

The godless mock God with their own invented worship. Thus Ishmael mocks the good Isaac, as also Paul says, Gal. 4, 29: "But as in those days he that was born after the flesh persecuted him that was born after the Spirit, so it is now also." Thus the ungodly always mock the preaching of the godly with their statutes of men This battle of Isaac and Ishmael will never cease.

### **And the churches (sanctificationes) of Israel will be destroyed.**

Sanctificatio, a foundation ("gestiftt"). Thus it says in the Psalm [Ps. 114, 2.]: "Then Judah became his sanctuary, Israel his dominion", that is, Judah is "his bishopric", in Judah he wanted to have the priesthood, and in Israel his dominion, that is, the kingdom. All this, he says, shall be laid waste.

### **And I will make myself a sword over the house of Jeroboam.**

This actually goes to the king. He threatens the king's house, that is, the descendants of the king, with destruction, which occurred since Jeroboam was dead, since Zechariah, the godless son of Jeroboam, was killed, 2 Kings 15:10.

### **V. 10. Then Amaziah sent.**

<sup>1)</sup> Here we have an example of the dispute and the mockery, of which I said shortly before. This history is extremely remarkable, in which one can see what godlessness is and what it thinks of the word of God; how it despises everything that is of God, so that its own remains unharmed. Thus the godless priest Amaziah here scorns and despises the godly prophet Amos, who was despised and a lowly shepherd. Therefore he admonishes the king not to believe the prophecy of Amos, because it is a lie, <sup>3)</sup> since he speaks against the king and against the kingdom, of which they were quite sure that it was established by God. Thus the God-

The godless blind one another through their ungodliness and seduce one another, as the apostle says 2 Tim. 3, 13: "But with evil men and seducing men it becomes the longer the worse, they seduce and are seduced. But he adds the ungodly teaching of the ungodly priest:

### **Amos makes an uproar against you in the house of Israel.**

The reason for the proof is taken from the royal dignity, from the quantity and greatness, as the enemies of the gospel nowadays ungodly oppose the dignity and the majesty of the emperor in all things, <sup>4)</sup> likewise the reputation of the church <sup>2c</sup>. So here the godless priest opposes the kingdom of <sup>5)</sup> Israel and the king to the prophet, of which they were quite sure that both were fully instituted by God, <sup>6)</sup> which the prophets could not deny. And since the wicked knew that both the king and the kingdom were instituted by GOD, they gave no ear to the prophets who condemned the king and the kingdom, and thus concluded: If the king is instituted by GOD, it follows that GOD is with the king; he confirms the kingdom, therefore he is not in error. <sup>7)</sup> Therefore, since the prophets condemned these things, they were killed, they were accused of stirring up sedition, as here Amaziah says: "The land cannot suffer his words." Thus Christ had to hear [Luc. 23, 5.], "He hath stirred up the people, that he hath taught to and fro throughout all the Jewish country." <sup>2c</sup>. <sup>8)</sup> But this is the form of the Word of God, so it goes with the preachers of the Word.

<sup>4)</sup> D. f: whom, as you know, we serve sacredly and conscientiously, and the <sup>2c</sup>.

<sup>5)</sup> D.: the priesthood; so also the Hallic manuscript.

<sup>6)</sup> Here D. continues thus: Based on this confidence, they either despised and laughed at the prophets, or persecuted them because they so concluded <sup>2c</sup>.

<sup>7)</sup> D. f: Therefore, he who speaks against the king, who threatens him with evil, is a rebel. Thus the prophets were killed <sup>2c</sup>.

<sup>8)</sup> Instead of the last sentence D. has: Therefore it is not to be wondered at that these things are also reproached to us. For why should we have it better than our Lord Jesus Christ, than all holy prophets have had it?

<sup>1)</sup> The first sentence is missing in D.

<sup>2)</sup> D. continues thus: and what the world, that is, the holiest and wisest keep from the word of God <sup>2c</sup>.

<sup>3)</sup> D. f: and inflammatory speeches,

### **V. 11 For thus saith Amos, Jeroboam shall die by the sword.**

Here, he impiously falsifies the words of the prophet to make him all the more detestable. Because he lies, and puts the words of the prophet wrongly before the king. The prophet had threatened doom to Jeroboam's Hanse, that is, to his children; but the latter twists the prophecy and draws it unjustly on Jeroboam. We see the same thing happening to us in all things today. All the prophets condemn this impiety. They condemned the godlessness of the people, the godless people countered them, to protect their godlessness, that they were God's people, that they had the word of God 2c. But the prophets said that these promises did not concern the ungodly, but only the godly, of whom there have always been very few, and that only these should be preserved for the sake of the promises made to the fathers, while all the rest have been corrupted. And this is what Isaiah says [Cap. 10, 22]: "For though your people, O Israel, be as the sand of the sea, yet the rest of them shall be converted," and what Paul says in the letter to the Romans, Cap. 11, 1: "Has God cast away His people? Let that be far off! For I am also an Israelite" 2c.; namely, the good part of the people [is to be preserved]. 1)

### **V. 13: For it is the king's pen.**

As if he wanted to say: Pack yourself, here you have nothing to prophesy, "it is the king's pen". Beware that you do not set yourself against the Israelite kingdom, which is ordered by God; flee, lest you be seized and killed. Here you will not be able to find your food; go to Judah. When the servants of the word hear this, they must be driven out 2c.

1) Added by us according to the Zwickau manuscript.

### **V. 14. I am not a prophet.**

At this point the interpreters have struggled in many ways, but in vain. For what I have said above [Cap. 1, 1.] about the ranks of the prophets also belongs here, so that the opinion is: I do not belong to the number or to the state of the prophets. For they were ranks of the prophets, therefore in the sacred histories "children of the prophets" are called the hearers and followers of the prophets.

### **But I am a cowherd 2c.**

As if he wanted to say: I do not preach for the sake of earning my living with it, I do not seek my profit or wealth, but acquire my food with my hand, I am satisfied with picking mulberries.

### **V. 16. Do not drip against the house of Israel.**

The prophets often use this word for the word "preach", since the one who preaches drips, namely when he announces the wrath of God and the future punishment, that is, threatens and warns before the calamity follows; when this happens, the great rain follows.

### **V. 17. Your wife will become a harlot in the city.**

Fornicabitur, that is, it will be desecrated.

### **Drin field is to be divided by the cord.**

"By the cord," that is, your field shall be divided out.

### **In an unclean land.**

That is, in captivity 2c.

## The eighth chapter.

The last two chapters of this prophet are the last two sermons in which he, tired of preaching, predicts that the whole nation will be completely destroyed, both as far as the kingdom and the priesthood are concerned. And it is very probable that he is not only talking about the Babylonian desolation and captivity, but also about the last one, which happened at the time of Christ, when the priesthood perished at the same time as the kingdom.

### V. 1. 2. A basket of fruit.

Puns in any language cannot be transferred into another language. So here in Hebrew is a pun, 1) which we must transcribe. 2) The Hebrew word means a basket or container, or a cage, in which animals are kept and fed for fattening. However, it is interpreted in two different ways. Some translate it by a basket of fruit, others by a container for fattening cattle. But this last I like the best, namely, where birds are fattened to be slaughtered. The opinion is, therefore, as if the prophet said thus: Because this people is told everything in vain, so desolation and slaughter is in store for it. Nothing but a miserable doom awaits it, for I see a container full of slaughtered animals. It will come to an end and everything that is of this people will be destroyed, as this is clear from the following, where this play on words is explained.

### V. 2. The end has come upon my people Israel.

It is a similar nature of words in Hebrew as if one said in German:

"I see a rice", and someone answered, "I will tear you right". It is "a rice" or a branch something completely different than "tear" and nevertheless an appeal (agnominatio) and a relationship of the sounds is there. The same word play is here also in Hebrew, which cannot be rendered in Latin.

### I don't want to miss him anymore.

He used the same expression in the previous chapter [v. 8]: "I will no longer overlook him," that is, I will no longer turn a blind eye to his ungodliness, I will no longer spare him.

### V. 3. And the songs in the church shall be turned into a howling (Stridebunt cardines templi).

That is to say, when this last captivity comes and the end of which I have already spoken, all the palaces will be pulled down and destroyed, the whole kingdom will fall, the royal house will come to ruin, it will be utterly destroyed with impetuosity.

### There will be many dead bodies lying in all places, which will be carried away secretly.

Multi morientur in omni loco is poorly translated, but it is read that way in Hebrew: The multitude of dead bodies will cause silence in all places. 3) He describes the misery of the captivity. But he indicates two things, first that the kingdom will cease and everything that belongs to the kingdom will completely perish. Secondly, he predicts that mankind as a whole will be trampled underfoot and destroyed. 4) For he prophesies that there will be so many dead bodies that

3) In the Zwickau, the Altenburg and the Hall manuscript proioikt, but in D.: There will be a lot of corpses in all places, which will be taken away with silence.

4) From here to the end of the passage, D. has: that even those who remain, if any, nevertheless live exceedingly miserable in mourning and tears, for this he indicates by silence.

1) D. f: or paronomasia,

2) Instead of the following in this passage D. puts: For the word kelud kais means a basket full of fruit. To this similar is another word, Kss, which means the end. He plays therefore with similarly lautmvn words (parouwuma): You have seen Kais, I will make k "s, that is, I will make an end with this people and will reject it, since I preach in vain Utid teach,-As he adds

there will be a great silence everywhere, great misery and great loneliness. For this is what the Hebrew language indicates by the word "silence," namely, the destruction and desolation of all things and the ruin, after which silence follows, that is, solitude and, as it were, a desolation, as when a pestilence rages in any city, not many people are visible 2c. Virgil 1) also calls the shadows [of the dead] the silent ones. But that he says, "In all places," indicates the ruin and desolation of the whole people, as I said at the beginning of the chapter.

#### **V. 4. Hear this, you who oppress the poor (conteritis).**

Now he reminds them of their godlessness, that they themselves are the cause of this misfortune because of the sins he has punished above. Instead of conteritis, it should more correctly be said: you devour and put an end to the wretched in the land. You oppress the poor so much that nothing of yours is left to them; all their goods come to you through your godless avarice and tyranny.

#### **V. 5. When will the new moon have an end.**

Mensis ["new moon"] must be read, not messis

[harvest].

#### **That we sell grain and give the epha ringers 2c.**

2) He touches the main parts of their ungodly avarice, for he punishes four things in them, as you see. As if he wanted to say: You do not have your equals in avarice. So even you devour the poor, by your avarice you bring it about that everything the poor have comes to you; and you settle this by ungodly deceit, since you falsify the measure and the price.

1) Vir<sup>A</sup>. 1iN. VI, v. 432.

2) Instead of this passage, D.: The prophet uses a very clear image to indicate their insatiable greed for money. He says: "You are so stingy and greedy that even the day of the new moon or the Sabbath, on which you may not do any work or seek profit, seems to be a year. It is not enough for you that six whole days are left to you for your profit and your avarice; even the seventh and holy day of the Sabbath you desire to desecrate with your trades, that you may accumulate riches. But he adds how they do this, namely, with fraud and injustice, by reducing the measure, counterfeiting the goods 2c.

#### **V. 6. for a pair of shoes.**

That is, you hold them in exceedingly low esteem. 3)

#### **And sell chaff for grain.**

This is the fourth vice he punishes, namely, that they sell refuse and filth, or the chaff and dust of grain, for good grain, that they do not sell purified grain to the poor, but mixed with dust and filth, so that usury becomes greater. This is also what our merchants do, and all those who have things to sell. But he punishes the peculiar avarice of the chief priests, saying that they celebrate with displeasure the new moon (mensem), that is, the day of the new moon (noviinnium). 4) For this day was holy; on the same one did not work. He says that the priests kept this new moon with displeasure, because they were not allowed to trade on the same and to take the money of the poor with cunning. And so, because of their ungodly avarice, the celebration of the feasts and the Sabbaths made them disgusted.

#### **V. 7. Against the court of Jacob.**

In superbiam, that is, against the court.

#### **V. 8. Yes, it is to be completely overflowed as with water.**

Again, poorly translated in our Latin Bible. But this is how it says in Hebrew: And it shall rise up, as a river, its ruin, and it shall be cast out, and it shall be exhausted, as the river of Egypt. For the Hebrew word is ambiguous, for it denotes both a river and light. Therefore it is uncertain which of both he had wanted to indicate. But the opinion is, as if he wanted to say: Like a sudden, violent downpour, so the destruction and the desolation will come over my people, and it will be

3) This is missing in D.

4) The following to the end is missing in D., who puts for it: because it was not allowed to trade at the same, and they could not stand the poor after their money.

5) According to the Weimar edition, D.: i"; the Wittenberg and Jena editions state: Isor.



flow away like the river of Egypt, that is, 1) it will be swallowed up by the Assyrian, into whose land it will wander, and will be consumed and swallowed up, just as the river of Egypt, when it flows back into the sea, is swallowed up.

#### **V. 9. At the same time I will cause the sun to set in the middle of the day.**

These are Hebrew idioms, as I have said above. For one does not read that this ever happened, that the sun went down at noon. 2) Darkness signifies adversity and an unhappy outcome of things; light signifies happiness and good times. Thus cheerfulness of countenance signifies gladness, as it is said in the 38th Psalm, v. 11: "The light of mine eyes is not with me." As he therefore said above Cap. 5, 8: "He maketh dark night of the day," so he also says here that the sun will set in the middle of the day (what he calls "the bright day"), when the sun shines brightest and is clear, that is, when the kingdom will be in the highest bloom, when the greatest security will be there, then you will all set, not suspecting anything of the kind. You will be lifted high, so that you will do an even harder fall, as God does with all the wicked. And while they believe nothing less than that they will perish, then the Lord seeks them out and brings them to ruin by His judgment. And this is what Paul says 1 Thess. 5, 3: "When they shall say, There is peace, there is no danger; then destruction shall quickly overtake them." Jerome transfers this to the time of Christ's passion; but the circumstances and context of the text do not allow this to be done if accurate insight is taken. 3)

1) Instead of the following, D. has: just as the Nile floods horribly, so I will bring about, as it were, a flood of sin upon this people, that they may be scattered among the Gentiles 2c.

2) D. 1: therefore it must be understood figuratively.

3) D. f: For the prophet immediately interprets himself [v. 10.]: "I will turn your holidays") into mourning." But this does not prevent this whole passage from being referred to the last calamity of the people, which occurred after Christ appeared, and in which they are still today. For in this way, I have said, the general rejection of the people is proclaimed here.

\* all editions wrong: LLzrtivatos, for which after the Vulgata: "ÄiEate" should be read.

#### **V. 10. I will bring the sackcloth over all the loins.**

This was the custom of the Hebrews, that when they mourned and were in great distress, they clothed themselves with sackcloth, in order to indicate by the outward clothing the inward sadness and distress of the heart; not as if it were necessary to do this, but this was their custom. Therefore Christ says in the 69th Psalm, v. 12, that he had put on sackcloth, that is, that he was full of sorrow 2c. It is the same with the shaving of the head, as we also, when we are in tribulation, are in the habit of plucking out our hair.

#### **A mourning, as one has over some son.**

He indicates that the captivity will be a perpetual one, that they will never be returned. He took the simile from the mourning of a mother over an only son. A mother's grief is exceedingly intense when her only son has died and there is no hope of having children again. - 4) Instead of novissima, it should more correctly read: her descendants.

#### **V. 11. Behold, the time is coming when I will send a famine into the land.**

As this is the last punishment, it is also the greatest and most miserable. All the other punishments would still be bearable, but this one is quite terrifying, namely since he threatens that he will take away the right prophets and the right word of God, so that there should be no one to preach, even if the people wanted to hear the word with the highest eagerness, 5) and run here and there, which is the

4) This sentence is missing in D.

5) Instead of the few words that still follow in this sentence, D. has the following longer execution: For in other misfortunes, however great they may be, the hearts can still, if the word is there, be nipped with comfort. But when the word is taken away, there is no comfort, no hope left, but only sadness, despair and death. But the Jews, in the former calamities of captivity and servitude, always had prophets who strengthened the fainthearted hearts and raised and stirred them to the expectation of the future Christ, who should put an end, not to temporal calamity, but to eternal, eternal death.

Jews in the Assyrian and also in the last captivity ividerfahren. Therefore, we must pray and watch lest the same hunger be sent to us, while we are now showered in many ways with the fullness of the Word of God by the grace of God, lest, when it is taken away again, palpable darkness and the most horrible errors be sent, so that, although we would like to hear the Word, there is no one to preach it, as happened with the Jews, Greeks and Romans, who had the Word of God superfluous. For if the word is gone, what is left but the most horrible darkness of human reason, which wants to be a master and can teach nothing but the doctrines of the devil? For what else should darkness preach but darkness and error? There is no other light than through faith in the Word. And after that happens what the prophet adds here:

**V. 12: That they go back and forth, from one sea to another.**

That is, they will run here and there in search of the Word and will not find it. We have experienced this more than enough before the word has come to light again by God's grace. Hence come these innumerable sects of monks: one has become a Carthusian, another a Franciscan; another has taken yet another state by which he thought to please God; but there was no peace of conscience; one has run to Rome, another to St. James. Therefore, we should be grateful to God now and use this priceless gift rightly, so that we do not again, after it has been taken away from us as ingrates, fall into greater errors than ever before, and, while we now live in silk, must again lie in dung, as Jeremiah says in the Lamentations, Cap. 4, 5. For

What else have we eaten before the gospel is brought to light but the dung of the pope, to the detriment of our goods and our souls? But we are ungrateful. 1) The princes continue to be people like Midas, to whom it belongs to stimulate and support the studies of learned people. Here they should apply great costs so that the word and right studies would be taught abundantly, since they have previously given an immense amount of money to the servants of Satan; but here no one listens. We preach to deaf ears. If we continue to be such people, the same judgment will come upon us that the prophet threatens here. This begins almost already by the godless prophets 2) 2c.

**V. 13. At that time beautiful virgins and young men will pine away because of thirst.**

Here is the fruit of this terrible hunger, as if he wanted to say: There will be many beautiful and lovely virgins, there will be many excellent young men, but all of them will go limp and perish, so that none of them will be of any use. That is, the excellent youth will perish, who, if they had been instructed and raised in the word of God, could have served the community. They could have taught others and governed the community properly with God's help, but because the word of God has been taken away, they perish, led astray; they are of no use 2c. What else have our universities been in the whole world but murder pits for the best 3) young men, who, while they were being taught by

1) D. continues thus: and the princes, but especially the bishops, to whom the care is incumbent to promote the church, do not care about the holy studies. For while they should enrich and maintain the studies of learned men, and spend great expense that the word and right studies be abundantly taught, since they have previously given an immense amount of money to the servants of Satan, those who are the best either follow their pleasures and neglect the church, or they rage cruelly against the good teachers and devastate the church. If we now continue 2c.

2) D.: the godless and raving teachers.

3) Here D. continues until the second last sentence in this section: "Heads and a corruption of the youth? not only because there was a great licentiousness in vices, that is the least of it, but because no wholesome teaching.

and hell: but in the end, since Christ had now come, and they would not receive and acknowledge Him as the Messiah, they are deprived of the word, and this hunger continues to this day, so that Israel is blinded, as Paul says [Rom. 11:25]. Therefore we must pray 2c.

were sent by their parents to learn godliness, so that they too could preside over the community, learned nothing but to drink profusely, to fornicate, and, immersed in all godlessness and crudeness, became corrupt. Thus, even the best minds perished through this ungodly nature. The same fruit also came out of the monasteries. Thus, we must necessarily grope about in broad daylight like a blind man in darkness, if we do not have the Word of God by which we are governed and enlightened.

#### V. 14: Those who now swear by the curse (in delicto) of Samaria.

That is, at the idol in Samaria. He calls the worship of human reason, which is performed without the word of God, beautiful.

The study of godliness was overwhelmed with annoying, useless and pernicious sophistries, which hindered the good minds and prevented them from bearing fruit. The same 2c.

The fact that the worship of the devil is a sin (delictum) indicates that they did not want to worship the devil, but the true God. For they thought, as we said above, that they were pleasing God by this worship, since they had done it in honor of the true God and not the idols. But because they thus associated GOt with the service they had devised themselves, about which they had no word from GOt, and thought that they would thereby please GOt, it was an abomination to GOt. All the works of our monks and ministers were also like this. See above. 1)

1) Instead of this passage, D. (also the Hallic manuscript in the margin): What the Latin translator has given by delietuin, that reads in Hebrew: Curse, imprecations, blasphemy. But he calls the idol so; because they worshipped it, and left the right worship, they deserved the wrath of God and the curse. But this must be applied generally to all ungodly worship, which reason devises to propitiate God, while there is no word of God. For God is not only not worshipped and reconciled in this way, but is provoked to plague more, to increase wrath and to heap punishment, as we see in other passages of the prophets.

## The ninth chapter.

The last two chapters, as I have said, deal with the final destruction of the entire kingdom and the priesthood. 2) The previous chapter actually contains the destruction of the kingdom, this last one actually has the downfall of the priesthood in mind, as we will see in the vision.

#### V. 1. strike the knob so that the posts quake. 3)

This face contains that the pommel is to be struck; by this striking the posts will crack. This is in summa:

2) The following sentence reads in D.: Therefore, someone may, if he wants, divide in such a way that the preceding chapter actually refers to the destruction of the kingdom, this last one actually to the downfall of the priesthood.

3) Only so far D. has the cue, while our template continues: et seeuit (vel seidit) eos in cupite vnnes (vei ornium) et retiquum eorum etc.

I will break the priesthood and take it away completely along with the kingdom and everything that is left of the people. After the kingdom and the priesthood have been destroyed, the people will wander around the whole world. They will have no permanent dwelling place where they can stay; they will always have no permanent place, which he indicates by the shaking of the posts. [4] When the knob is struck, that is, when the head is taken away, as he says here, that is, when the kingdom and the priesthood are completely gone. 5) This figure of speech is everywhere in the prophets,

4) Added by us.

5) D. leaves this sentence and puts instead as a new keyword (as we think, incorrectly): "Their avarice shall come upon their heads" (^varitia in espits ornium).

as in the 68th Psalm, v. 22: "God will bruise the head of his enemies, along with the skull of their hair, who continue in their sin." The same is in the fourth chapter of Habakkuk, v. 13: "Thou shalt bruise the head of the house of the wicked, and shalt strip the foundation even to the neck." All this means in sum that the kingdom and the priesthood shall be taken from them, as also Christ says, Matth. 21, 43. For what are the Jews who are still alive today but a miserable trunk without a head? For they are miserably scattered over the whole world, having no fixed abode and no kingdom and priesthood 2c. And this hitting the knob 4) he interprets himself, since he immediately adds:

**For their avarice shall come upon their heads (Scidit eos in capite). 2)**

"He hath broken them in the head," that is, he will take away the kingdom and the priesthood. But the shaking or the moving of the posts he lays out quite abundantly with many words, in what follows: "I will slay their descendants with the sword, that none shall escape, nor any escape."

**V. 2. And if they immediately buried themselves in hell 2c.**

This is to be understood as an assumed case (potentialiter), as we also use to speak in the same way. It indicates that they will not be safe anywhere, wherever they may flee, just as Moses threatened them in the most terrifying way, Deut. 28, 66. f.: "That your life will float before you. Night and day you will fear, and dei-

1) Here D. continues so: "and the quaking or the movement of the posts he lays out very richly in what follows." Then he puts as a keyword: "Novissirm (that is, their descendants) I will strangle with the sword, that none shall escape, nor some escape. And even if they are buried in hell." The following passage he leaves out, and then adds the interpretation of v. 2.

2) To understand the following interpretation it should be noted that Luther here takes the word זרֹס in the meaning: to smash, to break (seinão), while later, in our Bible translation, he has given it by "their avarice," from רֹס, the unjust gain, as does the Vulgate.

You will not be sure of your life. In the morning you will say: Oh, that I might live to see the evening" 2c. We see the same here in all the pieces.

**V. 4. I will keep my eyes upon them for disaster.**

That is, I will diligently watch over them to do them harm, to destroy them, not to do them good. Hereby he gives the reason why they will not be able to escape, namely because, he says, they have the Lord against them, the almighty God and the creator of all creatures, whom no one can deceive, whom no one can escape, before whose glory all creatures must tremble. Therefore, they cannot escape his wrath. And so he holds out to them the divine power and majesty, since he says:

**V. 5. for the LORD of hosts is such: when he touches a land 2c.**

As if he wanted to say: In vain you hope that you will escape.

**V. 6. He founds his tabernacle (fasciculum suum) on the earth.**

It is the same word which is translated 1 Sam. 10, 10. thus: "Behold, there came to meet him a heap (cuneus) of prophets." Also in Genesis it is translated by the word fasciculus, as 2 Mos. 12, 22.: "Tunket 3) a bunch Ysopen." Some want that the connection (colligantiam) of the elements is meant by this, but I like Jerome's opinion better; as if he wanted to say: The Lord dwells and sojourns in heaven, and yet he has his Hansen, his people, that is, his church on earth, which he protects. For he has established it most firmly, so that the devil cannot overpower it. 4) But if someone

3) In D.: iun<sup>ts</sup> instead of:

4) Instead of the last sentence, D. has: Although I do not disapprove of this view, it seems to me that it would be more appropriate to take "heaven" as in the Gospel for the church and the kingdom of Christ, so that the opinion would be: The Lord arranges his palace in heaven, that is, he reigns in the church through the Gospel and free grace, in the most extensive and free way. But the "earth" is, as it were, a bundle or a kind of prison, in which he is kept as in a bundle.

wants to follow a different opinion, he may do so for all I care.

### **V. 7. Are you children of Israel not like the Moors to me?**

1) The prophet anticipates an objection and answers her question implicitly, as we have also abundantly spoken of this matter in the fifth chapter above, when he says [v. 14.]: "So shall the LORD God of hosts be with you, as ye boast." Therefore the summa of this whole passage is: there is no respect of person with God, as if he wanted to say: it is nothing that you boast that you are the people of God, that the LORD has chosen you for his own 2) before all the peoples of the earth, as it is written in Moses [2 Mos. 19, 5], because you do not keep the covenant of the LORD, you shall be taken out of the land, and everyone who has sinned shall be guilty of the LORD, whether he be an Israelite or an Egyptian. It will not do you any good to protect your wickedness with the promises of God that have been given to you. They do not belong to you, since you do not believe the word of God, but are godless. So also Peter says Apost. 10, 34. f.: "Now I know with truth that God does not look at the person, but at all people, whoever fears Him and does right is pleasing to Him. As if he wanted to say: He looks at those who fear him and keep his word, but the despisers he corrupts, whoever they may be, whether Jews or Egyptians or Moors. 3)

The first and greatest, the preservation of the church through the word; the other, the preservation of the worldly regime through laws and punishments. For in both, the power of God is demonstrated to the highest degree.

1) The beginning of this passage reads with D.: Some take this passage in such a way that this is as it were a refutation, which answers to the thoughts of the Jews: why then they should be rejected, since they have nevertheless so many promises, so that the opinion is: it will profit you nothing that you are Jews, because it is no respect of the person 2c.

2) D.: populum instead of: peulium in the manuscript.

3) D. f: But I will not follow this opinion. Because it seems the prophet threatens them the ruin by the example of other nations: as I by

### **V. 8. Behold, the eyes of the LORD look upon a sinful kingdom.**

Here we see quite clearly that the Lord transfers the kingdoms from one to the other, and arouses one nation against the other, 4) that it makes itself tributary to the same, and someone else overthrows the kingdom and seizes it. Thus he let the extremely powerful Roman Empire perish, and crude peoples, who completely despised the Romans, gained the upper hand through the victory. He does the same with all kingdoms that he wants to destroy, as he says here: "The eyes of the Lord look upon a sinful kingdom", as if he wanted to say, whichever kingdom it may be; as he himself tells here the examples of the change of the kingdoms, of the Egyptians, the Philistines and the Syrians from Kir. For it is not right, as we have widely said above in the first chapter [v. 5.], [instead of Kir^ Cyrene is read.

### **Though I will not utterly destroy the house of Jacob, saith the LORD.**

This is what we talked about above in the third and fourth chapters of the others that have been preserved. For the prophets have this custom, that after the threat they also add a consolation, for the sake of the godly. So the opinion is: even though the whole kingdom, the whole priesthood will perish, I will still preserve a remnant for myself, so that they will not all perish, 5) as Isaiah also says [Is. 10, 22. Rom. 9, 27.]: "If the number of the children of Israel would be like the sand on the sea, the rest will be saved."

### **V. 9. But behold, I will command, and cause the house of Israel to be sifted 6) among all the nations.**

I have driven out the Canaanites from you, the Syrians from the Assyrians, the Philistines from Caphtor, and many other neighboring nations from the Moors because of their sins. So will I also drive you out by the Romans for your sins.

4) The rest of this sentence is missing from D.

5) D. f: there will be some few who believe the gospel and will be saved.

6) In the Vulgate: oonoutiam; in our original: llutars kaeiam - rütteln lassen. The Zwickau manuscript erroneously offers "intui-s, which both the Erlangen and dre Weimarsche have recorded there.

This is the clear interpretation of all the preceding. I, he says, will command; since I will it, it must be done; I will disturb the whole house of Israel. 1)

**I will have it sifted (nutare) among all the Gentiles.**

It indicates [nutare] a movement, 2) as it was, according to Scripture, on Cain, and how some people have quivering heads at times. It is the same thing that Hosea says, Cap. 9, 3) 17: "They must go astray among the Gentiles." He explains by a very hard simile how he will shake Israel, namely like this:

**And the grains shall not fall to the ground.**

Lyra says, it is here a Hebrew way of speaking, so that the opinion is: It shall not fall to the prophets also One word in vain, which should not be fulfilled, by following the passage 1 Sam. 3, 19: "There fell none among all his words to the earth." But this does not please me, but according to my opinion this seems to be the opinion, as if he wanted to say: I will make the house of Israel so sift and tremble, 4) that not even one grain shall fall to the earth, that is, that no one can escape this movement, no one will fall out of the sieve; no one will be completely delivered, who has come into this my sieve. We see this also today with the Jews. Now I have no better up-

version than this. Up to now the objection of the prophet lasted, which was raised against the fact that all Israel should be disturbed. Now follows a glorious passage of the kingdom of Christ, who will restore the despised kingdom of David and lead Israel back into eternal security, namely spiritually through the preaching of the gospel of faith 5) 2c.

**V.11. In that day I will raise up the tabernacle of David, which is fallen down.**

This passage is cited in Acts Cap. 15, 16. The summa of it is: After the kingdom and the priesthood have been destroyed, I will gather and rebuild the tabernacle of David, which was in ruins, 6) and there will come into it people from all the Gentiles who will believe, even though they are not of the house of David. This passage, as I have said, is actually to be understood before the kingdom of Christ. By "the tabernacle of David" understand the people of David themselves, the descendants of David, "the 7) tribe of David", as also Isaiah Cap. 11, 1. on this opinion says: "There shall arise a rod from the tribe of Jesse", that is, the kingdom of David, over which the Messiah was to rule, 8) had been completely despised and had almost fallen away and had ceased when Christ came. Barely the lowest yeast was left, it was as it were a stifled stem; it did not blossom, it had fallen away, it was broken; but when Christ came, it was revived: it blossomed the dead root, and brought forth the most beautiful blossoms and fruits; everything is renewed and restored, all fractures are healed, and everything has become exceedingly beautiful. It is an extraordinarily sweet and beautiful prophecy that he said: out of your completely despised tribe of Judah, which was almost completely destroyed, he will build a glorious church of the elect, full of grace and full of the Holy Spirit, 9) which is made glorious by the Spirit. Penn he speaks of the splendor of the Spirit, in which-

1) This entire section is missing from D.

2) From here to the end of the passage, D. has only the words: "as it takes place when grain is purified with a sieve." The rest D. has omitted probably because in Luther's interpretations about the first book of Moses it is expressly testified that "the quaking of Cain" is not found in the Scriptures. Compare Walch, St. Louis Edition, Vol. I, 374, § 231 and Vol. III, 120, s 44.

3) In our template: eap. 10.

4) Here D. continues in such a way: that nevertheless the little grains, that is, the good ones are preserved, and only the dust, that is, the godless and bad Jews fall to the earth and perish. For I explain the word which means a little stone (lapillum) by "little grain." And this is a very appropriate and comforting sense, that although God seems to expect common danger for the good and the wicked, He nevertheless takes care of the godly, preserves and protects them. So far, the disturbance of all Israel has been spoken of, now follows 2c.

5) D.: of grace.

6) D. instead of: "which has decayed": which has become miserably wavering and has, as it were, decayed,

7) In our template: "dem".

8) D.: But he calls it a root, because it was quite despised 2c.

9) The following words of this sentence are missing in D.

chem also the whole kingdom of David was ruled, because it had princes who were full of the Holy Spirit 2c.

### **V. 12: That they might possess the remnant of Edom.**

That is, not only the Jews will be in this tabernacle, but also the rest of Edom and all the Gentiles who will believe the gospel. 1) A wonderful, lovely prophecy. In Hebrew everything is said far more beautifully.

### **V. 13: That one will till and reap at the same time.**

This is a wonderful transformation in this kingdom, that the harvest will immediately follow the plowing; so great, he says, will be the speed, so quickly will he establish and renew this kingdom, that every man will be amazed that plowing and harvesting will be done at the same time. He indicates the exceedingly fast course of the word of the gospel among the Gentiles, as if he wanted to say: so fast will the word of God progress among the Gentiles, that they will at the same time be converted from sins and bear fruit, believing at the same time with the Jews, who have long since been tilled and taught. The same is seen in Joel Cap. 2 - "The mountains" are the apostles and proclaimers of the word.

### **V. 14: For I will turn the prison of my people Israel.**

1) D. t: But notice, as he has only the remnant of no people in this kingdom, so also only the remnant of Edom and the Gentiles accept the gospel. For the greatest part of the Gentiles either despises the gospel or persecutes it, as the word of Christ states Matth. 11, 5.): "The poor have the gospel preached to them"; likewise [Ps. 74, 21.j: "The poor and miserable praise your name."

He is talking about spiritual repatriation and conversion, because he threatened above that he would deliver them all to prison. By this repatriation, all those who believed the gospel when Christ came were brought back and placed in the tabernacle of David by faith, in which is the highest security, peace and joy of conscience; those who are in it bear abundant fruit. From then on they will not be taken away for eternity, since they are fortified by faith and by the Holy Spirit given to them from heaven. Moses always commanded to do, and it was not done; therefore the promises were made to them in vain. But because here the Lord himself promises that he will do it, that he will bring back, that he will plant, therefore it will be firm and certain, 3) they will not be snatched away 2c.

End. Praise be to Christ. 1525.

2) D. t: decayed and therefore despised.

3) D. s with omission of the last words: But here many things are signified. First, which would be the firstfruits of the church, namely, the rest of Jacob, that is, the apostles. Secondly, what a glorious spread this kingdom would have, namely that the Gentiles would be converted to the faith through the apostles. The divine mercy is therefore gloriously praised to us, that we Gentiles, who are deserted and desolate cities, even (as it is said in Luc. 14, 23. We who are in the fields outside the cities, without law, without worship, without good works, full of sins, worthy of eternal death, will also be cultivated by the word of grace, so that we will become lovely and lovely vineyards and gardens in the sight of God and the angels, from which other gardens will be planted and prepared as from fertile plants, so that the glory and the kingdom of God will also be spread and increase through us. Therefore, we should thank God for His inexhaustible goodness and love towards us, and ask Him that we may be cultivated in truth in such a way that we please God as lovely gardens, and that people may enjoy our fruits and be awakened to godliness through us. Amen. End.

## 2. Luther's lectures on the prophet Amos,

according to the Zwickau manuscript.\*)

Held in December 1524 and January 1525, printed in 1884.

Translated from Latin.

### The Prophet Amos.

I go to this lecture for no other reason than that the Word may dwell abundantly among us and that God may be praised with hymns and psalms. I want to help as much as I can so that there is an abundance and richness of the Word.

<sup>1)</sup> This prophet is a contemporary of Hosea and prophesies against the same people, against the kingdom of Ephraim, although he does not use this word, likewise about the same future calamity as Hosea. God uses to send his prophets beforehand and messengers to convert the hearts of some when he wants to do something. So also today. Since the desolation of Israel was imminent, God did not refrain from admonishing the people and calling them back to Himself; but as it is now, so it was also then with the word: few are with the same, and those who are despised, are

blasphemed, rebuked, ridiculed. Thus the word was ridiculed at that time, yes, the prophets were killed. Such is the course of the Word. We see an example of it today. Summa: [the task of the prophet is] to punish the people and to call them to repentance, because of the future disturbance of the people. He prophesies at a time when everything was in the highest bloom, which tends to be especially detrimental to the word 2c. In the [second] Book of Kings [Cap. 14, 25.] we read of the happy successes of Jeroboam, who was a great-grandson of Jehu. With this people [it went thus]: the prosperity of their kingdom beguiled them, as it is said in Proverbs [Cap. 1, 32.], ["The reprobate's fortune] killeth them." They did not recognize the mercy of GOD, but remained in their godless nature. They are hopeful. Therefore, he prophesies at a very inauspicious time because they were times of prosperity 2c. At a time of prosperity they are admonished to be afflicted, and again 2c.

1) Luther tied the following introduction to the words of the first verse, therefore in the original the keyword is already here: Verba, which is however later wiederholt.

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\*In the first relation of the prophet Joel the necessary information is given about the things which can serve as introduction to this writing. Therefore it remains only that we prove here the location of our writing in the editions. First, the same is printed in the Erlangen edition opp., tom. XXV, p. 315, then in the Weimar edition, vol. XIII, p. 125. A translation of it has not been available so far. We translate according to the Weimar edition.



# [The first chapter.]

## V. 1. [This is what Amos saw (verba,)]

Verba, [the word that means: this is what he saw] 1) 2c.

### Who was among the shepherds of Thekoa.

Below [Cap. 7, 14.] he says to Amaziah: "I am not a prophet", that is, he was not of the lineage and status of the prophets. See the saying in Jeremiah [Cap. 18, 18.] of the different ranks of priests and prophets: "The priests cannot err in the law, the wise cannot fail in counsel, and the prophets cannot teach unrighteously." Therefore, whoever lies against these prophets is of the devil. And therefore the people were governed by these priestly and prophetic estates, as now the doctors [govern] the universities. The hopefulness of these people [was subdued by GOD]. To prove His contempt for them, He raised up simple peasants, like this prophet. Then the prophets, priests and sages condemn [him]: 2) "This is a shameful thing", that a man dares to stand up against the whole class of priests 2c. By God's command he is thrust into extraordinary dangers 2c. Both the prophet and God seem to be foolish. "What is the appearance of this" 2c.? You cannot imagine what reasons they used against him 2c. Therefore he is not ashamed to call himself a shepherd. This word [in Hebrew] denotes one who has many flocks, although he is not a shepherd. The king of Moab had many cattle, that is, he was among the lords over cattle. "At Thekoa," a hamlet in the tribe of Judah near Betz, 3) "in the wilderness of Man." A small place, a small person, a small word. This is God's work,

that he makes the wise into fools and "chooses what is foolish in the sight of the world" [1 Cor. 1:27]. Israel was flourishing at that time and Jeroboam was a happy king. This happiness was the reason why people did not believe.

### Two years before the earthquake.

Of this earthquake we have nothing in the holy scriptures [that made us certain about the time]. 5) Much is no longer extant. 6) Of this earthquake the scripture testifies in Zechariah [Cap. 14, 5.] that there was an earthquake under [Uzziah,] the king of Judah. In which year the earthquake happened [the scripture does not say]. Uzziah was struck with leprosy 2c. [2 Chron. 26, 19. f.] The interpretations say that God, because He was angry, caused the earthquake at that time. That earthquake was a sign of future calamity, as it always tends to be. GOD does not desist from foreshadowing His signs 2c. It was a sign of the future calamity.

### V. 2. The LORD will roar out of Zion.

This is the subject of the whole prophecy and especially of this chapter. So it is also said in Joel [Cap. 3, 20.]. It is a metaphor or rather an allegory. When a lion roars, he shakes his manes, he seeks prey. This is a threat of wrath: the LORD makes known out of Zion a great displeasure. "Beware, [he] shaketh the comb." Tonabit, "dohnt und schreiet," should be instead of [voce]m, dabit [in the Vulgate]. He speaks of GOD who dwells, that is, the LORD who dwells in Zion, and has his dwelling place in Zion, who will make his voice heard and roar. Although this LORD is despised by Israel, he will use the teeth and the yoke of the king of the Assyrians, "will devour you; beware!" He wants to say what he will do.

4) Instead of srisrs, the Vulgate reads sliMro.

5) Without this addition, which is taken from the Alteburg manuscript, there would be a complete contradiction in this section.

6) Compare the previous relation.

1) Instead is to be read with the Altenburg handwriting viäit.

2) Inserted by us instead of "6th".

3) Bet?, maybe Bethlehem? - "Man", maybe Maon?

**That the pastures of the shepherds will stand miserable, and Carmel above will wither.**

"The floodplains will stand miserable." Above are the same words in Joel [Cap. 1, 10.]. - [Instead of: *Luxerunt speciosa pastorum, et exsiccatus est vertex Carmeli* in the Vulgate] is to be read thus: *Lugebunt habitacula pastorum et exsiccabitur caput Carmeli*, that is, he will make the land a wasteland, so that where there are now shepherds there shall be a desert and sadness, without cities, without inhabitants, without worship. "Neither eating nor drinking" will be there, that is, there will be deserts, in figurative speech. "Carmel" is famous for its fruit and fertility; there the herds of Judah's cattle will be pastured. I assume here the [Mount Carmel], which is on the shore of the western sea. That is, this mountain will be made a desert and will not be worked, whereas now it is a mountain that bears fruit, is very fertile, and gives exceedingly abundant yield; it is wide and spacious, has fields, arable land, country houses 2c. These are images and similes. Under the dwellings of the shepherds [he understands] the lowest classes of men, and under the summit of Carmel the nobles. That is, such a great fall and desolation is at hand that everything, both the lowest and the highest, "rich and mighty [and] poor must perish." The minor prophets use more imagery than the major ones. Now he lays out which are the peaks of Carmel and which are the dwellings of the shepherds, saying:

**Thus saith the LORD; For three and four vices of Damascus will I not spare them, because they have threshed Gilead with the tines of iron.**

Instead of: [tribus sceleribus] it should rather read: *propter tres praevaricationes*. - *Tribulum ferreum*, "a flail," a toothed tool with which: Wheat, grain, "fodder shoulder, 1) Heckerling", the fodder for the draught cattle, is threshed with a toothed flail 2c. whereby the fruits are crushed. - *Et devorabit* [v. 4.] should be *et devoret*. - Cyrene [v. 5.] should be:

1) In the original: "futterschutter". Perhaps as much as bulk straw, long straw to feed, fodder heaps.

"gen Kir". Cyrene is in Africa, which the Assyrian never seized.

This passage of the "three vices" has been acted in many ways. Lyra means that by the "four" [vices] the sins are understood which are hardly forgiven. Jerome is even more inconsistent here. The prophet mentions one sin, which he attributes to Damascus, that he threshed 2c. It is foolish that one plays his game in such a way and refers it to sins, that one calls the sins by name. Likewise they make four sins. But I say, it is a figurative speech and a way of speaking in Scripture. Read 3 Mos. 26, 18. 21. 24. He names here only One sin, as also in the third book of Moses [only One sin is named]. That is: and I will give you a barren land, and this punishment he calls a sevenfold 2c. That he will send the wild beasts and lay them waste 2c. [3 Mos. 26, 22.], is a plague. Thus he seems to me to call the one sin a sevenfold sin; there is nothing in the fact that he divides it. This number ["seven"] indicates the perfection: all around [I will destroy you]. I will smite you, I will not cease, but let my plagues go to the end. It indicates perfection: They have sinned in this way, that they persisted and did not recognize their sin; and just as they have sinned in the highest degree (rotunda), so I will not cease to smite them because of their unceasing transgression, as they are fierce and complete (rotunda) with sins 2c. Judah has forsaken the whole word and transgressed the statutes 2c., and yet he says: a sevenfold. The number "seven" refers to the strength, duration and persistence of sin.

**That they threshed Gilead with iron prongs.**

He wants to say: Damascus has threshed this land, that is, crushed it and made it completely nothing. He speaks figuratively: as by the flail the fodder [is crushed], so it has crushed this land by the war, so that "animals run through it".

**I don't want to spare theirs.**

[I] "will let him [, the Assyrian.] go" 2c.

**V. 4. I will send a fire.**

He indicates, as it were, as a general plague, the devastation of the Assyrian: "I will kindle a fire, you shall see it," which devastates everything. "A fire," that is, the king of Assyria. "Hasael" was exceedingly hostile to the land of Gilead. I will put despondency in their heart, that their strong ones cannot protect themselves.

**V. 5. and will break the bars of Damascus.**

"The bars," that is, the walls and the defenders, that they cannot defend themselves. - [Disperdam in the Vulgate is as much as] I will tear them out, 1) I will exterminate them, I will kill them, I will exterminate them. Damascus is situated in a plain. The tender inhabitants, "I will lift them out of the beautiful floodplain," I will make them be taken away from the fertile place. - "In the field": in the plain.

**Aden.**

That is, of ungodliness. This is what idolatry is called in the Hebrew language. "Aven" is complaint, "toil and labor" 2c. It is applied to all the undertakings of ungodliness with which ungodly men labor 2c. Damascus is a very prosperous and very lovely city, but it serves idols.

**Eradicate from the pleasure house the one who holds the scepter.**

"He who holds the scepter" is a circumlocution, that is, the king who holds the kingdom, "him I will cast" "from the pleasure house," or 2) from the castle in which he has his pleasure, I will take him away 2c. Benhadad 4) or Benhadar. This is the first roar in particular 2c. "He will go through it with his head" 2c.

**V. 6. For the sake of three and four vices Gasa.**

The prophet says that God will frighten all the nations around by his roar. In the midst of these lands the kingdom of Israel has its seat. He roars at the surrounding countries. The Scriptures contain nothing about what this history is. This land was even contentious and unconquered. The land was set under five governors. A small tribe (natio) of Philistines, like "counts" under "princes". It indicates that the inhabitants of Gasa captured some Israelites in battle and handed them over to the Edomites 2c. All these pagans have made enemies of Israel. I have put them in the midst, namely Jerusalem, says the Psalm. Israel could not destroy all the surrounding Gentiles, but neither could these destroy Israel 2c. Gasa was not the first among the cities of the Philistines, although at that time 1) God wants to punish that sin sevenfold with fire, that is, with the kingdom of the Assyrians.

**[Therefore, that they have continued to imprison the captives and to drive them out into the land of Edom]. 5)**

Concludere [resolve] is as much as the verb "to deliver over," as it is usually translated, "The LORD has resolved your enemies into your 6) hand." 2c.

So it is said in the [first] book of Samuelis [Cap. 26, 8.]; that is, that he gives (tradere) the enemy 7) into his hand. Here trälleret is better than concluderet 2c. - Eo quod transtulerint [captivitatem] is a Hebrew way of speaking. As he called "the captives" a captivity (captivitatem), so Zechariah 8) says. [Cap. 6, 10.] transmigratiōem; here captivitatem. [In Hebrew it says:] 9) Eo quod transmigrare fecerunt transmigratio-

4) Here, the Weimar after yuauivis tun" has a punctum, which would require us to assume a gap here.

5) Vulgate: Lo hucā traustulsruut eaptivitatru prsksetaw, ut eouducksrut saiu in läuluasa.

6) Instead of 8UL8, the Vulgate reads tuas.

7) Instead of inluies in the Weimar, and iuirueis in the Erlanger, either iuiiueuru is to be read according to the Vulgate or iuirueios according to the preceding text.

8) The Erlanger offers: in Natitt. That which the Weimarsche asked in the text: in Rattum, is corrected on the last page of the volume.

9) This addition is according to the Hall manuscript.

1) svslam cannot be keyword here because it is not in the Vulgate, but is an explanatory word to äispräaru. The Weimarsche has highlighted it instead of eoutkram m the Vulgate and has drawn it with the preceding V66t6w, while it belongs to tkakitatorsru.

2) Instead of [sä, We have accepted [su.

3) Both in the Erlanger and in the Weimarschen: Lsu-

nem perfectam, while we call it captivitatem, yes, "captives," that is, those who have been led as captives into edomitic 1) captivity. This is a common way of speaking: captivitatem captivare, transmigracionem transmigrare. - Perfectam. By making this captivity a complete one, that is, a final one (consummatam), they have left nothing. This is how Jerome interprets it; but I do not understand it that way. It is said, They are so fervent and have such a hostile heart that they cannot talk out their vengeance with words 2c. In Ezekiel [Cap. 25, 15.] the Philistines are punished because of their vengeance 2c. All these heathen were against Israel, which had the word of GOD. And today those who seek vengeance because of the word burn with an exceedingly hot and bitter desire 2c.

#### V. 7. **This shall consume their palaces.**

"Their palaces", their inhabitants) that is the citizens.

#### V. 8. **and turn my hand against Akron (convertam).**

Convertam is as much as vertam. This was done by the king of the Assyrians.

#### V. 9. **To three and four vices of the city of Zor.**

Et quod: because she has handed over. - Instead of fratrum it should be fraterni. - The Tyrians had been in agreement with the Philistines concerning the same total Edomite captivity, perfectam, that is, plenam. - "The covenant" is that which King Solomon made with Hiram, that they call one another brethren, as appears from the first book of Kings [Cap. 9, 13.] They are called brothers in harmony. The Tyrians, who raged without cause, broke and dissolved this covenant; they completely surrendered these captives of the people of Israel.

1) In our original: in oaptivatsru Lad'lonieam. According to the Erlangen edition in the original: in ean: Ladi. - We hold that the last word has been read out and must be assumed instead Låom or lårnasaln, which we again encounter in the interpretation of v. 9: in "andem eaptivatsrñ ldnrñaeam pertsotam.

2) Uaditorern is highlighted as a keyword by the Weimar edition, but it is not.

#### V. 10. **[But I will send a fire].**

Et mittam is as much as: therefore I will send.

#### V. 11. **For the sake of three and four vices of Edom.**

Here 3) St. Jerome seems to me to snore. - "His brother," that is, the Israelites. - [Instead of: Et Violaverit] misericordiam [ejus, as Jerome translated it, should be:] perdidit viscera sua, he deserted them, the Israelites. The word viscera occurs frequently in the New Testament; it cannot be rendered by a German word. Viscera is a big word. One should be the other's viscera, "heart." The mother cherishes the fruit; it means the mother (matricem) 2c. Therefore he says, He that should cherish his brother hath corrupted and delivered him up. And his anger has raged without end, and he keeps his wrath forever, that is, it has been an irreconcilable raging of the brother against Israel; from Esau it began, and has propagated. The hatred between brothers is extremely bitter.

#### V. 12: **I will send a fire to Theman.**

"Theman" is twofold. Theman is the grandson of Esau of, Eliphaz [Gen. 36, 11.], from whom the whole land of the Edomites has its name, as in the Psalms Egypt [also] Mizraim 2c. [is called]. Soon the land is called Edom after the grandfather, soon Theman after the grandson. As an appellative, Theman means the south. The inhabitants of Theman have been praised very much because of their wisdom, in Job [Cap. 6, 19.]

#### **[This shall consume the palaces at Bazra.]**

"Bazra" [means appellatively] munita, "firm." "A fire," that is, the devastator, the king of Assyria.

#### V. 13. **For the sake of three and four vices of the children of Ammon.**

[Dissecare is] scindere, [they] "tear from each other" "the pregnant"; Other: the

3) We think that instead of "viäs" we should read "vidvtr". The manuscript reads "8. kiso", which the Weimar edition has inappropriately rendered as "8. hisron^w". For how should Luther come to address Jerome here?

mountains. But this does not rhyme; it is more trouble than gain to rend the mountains, I like "the pregnant ones," for XXXX is not XXXX, which means mountains, in figurative speech cities rich, well-built, and glorious. ["They tore them"] only "that they might continue their border," or actually the women of that tribe, which was near these heathen 2c. It was in the manner of this people of Ammon to invade the land of Israel. See the history of Jephthah [Judges 11:4 ff]. They did not desist as long as Ammonites were there. Therefore they did not cease to make their border further.

#### V. 14. **Within the walls of Rabbah.**

[Instead of] in muro [it should read: in] muris. Every country will have its capital

given: Jerusalem, Shechem, Rabbah, Zela or Bazra, Damascus in the kingdom of Syria, against which the prophets roar and cry. - are "palaces".

#### **When one will call.**

In ululatu, under the shouting of the victors or the enemies; "whoop" means the word. In commotionis, "at the time of the storm". It is a description of the war that is raging.

#### V. 15 **Then their king will be led away captive.**

As every country has its own city, so also its own god; they had Milchon. - Instead of Melchom [in the Vulgate], it should read, "their king." This happened in the time of the king of Assyria.

## The second chapter.

#### V. 1. **Therefore they have burned the bones of the king of Edom to ashes.**

[Instead of] incendere [it should be comburere, for in Hebrew] the verbum "means" "to burn altogether."

#### V. 2. **[But I will send a fire into Moab, and it shall consume the palaces of Kirioth; and Moab shall die in tumult, and in shouting, and in sound of trumpets].**

Carioth, better: cities, appellative. I do not like here the fables of the Jews of Moab that it burned [the bones of the king of Edom] to ashes and dug them out of the grave 2c. I would rather take it figuratively. This rural prophet is full of imagery. "Issachar is a legged ass" [Gen. 49:14.], that is, a strong one; and the strong bones, that is, his princes and mighty and strong ones, he has burned 2c. He punishes that it has avenged itself with such great lust; this sin GOD cannot suffer. A wonderful GOtt, that he judges among the heathen. God seeks out all the heathen, so that

He is the God of the whole world, both of the Gentiles and the Jews. He punishes one people by the other 2c.

It is not by chance 2c. - In sonitu is as much as "in the tumult", as "outside" on the sea the storms, and the winds in the trees roar. - "In trumpet reverberation," in shouting and under the sound of the trumpet, or in rejoicing. All this the king of the Assyrians will do. Now he passes over to Judah and chiefly to Israel. "There he abideth."

#### V. 4. **[Therefore, that they despise the law of the LORD, and do not keep his statutes, and are deceived by their lies, which their fathers followed].**

Abjecerit, "it [namely Judah] despises". The prophets punish nothing so much in the people as that they do not keep what they should keep and "do". Here you see that one sin contains many 2c. -[Instead of mandatum it should be statutum,] a commandment, an order that can be changed with time 2c. Thus it is said in the second Psalm, v. 7:

I will preach a constant right of God 1). This people always remains on its sense, "therefore I will let them go as they go"; I will not spare them 2c. - Idola should mean "lies." The cause is this, because they stick to the lies of their fathers, just as our [papists] stick to the fathers. - Abierant, "they have followed".

#### V. 5. This shall consume the palaces of Jerusalem.

Aedes is palaces. - So far he has made a digression, and now he comes to the actual prophecy, which he has undertaken against Israel. 2)

#### V. 6. For three and four of Israel's vices I will not spare them, because they sell the righteous for money and the poor for a pair of shoes.

Against Israel he has similar sins as those which are sins before others, which he also calls sevenfold, because they happen continuously and persistently, "are called shoes", that is, they reject righteousness 3) altogether. Ezekiel says [Cap. 13, 19.]: "For the sake of a handful 4) of bread"; "he would take a piece of three" and betray the prince. These are the cowardly people who would sell and betray righteousness for the sake of some cause, ["for money"] "one", the other "for a pair of shoes". They are afraid to approach justice. This is very disgracefully spoken; that is, they do not judge righteously, as honor requires, "strike" righteousness and the righteous "to the wind" 2c.

#### V. 7. They tread the head of the poor in dung.

[Instead of: Qui conterunt super pulverem, it should be In pulverem or ad [pulverem ab-.

1) Instead of [1 in our original-is to be read either Dei, according to the Altenburg manuscript, or Hus according to the Vulgate.

2) Here it is probably better to read espid with the Erlanger than eospiti with the Weimarschen.

3) In the Weimarschen: iniustitiam instead of justitiarn; probably a printing error.

4) What the Weimarsche here from the: Texts of the Bible inserted, korckei 6t tra^M6n, seems to us deliberately omitted for the sake of the following German phrase: "er nem ein stuck drei" (so. Brode).

sorbent. He uses a verb that means to devour, that is, they make the poor nothing at all, as the dust is. They do not do justice to the fatherless or the widow; they condemn them for the sake of the great or according to favor. Above in Hosea it says [Cap. 4, 1.]: "There is no faithfulness in the land", as our princes [nowadays also the common people [bring] into] 5) destitution or poverty.

- "And hinder the way of the wretched." Declinently, they pervert, pervert, namely, the cause of the poor. They corrupt the ways of the same and direct them to their own advantage. Their tyranny and avarice go beyond all measure; their lechery is beyond all measure: so brazenly do they commit fornication that in open incest father and son ravish one and the same girl. This could easily happen among the Jewish people. - So that they profane my holy name." Ungodly life is a blasphemy of God. The name of GOD has been invoked over sins. [By whatever names GOtt is called,] 6) with these names we also are glorified. And yet the devil reigns among us 2c.

#### V. 8 They drink wine in the house of their gods (in domo Dei sui) from those they have prayed for.

"And wine from the penitents", from the penalty, from any penance (mulcta). They unjustly force to pay any amount that is unjustly taken, that is, they tyrannize freely, not only against the people, but also against the sanctuaries, because it was not allowed to [drink wine] in the temple. They lived quite brazenly, taking no account of shame or fear of God. - "Wine," that is, they took the unrighteous fines from which they bought wine to live deliciously on. So they made cushions of the garments, that they might sit there in the temple of GOD in splendor, as the lords. This he says to make the thing great. In the law both were forbidden: simple indulgence and what you read in the 5th book of Moses [Cap. 24, 12. f.] about the pledge that one should not keep it during the night];

5) Supplemented by us according to the Haitian manuscript.

6) Supplemented by us according to the Altenburg manuscript.

But they kept it not only through the night, but for ever. He makes their sins great and heavy: from what they had robbed from the poor, from the repentance of the unjustly condemned, they drank wine [on] "seats with baste bandages." 1) But what is it that he says, "In the temple of GOD," since the temple was not in Israel but in Judah? This he should have praised [ that they defiled the temple of the calves]. A godless heart sins in a godless way. Notice in Dionysius [ that he] consecrated his beard [to the gods, but) took away the golden gifts [from the image of Jupiter]. 2) He would have done the same at the right worship and at the right temple. The deities [*numina*] should not be despised but feared (by those who worship them), although the devil would be worshipped 2c. The godless are godless also in their worship. In their ungodly nature, even today the monks act ungodly, who have sworn poverty and are the very richest, have sworn chastity and are the very unchaste.

Threefold is the wickedness in the temple of God 2c. Now God is bringing upon them the benefits that were shown to Israel.

#### **V. 9. I destroyed its fruit above and its root below.**

Contrivi, I have exterminated. That is, I have exterminated the small and the great, the princes and the people. I have not left them seed; "with root, with all," both the roots and the fruit I have destroyed, above and below.

#### **V. 10. I have led you in the wilderness.**

This is an advancement of his good deeds: so you repay me.

#### **V. 11. [And have raised up prophets from among your children, and Nazarites from among your young men].**

1) In the original: "sit with basten binden". By "basten binden" will be understood carpets. The Hallic manuscript offers: pulvimiridus 6t tap6tis ex vestimentis piMoratieiis emptis sauf Polstern und Teppichen, die für die verpfändeten Kleiver gekauft<sup>4</sup>.

2) Compare Walch, St. Louis Edition, Vol. II, 923, § 57.

("Prophets" and) "Nazarites"; Samson and the judges, who were prophets who ruled the people. I have not only brought you in (to the land), but have also given you judges, that you might be preserved.

#### **V. 12. 3) So you give (the Nazarenes) wine to drink.**

Deut. 6, 3. The Nazarites are forbidden to drink wine. 4) [They made the Nazarenes unholy and the prophets would not let them be prophets]. They could not suffer them to prophesy against them. Otherwise they would have been able to suffer it, "here we cannot suffer it". In the following chapter 2c.

#### **V. 13. Behold, I will make it foolish among you.**

[Instead of foeno in the Vulgate it should] rather be "sheaves" (read). As a chariot groans, 5) which is full of sheaves; [the load] makes the chariot groan; so will I make you groan under the chariot which I will harness by the king of the Assyrians. I will burden you, "will load full" 2c.; in whatever place you may be, "you shall be under it." Ye shall lie under the feet of [the king of] the Assyrians, and he shall overcome. Under him ye shall groan, but in vain; there shall be none to deliver you.

#### **V. 14. That he who is swift shall not escape.**

He takes away protection: I will take away all protection and strength. In the Psalm [142, 5. Vulg.] it says: "The escape has gone to ruin from me" [, that is], the hope is lost. 6) "He who is swift" will not be able to escape, and "the strong one" will not be able to do anything in the fight by his strength, 7) by his powers.

3) Here the Weimar edition has no new verse number, but the Erlangen has it in the margin.

4) Here follows a sentence in our original, which we cannot make sense of: tune ernt peeeatum yuamvis nune iäso üie 68t ä6lietum, quoa pror>Ü6tAV6runt. What we have inserted instead, according to the Hallic manuscript.

5) Instead of "geit", which both the Erlangen and Weimar editions offer, Mmit will read what is found in the Altenburg manuscript.

6) Already here, the verse number "15." is found in the Weimar edition.

7) For roko in the original we assumed rodoi-6, the Erlanger and the Weimarsche: rodorutus.

**V. 15. [And the archers shall not stand].**

[Tenens arcum 1) in the Vulgate] is "a bowman", arcitenens. I will send fear among you and attack you with the forces of others, so that you will not be able to stand. - [Ascensor equi, that is.] "he who rides." 2)

1) This should have been highlighted in the editions as the keyword, not saAittarius, which is an explanatory word.

2) The explanatory word syuss is prefixed in the editions to the following section as a keyword. In the Weimar edition without verse number: ani-mosus 2c.

**V. 16. sAnd he that is most manly among the strong shall have to flee naked at that time].**

The most courageous among the fighters will escape naked, "the ensign" or leader. Whose heart was like that of a lion, his heart will be so despondent at that time that he will flee away naked. "There fight the devil" where the enemy is strong, the heart despondent. This is the war of God, that he first takes the heart and "makes it faint"; it fears a child and a woman 2c.

## The third chapter.

This is another sermon. Hardly once in a year have the previous sermons been collected like this. The summa is this: Annoyed by the previous sermon, they accuse the prophet of nonsense. If God is with us, why do you bark and threaten us with evil? The happiness of the kings was the occasion that they believed that GOD was against them like a father; therefore, they did not believe [the prophets' threats]. Therefore, the prophet is forced to raise again, and he confirms the previous sermon as if to say, I admit that 2c. but you hold this against me, that I should not punish you. The excuse that you make, I take as an accusation against you.

**V. 2 [Out of all the generations on earth I alone have known you].**

"He has recognized", that is, he has been present. With emphasis he says: "recognize" 2c. First, GOD begins to strike His own, as here. We see this in Ezekiel [Cap. 9, 6.] and Peter [1 Ep. 4, 17.]. You think that I do not have to punish you 2c. I will punish you all the more, because you are my little children. [One is in the habit of "beating the little dogs" ], so that the big ones

Fear dogs]. 3)-"Therefore I will punish you in all your iniquity," 4) as if to say, You want to be righteous, but I will accuse you and punish your iniquity, and call it an iniquity.

**V. 3. [Even if two walk together, they will be one with each other?]**

Pariter is as much as "with each other" (simul). 5) - "They are then one" (convenerit) or: one knows the other. This seems to me to be a sprüchwörtlicher text; I take it in a negative way. The opinion (scopus) of this chapter is: Two cannot walk with each other if they are not in one accord. The application of the proverb is: GOD

3) Added by us according to the Altenburg manuscript; in the original only: "klein hundel schlagen". These words are missing in the Erlanger.

4) In the Weimar: Iniyuitutis, for which, according to the Vulgate, Iniczuitatos should be read, and this should have been emphasized as a keyword.

5) In our original we find: Limite: pariter, immediately following v. 2. Limite cannot be the keyword, but xariter should have been emphasized. Instead of simite, we have assumed simut, which is found in the explanation immediately following as well as in the Hallische and Altenburger manuscripts instead of xariter. If the reading 81 with6 were correct, the translation would read: It is a simile: "with each other".



and the people are these two, as if to say: Already from this you can see that it is nothing, because we do not agree with each other. You want to be unpunished, I cannot be other than just, [we] "must be one in the matter. If I am to spare, "you must be pious". You are not innocent; I would not accuse you if you were just.

#### V. 4. Does a lion roar in the forest when it has no prey?

This goes to the same thing; he makes it big. A full lion does not roar; when he sees prey, he roars and shakes his manes. 1) I would not roar like this if you were not godless; therefore do not defend your godlessness. Job says [Cap. 6, 5.): "The game [does not scream when it has grass"). If you were righteous, I too would be content with your life, I would not roar. Thus Job says: "You have shouted well", I sit in death.

#### V. 5. 2) [Does a bird also fall into the rope?] (Numquid.)

What follows is the same, and wants to say that they are sinners 2c. "Were I content with you, I would such" 2c. Not a righteous life, but iniquity is punished. "Hunting day, feasting day." Any day is a day for hunting, but not for catching. The prophet has the intention [of the fowler] in mind, not the work. The net is set to catch; the king of Assyria "shall be" the net, the evil. I will not set the rope and the net in vain, "that I may see," because you are evil.

#### V. 6: Do they also blow the trumpet in a city? (Si clanget.)

As soon as [one] "tempest beats, the people are up; [it means] fire or enemies." Instead of si [in the Vulgate] it should read numquid. ["Bläset man auch" 2c..] that is, he convicts the people of being smitten by the righteousness of the Lord: you need not excuse your sin, he sends the evil because of sin 2c.

1) In the Hall manuscript suMm. instead of iudarn.

2) The verse numbers "5." and "6." are missing in the Weimar edition, and "7." is set where "6." should be.

#### V. 7 [For the Lord does nothing, but reveals his secret to the prophets, his servants.]

The Lord always predicts the evil, before it is to happen, through his prophets; the word always precedes the calamity. If it does not happen through a prophet, then [this rumor comes out] among the people, without it being possible to trace it back to a certain originator. Thus I have heard that [before the revelation of the Gospel] 3) it was said: This time indicates a great change of things.

#### V. 8. The lion roars.

This is the conclusion of the previous one. The lion will not stop roaring. God has commanded it, he wants to confirm his previous preaching by these things 2c. He preaches against those who had justified themselves.

#### V. 9. Proclaim in the palaces of Ashdod.

Insanias, that is, the riches, the unjust mammon. - As if he wanted to say: You see the Gentiles, who are all around. [Say to them:] Gather yourselves unto us [and see] whether we may be compared unto you. Thus it is said in Isaiah [Cap. 1, 9.] and Jeremiah [Cap. 23, 14.) and Ezekiel [Cap. 16, 48. 1: "Sodom has not done as you have done" 2c. [, your wickedness] has increased 2c. To shame the Jews, he compares the Gentiles to the people of GOD. "As we also are": if our vices are to be compared with those of the Turks, we are worse 2c. - "Ashdod" is in the land of the Philistines, where Gentiles are. - "The mountains of Samaria" are the kingdom of Israel.- Insanias ["great clamor"), the many unrighteous good (mammon). As if to say: here is no administration of justice, there is no end in the possession of riches, in the heaping up of treasures 2c. on the part of the rich who oppress the poor. The poor are oppressed. He punishes tyranny 2c. as all the prophets do: "That only you may become rich." [He punishes] the abundance of the many tyrants.

3) Supplemented according to the Hall manuscript.

**V. 10. They do not respect any rights.**

So much is lacking in their being just: they are like cattle and know not what is right. The right [they take] "straight for themselves." - "Robbery," that is, desolation; iniquitatem<sup>1</sup>) [inequity], that is, injustice, "iniquity," that is, they gather their riches with injustice, like tyrants. "He who is able [, puts the other in the sack"]. The disturbance of the' people who are among them; these are disturbed by them so that they become rich. A description of the tyranny.

**V. 11. They will besiege this land all around.**

Tribulabitur [et circuietur, that is], undique, from all sides. You plunder the possessions of the poor and devastate everything. With what you sin, with that you will be punished. [You will escape the judgment of GOD nothing), namely by the Assyrian. - Fortitudo is "power." The Psalm states: I once heard 2c. But you are his LORD. "Ye great houses." This power [I will tread in] "filth," that thou mayest cease to oppress the poor 2c.

**V. 12: As a shepherd snatches two knees or the lobe of an ear from the lion's mouth.**

The Spirit is not angry in a human way; [His anger is] not like a human anger that wants to completely eradicate Christ, like [the Jews]. God does not strike in such a way that an unregenerate remains unharmed. He threatens here that he wants to destroy everything, he presents the accident that will occur 2c. Everything will be devastated so that hardly a survivor will be saved. This is how it will be with the death of each one: it will seem as if

1) The words ravinus and sollten, like we recognize from the Hallic manuscript are highlighted as keywords. Dw Weimarsche has: rspinss, vssttatvm, ini<sup>u</sup>itatsra, injurias.

2) It seems to us that instead of illis either iui should be read or from Mi8.

3) WoN us supplemented according to the Altenburg manuscript.

whether God will devour everything 2c. Isaiah speaks of the grape harvest and the vineyard 2c., but this farmer speaks of a thing taken from the shepherd's life. It is a hard threat that the shepherd shall save only a cartilage 2c. "Two knees", since everything else is devoured.

**And have in the corner a bed and to Damascus a sponde.**

They shall be disturbed. I will destroy most of the children of Israel, but still some remnants shall remain. Remnants always remained in Israel; both in punishment and in guilt, the godly always turned to the temple in Jerusalem 2c. [Vulg.:] "In the corner of the bed, and in the camp at Damascus." [This refers] to the tribe of Judah. The kingdom of Israel he calls a bed. [In this bed,] that is, in this peaceful kingdom) That is, the whole bed will perish, but One in the little bed will still be preserved. I will see to it that one part is preserved while the others perish. [I want to keep "a little place 5) of it". This opinion pleases me, because the thing happened in this way; the people are distraught, the remains are preserved. Now he sums it up and concludes the chapter.

**V. 13 Hear and testify in the house of Jacob.**

He explains what his opinion is of the bed and the donation 2c. "Ei, how beautifully they have decorated themselves!" They have special summer houses, also special winter houses. "Have a good courage", but the time will come when all this will be destroyed "to the devil away". He turns his prophecy against Israel.

4) Correctly mapped by us according to the Altenburg manuscript. Our Vorläge offers i.<sup>4</sup>. in lsts xaeiLoo /eoko fstatt

5) "Place" -- the extreme end.

## The fourth chapter.

Confringitis, you crush. Instead of in sancto it should read per sanctum suum ["by his sanctuary"), aperturas, "gaps". XXXXXX [, "gen Harmon"). 1) He seems to me to punish the women, because one sees how this sex puffs itself up. At the time of the bloom of the kingdom there is great splendor of dress. Is. 3, 16. says something similar about the daughters and wives of the high priests, the priests and the rulers, who lived on the sweat of the poor in the most delicious, XXX (Barra), "a young strong cow".

### V. 1. You fat cows.

That is, you rich, powerful [women]. You do injustice to the poor, you are insatiable, and are the cause of that drudgery for your husbands. The women, as the weaker ones, are not to be satiated, "the devil cannot adorn them enough." "The masters," are their husbands. [Instead of bibemus it should be) epulemur, [let us] "live well." You are the cause of all unhappiness. If you want to live like this, the Lord will send the "slaughterer", the Assyrian, namely "he shall slaughter" these young cows.

**V. 2 [The Lord has sworn in His holiness: "Behold, the time is coming for you to be brought out with fishing rods (in ontis) and your descendants with fish skins (in ollis ferventibus).**

Per sanctum, that is, by itself. - Contus, a rod, a spit. "You will be carried away" on poles. It is a boorish image: "to carry away on poles, 2) to pull off slippers," that is, you will be led as prisoners to Assyria. [3] the rest: maids, daughters, the offspring, the house is on the flesh and

the offspring of the ["fat] cows" 2c. "You will be carried away with poles", the rest will be carried away "in fish kettles" - the fish are used to be cooked with a hotter fire in a pot or fish kettle -, [it will be] "carried away in pots", that is, you will be disturbed, [you will be] "slaughtered, roasted and boiled".

### V. 3.<sup>4</sup>) [And will go out to the gaps.]

Not on the right road one will go out, but through the gaps of the walls. Ps. 17, 4: "In the way of the murderer" (grassatores), "who does not stay on the right road". He will take away the walls and "chase one here out, [one] there out; to the window, to the hole" 2c., "one before the other." The king will have no regard for dignity, [he will drive you] out like "cows" 2c. - 5) History must serve us as a guide to the meaning. The kingdom of Israel has been taken away to Media and Assyria. "Harmon" stands for the name of a city in Assyria, as above [Cap. 1, 5.) "Kir" is named for Syria as the place whither the people are to be led away]. 6) [It is not Armenia or the name of a mountain, but) XXXXXX (Armona) indicates much more to a place.

4) The Weimar edition does not have a new verse number here (the number "3." is missing entirely), but the following is attached to v. 2. without distinction.

5) The following words to Hai-mona are drawn in the editions to the preceding, but we consider that they must be connected, as the Altenburg manuscript has done, with the next keyword Harnona.

6) In the Weimar one we find: ut 8vpra l'ri pro 8'ria. The Erlanger offers: ut 8vpra l'bi [sic II in 8'ria. We have, to give some sense, put "Kir," for which the Altenburg manuscript gives 6ir, but the Vulgate gives 6vrono, rejected by Luther. In our writing, Cap. 9, 7. both spellings occur, l'ri and Lir. - The following is also added according to the Altenburg manuscript.

1) In the editions: aperturaa, ruptura", H"-n-owa. - Luther anticipated here several glosses on the first three verses.

2) In the Erlangen and Weimar languages: "bey tragen", but soon after: "beg tragen", which is to carry away. We have also assumed the latter here.

3) Correctly supplemented in the Weimar.

#### V. 4. Yes, come to Bethel.

He returns again to the whole people. Gilgal and Bethel had "the great pens," as if to say, "The more I preach, the more you do." We want to heal our sins and get into a greater sin. A fool goes the opposite way 2c. "Come" is a word of one who bitterly concedes, not of one who commands. He wants to condemn very strongly, because he scolds by a bitter concession: If you did not do it before, do it even more now! Behold, he condemns these things as ungodliness. "Away, away! will make good play" 2c. You compete with Judah according to the law. Lyra filled me here: Three times in the year ye come together that ye may worship according to the law 2c., and ye appear not empty. The service, which is performed in the best opinion, is a godlessness and a transgression, because it is without faith; on the other hand God is not worshipped, but mocked.

#### V. 5. and burn incense from the leaven for the sacrifice of thanksgiving.

[Laudem, that is,) kindle sacrifice of praise, sacrifice 2c. There are different kinds of sacrifices: "grain offering, drink offering, burnt offering." Likewise, the voluntary sacrifice, the vow offering. The sacrifices of praise, which were for thanksgiving, [were among those,) which were acceptable to the priests, "waxed rich therefrom." [Instead of sacrificare it should read incendite). 1) To set on fire ["to burn incense") is a Levitical word. Some things were burned: bones and entrails; oil, wine. The use of salt is forbidden in the law, lest a leaven arise in the sacrifice of God; pure breadcrumbs 2c. The prophet sanctions the leavened crust: you offer baked goods with the rest of the sacrifices and "preach about voluntary sacrifices". Always the word "preach" is given by vocare in the [Latin] translation. "Voluntary offerings" [are those], from

which Moses writes; it is a word of the law. Voluntary 2) is not what we have chosen, but "voluntary" [is as much as] "willing". 3) The [119th] Psalm [says v. 108th], "Pleasing to thee, O Lord, the willing offering of my mouth" 2c. - [Annunciate is as much as] auditas facite, "let it be made loud." Voluistis This is: . "so you like it"; the LORD did not command it, but you like it so; therefore the LORD hates it and will persecute it 2c.

#### V. 6. For this reason I have also given you idle teeth (stuporem dentium) in all your cities.

Ofter you have been beaten. "It does not help; the devil has led you to Bethel and Gilgal" 2c. "I must once even overthrow" 2c.-Purity of teeth [in Hebrew] is a circumlocution for hunger: "pious, innocent teeth, do no harm to bread, stand idle, are pious, must suffer hunger, are pure." Stuporem is as much as idleness 2c. When there was famine, they said: We did not worship enough at Bethel. So we made processions. There was famine, but you did not return to me, but to Bethel. Since you were beaten, you should have come to me in faith, but you turned to even greater wickedness.

#### V. 7. [Also I have restrained the rain upon you 2c.]

If no rain falls around Pentecost, it is evil 2c. - ["A field (pars) was sprinkled."] Pars [a part[s], rather a field. From the Austheilen [in] "Hufen" (huffen) is called in Hebrew the field a Theil (portio).

2) In the original: 8po", which the Erlangen edition has added to the preceding: sponstnneus). The Weimar edition, on the other hand, has connected it with the following and has put sponstansa) in agreement with volutaria Ps. 119, 108. We consider it best to read sponbausinn. - In the psalm citation that follows immediately, both editions offer: beNtzkao instead of b "u6xlaoitao kao. The Erlanger hak the same aoris instead of oris.

3) In the original: spon vo, which the Erlanger ""has left supplemented. The Weimar one offers: sponstansumf voWe have assumed: 8x>onta "688 voluntAria""o. odlation68l, which is confirmed by the Psalm word.

1) Inserted by us according to the Altenburg and Hall manuscripts. - In the Weimar edition, the words iuetzucitzrb and prasäunrichtig are highlighted as keywords in your following. The same are rather explanatory words for kNeriSears and voaors.

**V. 8. [And two, three cities moved to One city.)**

Venerunt, they have been afflicted, et non, and yet not. Venerunt ["they wandered" in Hebrew is as much as:] they wavered [from thirst] 2c., "yet it did not help"; you did not run to me, but to Bethel.

**V. 9. I afflicted you with dry times and with burnt grains.**

"Heat, drought, bleaching" (pleych) are damage to the grain from the heat of the sun. By multitudinem "all that grew in your gardens 2c.") he denotes the whole quantity of fruits. "What grows in the countryside" in abundance, I beat with fire; in the gardens, in the fig tree plantations, the caterpillar has eaten away [everything]. "I smite as I will," I cannot turn [you] to me and away from Bethel.

**V. 10.<sup>1</sup>) I sent pestilence among you.**

We do not know this history; but he tells only of a pestilence that was deadly, [connected] with captivity. Both by the pestilence and by enemies they were killed. "I caused to stink and to become foul" 2c., "have turned all plagues upon you," but you run to Bethel 2c.

**V. 11 [I turned back some of you, as God turned back Sodom and Gomorrah].**

Subverti or verti, conjunctive or indicative.-"Like a fire," a firebrand torn out in the burning down of the whole house. I have so inverted you that you are a kind of stump of a firebrand 2c. This is the difference between Sodom and the children of Israel: there nothing was kept; here A firebrand is kept, as above [Cap. 3, 12.) was said of the "two knees" 2c. That is, after all the people are distraught, the poor are left in the land 2c. A firebrand bears the sign that it has been in the conflagration, so also the people: the poor, having lost the kingdom and the priesthood. The same fury

1) This verse number is missing in the Weimar edition.

God applies in the justification of one man than in the destruction of the whole people 2c. It seems as if he wants to destroy all of them. This serves to frighten those who are hard and to comfort those who are troublesome. There will be a small portion left 2c., that is, he is such a firebrand, thank God that he is not to be all Sodom 2c.

**V. 12 Therefore I will continue to do this to you, Israel.**

As if to say, I use to do this to you, I whom you do not seek and to whom you do not return; but you go to Bethel and do not turn to me. It is I who do this, it is I whom you should seek 2c. Therefore, since I do these things to thee, I do them for this cause, that thou mayest send to meet me 2c. Since I am in the habit of doing so, be wise, meet me. Step in front of the crack [Ezek. 22, 30.) and favor me, that is to raise up a wall for Israel [Ezek. 13, 5.). Likewise it is said elsewhere [Ezek. 22, 31.] that God pours out His wrath (effundere). So it is found in the prophets. Isa. s64, 7.): No one has been found to meet [me]. This I willed with these plagues, that thou shouldst oppose me, that I should not pour out my wrath, that I should not send the Assyrian 2c. But you flee to Bethel, "even turn back" 2c. From me, not from others, you have [that you are struck], 4) therefore you should meet [me] and send yourself 2c.

**V. 13 For behold, it is he who makes the mountains.**

Something similar is in Isaiah [Cap. 51, 15. f.], since he [the HER] attracts the greatness of his 5) majesty: "I am the HER", from whom you cannot easily escape 2c., so that there could not be someone to save you

2) Instead of mirum we have assumed murum soppoiwr<sup>^</sup>. Both the Hallische and the Altenburger manuscript have the saying Ezek. 13, 5.

3) In the editions istis plaZis is drawn to the citation from Isaiah; in contrast, in the Altenburg manuscript to the following.

4) Supplemented according to the Altenburg manuscript.

5) Instead of M6L6 in the editions, the Altenburg manuscript will read suas.

would like 2c. Should you not fear such a Lord as I am? He opposes<sup>1</sup>) the hardness of their foreheads with the greatness of his majesty. - effundere, he forms ["he makes"]. "The wind, [that is,] the breath. I am he who gives you the breath, and you should not fear me, from whom you have it that you can breathe, who gives men that they can speak? This very ability to speak is not in you; if I did not give it, you could not speak a word, not even a letter. To the hardened neck he opposes the terror of his majesty, which is so great that even your breath is in his hand. GOD gives us the breath, the uttering and the speaking. This text takes away our ability to speak. - The dawn I can make dark, everything that is great on

1) Instead of oppouas we have assumed opponit with the Altenburg manuscript.

of the earth, I trample under foot 2c., as if to say: I could take away the breath, the speech, the darkness, the light, and yet you do not turn to me. - "The mountains" is all that is great 2c. - "He maketh the dawn and the darkness." He also plays with secret interpretations. I can undo the dawn; your happiness I can soon reverse. - [Excelsa terrae are] the high ones; 2) the rulers over the earth I trample underfoot 2c. - Here is another sermon he preached perhaps three or two years later. The prophet always uses other and other/ words so that they repent and turn from their false worship to the right worship 2c.

2) 8ud1iin68 is incorrectly highlighted as a keyword by the Weimar edition.

3) The Erlanger reads here alüs "Hus; the Weimarsche: aliis alias; we have assumed aliis aiiis.

## The fifth chapter.

There follows another sermon, preached in a different year, but containing almost the same thing as the previous sermons. The sermons are given and collected at different times. So it says Luc. 3,<sup>4</sup>) 4.: "In the book of the speeches of Isaiah."

### V. 1. Hear, you of the house of Israel, this word; for I must make a lamentation over you. 5)

It is an urgent exhortation, [he] "means well" that they may be converted 2c. - Instead of quod it would be better to say quo. - He denotes the burden of the word of the LORD here by levo; [I will lift up a burden] "upon you, lay it upon [your] neck." This lament shall be your burden, for he announces the plague of GOD all, which in Isaiah [Cap. 13, 1. 15, 1. 2c.] is "the burden" of the LORD; calamity is announced. This prophet cannot speak of anything else but of

4) In the editions: Vuaeae 4. - In the manuscript immediately following: Voliao instead of kisaiao.

5) Vulgate: [uäito verfrum istuä, Huoä oxo lsvo super vos plautuva eto.

Burden, desolation, misfortune, wrath. The flesh does not want to suffer it, it makes of it [the word of God] a burden, as it is, because it proclaims the wrath of God. - Ego levo, that is, I proclaim to you a word of burden, I preach a burden, and one that is called a lament 2c.

### V. 2. The virgin Israel has fallen, so that she will not rise again; she has been knocked to the ground, and there is no one to help her up. 6)

The virgin Israel is betrothed to God alone, just as we are. Paul says [2 Cor. 11, 2]: "I have entrusted you to one man"; one should cling to God alone 2c. He does not speak of virginity. It is said: it is destroyed, devastated by the king of the Assyrians; the preterite stands for the future tense. He is picturing what was future. [The same was] above in Hosea

6) Vulgata: Voraus Israol oooiäit, et not aäijioit ut rosui-Zat. VirZo Israol prosoeta est irr terrara suara, nou est ^ui suoitot eam.

[Cap. 1, 6.] The kingdom of Israel has been so disturbed that it has not been restored. - Non adjiciet, that is, "it will not rise again." - Instead of in terram suam would be better: in terra sua. - Cecidit, that is,] destruetur, it will lie down distraught, and only a few will remain.

**V. 3.<sup>1</sup>) For thus says the Lord GOD: The city where a thousand go out shall have only a hundred left 2c.**

"This is a 'strong' degumming, when nine are torn away and only the tenth part remains. It is the same as what he said above [Cap. 4, 11.] of the firebrand, but without a picture. This is the burden and the lament. Now he goes on to the exhortation. You will be cast out and not restored. Because it now says so,

**Therefore thus saith the LORD unto the house of Israel, Seek me, and ye shall live.**

See how kindly he addresses them. He always looks to Bethel. "Me" who is prescribed for you through Moses 2c., "seek." To seek God is not as we seek Him with our works, but with your whole heart, in ashes 2c. If you will seek me, then you will live. "Je, how they have life!" "Life" is to be in well-being, swie) in the Psalm [142, 6.], "In the land of the living." In the Song of Hezekiah [Isa. 38, 11.: "In the land of the living"], that is, in the land where all is happy and well 2c. Ps. 22, 30: "Those who live miserably" are rather counted among the dead than among the living. Seek the Lord, and it shall be well with you; you shall be among the living in the land, and it shall be well with you 2c.

**V. 5. Do not seek Bethel, and do not come to Gilgal, and do not go to Beersheba.**

Bethel was "his [Israel's] pen" where "wept and sang" 2c. "Bethel" had chosen it for Jacob's sake; in "Gilgal" Joshua 2) had pitched camp; in Ber-

1) Already here, the Weimar version has the verse number "4." with a transition from "3.

2) Here the Weimar edition offers: "Oeäeon 7, 3^", the Erlangen "Oeä", but is to be read after Jos. 4, 19. and 5, 10. ^08UU.

seba Abraham stayed, in Thabor "also". In memory of the event that a holy man had been here [, a service was arranged]. This is the same service as we [in the places where martyrs were killed, and elsewhere, set up a service that GOD did not command) 3) 2c. God did miracles with the fathers in these places, but He did not want us to imitate the deeds of the fathers, but their faith. God wanted them to do this, but He wants you to do something else 2c. The prophets who contradicted them were called heretics. If only God wanted us to be able to hang on the word here on earth with our eyes closed. The prophets only go about calling back to the word. - ["Bethel will become BethAven."] To Aven, "toil, labor". Ps. 90:10: "It has been toil and labor," "a weary, unpleasant life." It refers to one's righteousness by which he [false worship] causes tribulation, weighs down the conscience, troubles, torments, that is, Bethel will become toil and labor. Bethel - BethAven is a very beautiful play on words. Your ungodliness will pay you with woe. You have made a fictitious Aven, he [the HER] will make it a right Aven, that is, toil and labor. "Heartache and misfortune" will be had by Bethel.

**V. 6 [Seek the Lord, and ye shall live; lest there be a fire in the house of Joseph, and it consume, and there be none to quench it in Bethel].**

Lest the house of Joseph be kindled as a fire in Bethel. Lest the Lord come and kindle a fire in Bethel, and there be none to quench it. Lest Bethel be the cause "that the devil should lead you away" 2c. It is written about the house of Joseph in the first book of Moses [Cap. 48, 13. ff. 49, 22. ff.]. Ephraim is the royal [tribe] (regia [tribus]) of Israel; the house of Joseph [is the kingdom of Israel] 4) 2c.

3) Supplemented by us according to the Hall manuscript.

4) Supplemented according to the Altenburg manuscript. The Hall manuscript offers: The ten tribes are called Ephraim. (Instead of Mi read Mas ^tribus^.)

Ephraim was the son of Joseph. The verbum means: to break in with luck, which is translated here by comburatur.

### V. 7: You who turn justice into wormwood.

This word 2) is taken from Moses f5. Book, 29, 18.) in the Law, [repeated] in the Acts of the Apostles [Cap. 8, 23.]. In the letter to the Hebrews [Cap. 12, 15.), "A bitter root." f5 Mos. 29, 19.:) "That the drunken may go with the thirsty." He speaks of those who are very secure in their ways according to their free will, [who] "have no need" 2c. You would be exceedingly lovely in the sight of God and man if you kept the commandments of God, but you pervert them into wormwood. "Injustice hurts" 2c. Again, he contrasts the majesty of GOD with their harshness.

### V. 8. [He makes the mother hen (Arcturum) and Orion 2c.)

Arcturus is the guardian of the bear. Opposite to each other are "in the sky [the] chariot" and Orion. That is, God makes and creates "the great star" at midnight and the greater one at noon, [the] "Jacob's Rod". The outgoing Orion; it is he who makes it to set and to rise. - "He who makes the morning out of darkness" 2c. This is a paraphrase of night and day; a "beauric" metaphor or paraphrase "from Thekoa" 2c. That is, who makes the day and the night and the stars in the sky. As if to say, Those gods can do none of these things, but he whom you forsake does all these things. - "And poureth it upon the ground," that is, he rains. Behold the fullness of the prophet's words. He imitates what is written in Job and in the Psalms [Ps. 147, 8.), "He covereth the heavens with clouds." The cloudy sky gives rain. He distinguishes by all these things the right GOtt from the false gods in Bethel and Gilgal.

### V. 9. He who subdues (subrideth) the strong.

1) Luther takes as root word instead of - Following the same, according to the Vulgate oolnduratur must be read instead of ourduratur in the editions.

2) Instead of V6rt6r6 we have assumed V6rdum.

Instead of subridet it should read roborat fer makes strong). [So it is written] Ps. 39:14: "Depart from me, that I may be refreshed." There is [also] this Hebrew word ^3. He who is refreshed gains 3) strength, "gets rid of faintness." - [Instead of super robustum would be more correct] super potestatem, that is, kingdom or dominion, "power, those [ who have the] upper hand," the right, the prestige, and the power, that is, He is GOD; when He is angry with the wicked, He has power over the dominions, and brings, drives a disturbance over the fortified, add: cities. [There] "is no city so firm" that he cannot destroy it 2c. This one you leave.

### V. 10: But they are angry with him who punishes them in the gate.

"In the Tor" is in the place of assembly, in a gathering of people where the council holds session. Pas means they hate the prophets who stand in a public assembly and punish the lords. - "He that teacheth wholesomely" (perfecte loquentem), that is, purely. [Ps. 119:1:] "Blessed are they that live without change." ["Wholesome," that is,] sound doctrine, faith, love f, so Paul interpreted it [2 Tim. 1, 13.]. 4) By these things, teaching the same, they served and honored [God]. Now, after the exhortation, he proceeds again to the threat.

### V. 11. Therefore, because you oppress the poor (diripiebatis).

He complains about the impiety against God and the violence against the neighbor. f[Instead of diripere it should more correctly read:] 5) oppress the poor and lay burdens on them that they cannot bear. You oppress, you rob the poor with right and wrong, and receive from him chosen robbery, [XXXX] also means burden or booty; [XX-XXXX] the chosen robbery, "what good he has." Everything weighs you down, "cows, house." The pope, the princes leave nothing untouched; [it] "must give what there has" 2c. - [Quadro lapide, that is, lapidibus] excusis ["of workpieces"], "with

3) Instead of rs'uirit, Wohl should be read aequirit.

4) Supplemented by us according to the Altenburg manuscript.

5) Supplemented by us according to the Altenburger Handschrift.



nus-hewn stones" 2c. For as ye rob, so shall it be robbed from you. - [Amantissimas, that is? desideratas, "beautiful vineyards." Desiderabilia, is often written: "lovely, beautiful to look at".

**V. 12 For I know your transgressions, which are many, and your sins, which are great 2c.**

"I know" indicates his [God's] and her heart's movement; as if he wanted to say: You go along like this, 1) as if I do not know. Thus in the 10th Psalm [v. 6.] the wicked pronounce this opinion. I have taken heed, with motion of heart I consider it. "Much" is [your transgression], while you boast of your righteousness. "Strong" [are your sins] because they are harmful. "By force ye go to it." - "In the Thor," that is, in the public court. Easily the poor are oppressed. They accept gifts by which they are moved to make unjust judgments and oppress the poor.

**V. 13 [Therefore the prudent man kept silent at that time].**

"Silence" here stands for: letting it go, being quiet. Ps. 11, 3: "What should the righteous do?" The wicked "rumble here" as if there were no God in heaven and on earth. What should the righteous do? "Let him who is wise keep silence," for the wicked reign and have the upper hand. "Let go as it goes" 2c.

**V. 14 Seek good and not evil, that ye may live; and the LORD God of hosts shall be with you, as ye boast.**

Again he exhorts. - "That ye may live": that it may go well with you. - [Vulg. "As ye say," that is, "as ye boast." [The wicked boast of the Lord:] "Hath the hand of the Lord been shortened?" in Isaiah [Cap. 50, 2.], in Ezekiel, in Micah [Cap. 2, 7.: "Thinkest thou that the spirit of the Lord is] shortened?" 2c. Here you see the struggles of the prophets. Always the wicked boasted that they had a gracious God because of their good works,

as the Pope says: God is in our midst. [It is true.] "He will be with you," but you must do otherwise. "He will gladly be with you for this purpose, [for he speaks Mich. 2, 7.? "I am indeed pious," but with those who walk rightly. Otherwise you will boast in vain.

**V. 15 [Hate the evil and love the good, establish justice in the gate, and the LORD God of hosts will be gracious to the rest in Joseph].**

"In the gate", "that one judges rightly" the poor 2c. - ["The rest"? they are your few, "God can still preserve you", but because you do not hear, this will follow:

**V. 16. 2) [Therefore, thus says the LORD God of hosts, the LORD: There will be wailing in all the streets 2c?**

He passes from exhortation to threat. Therefore, because you do not hear, and the Lord is not with you, as you boast in all the courts, 3) I will make a lamentation in all the streets. "Even the husbandman shall be called to mourn," that is, I will make mourning so great that it shall be in the village also, not only in the city, that there shall not be a corner where there is not mourning and lamentation, that is, I will cause a general mourning throughout the land. And everyone, "what can only howl, that must howl, young, old, large and small".

**V. 17. There will be wailing in all the vineyards.**

That is, not only the husbandmen, but also all the vinedressers [will lament]. As I went about in Egypt, and smote all things, so will I destroy thee, and smite thee, as I did in Egypt. Here is the end of the exhortation and the teaching; I believe that another sermon follows.

2) In the Weimar edition, this section is attached to v. 16 without a verse number and without any distinction.

3) Here we have omitted the words: ktratis and l. 6. because they are too much.

1) Instead of inedit in the outputs will read inedit.

**V. 18. 1) More to those who desire the day of the Lord! What is it to you? For the day of the LORD is darkness, and not light.**

He begins to speak against the stubborn and sure despisers. He attacks those who said that the prophet was nonsensical, who said, "Let come" the day of the Lord. Here you see how the wicked were minded: It will be "a transition"; after ten years it will be as before. They do not believe that the future calamity concerns them. Thus, all godless "seuffpfaffen (seuff apes) must remain" in great security. Thus they "defy the prophets" here. As if to say, "Dear sirs, do not defy him, he will be too hard for you." Night he calls the whole time of affliction and persecution; day, light, dawn he calls the welfare. [In Job and in the Psalms this image is frequent:] 2) By night his [the righteous man's] lamp shall not be put out [Proverbs 31:18.], his light shall shine. "The day of the LORD" is just this [future] calamity and not a blissful state, therefore you should not wish for it 2c.

**V. 19 [As if someone flees from the "lion" and a bear meets him, and as if someone enters a house and leans against the wall with his hand, and a snake stings him].**

This is a rebuke against the hard and the scornful 2c. The safe one will be in danger. As if to say, I will make you flee and be taken in flight. Persecution will come upon you and persecution will drive you further into flight. 3) There will be no safety, [but] terror 2c. Death [you will find] where you hope for life 2c. [It will go according to the proverb:] Escape from Scylla and get into Charybdis. They do not want to come to the word, and flee to the princes; [it] "happens right to them". Now follows an objection [, which the prophet refutes).

1) The verse numbers 18. and 19. are missing in the Weimar edition and what was said about these two verses is appended to v. 17.

2) Supplemented according to the Altenburg and Hall manuscripts.

3) In our prelims: st prsroutio luxum änkit; we have assumed vos in iuMm.

**V. 21. 4) [I am grudging of your feasts and despise them, and do not like to smell in your assemblies].**

"Are we not pious people?" We sacrifice the fat 2c. [In the law it is written 2 Mos. 29, 18. 25.:] I will smell your sacrifice, done according to the law, as a sweet smell 2c. All that is done with the sacrifice he does with one word. Though you do great things, it will not be a (sweet) smell to me. "I do not like it." He condemns everything that the wicked do against GOD. "The sacrifices of the wicked are an abomination to GOD," it says in Proverbs (Cap. 21:27.). These people had the promises of God for the worship they performed, our [papists have nothing of this]. These services had a very beautiful appearance, therefore the prophet must have been very spiritual, who recognized that these things were carnal 2c.

**V. 22 [Though you offer me burnt offerings and grain offerings, I have no pleasure in them].**

Munera [in the Vulgate], that is, oblationes, "grain offering," which the priest offered at the same time as the burnt offerings. - Non suscipiam [, that is), in this he will have no pleasure. - "The peace offerings", also of fattened cattle, "which have been on it", "I do not like to look at". 5) There was something great about this Boer prophet that he condemned these glorious and exceedingly apparent things.

**V. 23. (Thou only away from me the noise of thy songs.)**

Tumultum ["the blare"], that is, the great crowd. They had many alternate chants (responsoria), like us. (It) "none will be right". This is the judgment pronounced on their worship. Their pageantry is condemned. GOD wants to be worshipped in faith, otherwise he will not 2c. - Instead of lyra [in the Vulgate] it should be "psaltery play". "I don't like to hear it" because you are godless.

4) Here our template has: "20. sro 6ts", but the whole interpretation refers to v. 21, so this verse should have been placed here as a keyword, as was done in the Altenburg manuscript.

5) Instead of sussipiani in our original, the Vulgate will read rsspioiam.

**V. 24. But the law shall be revealed as water.**

According to the way of the prophets, he brings in the kingdom of Christ, and it is a transition. As if he wanted to say: "I let you have misfortune" through this worship of yours, [but] the time will come 2c. He is talking about the future gospel, when justice and righteousness will be revealed exceedingly abundantly 2c. Among this people the revelation and public preaching of righteousness has not yet taken place 2c., as with waters of the departing sea, as it is said in Isaiah [Cap. 48, 18.]. From this reprobate worship the prophet passes to the right and well-pleasing worship 2c. As if he wanted to say: "I am full of your sacrifices", as it is said in Is. 1, 11. But "a strong river" will be revealed, which no one can resist 2c. The Psalm [Ps. 40, 7.] says, "Sacrifices are not pleasing to thee, but thou hast opened mine ears." Those who want to preach the righteousness of GOD reject the righteousness of the law. It is all ungodly whatever you do; it will be another service, another song, another psalter. 1) When? when will it be revealed? As a river "passeth through," so nowadays the word passeth through even where men rage most 2c. Before he preaches right righteousness, he first rejects the righteousness of works and the law. In Isaiah [Cap. 32, 1.] or rather in the book of Kings 1 Kings, Cap. 3] it is said: And there shall be a wise king, and righteousness upon the earth.

**V. 25.<sup>2</sup>) [Did you of the house of Israel bring me sacrifices and grain offerings in the wilderness for the forty years? Yes indeed]**

1) Here we have adopted the Erlangen reading "aliuā P8a1 "st6rium1; the Weimar reading offers: alius xsalmus.

2) Here our original reads, "26. It portastis." But the following interpretation obviously refers to v. 25.

This passage was quoted by Stephen in the Acts of the Apostles, Cap. 7, 42. f. Lucas followed the translation of the seventy interpreters: "Did you also sacrifice" or offer something to me? 2c. - [V. 26.] Sidus is "the star." - Here the interpreters agonize greatly from 2c. Note the prophecy of Balaam 4 Mos. 23, 21. 3) It is a synecdoche here. Both are said of the same people. Ps. 77, 18. [it is rebuked as an ungodliness that they demanded food], 4) in another Psalm [Ps. 105, 40.] it is taken for a praise. There they are condemned because they demanded in an ungodly way, here they are praised because they asked. There are both godly and ungodly in the people; the godly he comforts with promises, the ungodly hearts [he scares] 5) with threats 2c. Both he speaks to the whole people and yet 2c. "Two things" are in this people 2c. For the sake of the godly the food came, and the godless were condemned for the sake of the food. So also here [namely 4 Mos. 23, 21.]. In Jacob was an idol, and [with the godly] was not an idol. Paul says of GOD that he also tolerated the exceedingly vile manner of the people, Apost. 13, 18 or [Cap.] 15 [?]. He speaks of those who had their idol and worship. As the fathers did in the wilderness, so do ye, as Stephen says 2c. All outward godliness is condemned, and the righteousness of faith is commended; the righteousness of works is reproved 2c.

3) This passage is cited in the Altenburg manuscript, while our original offers: 24. with which a lot of the prophecy of the "star of Jacob" 4 Mos. 24, 17: could be meant. But it seems to us more appropriate to regard the words: Ziäus: stküam as a gloss thrown in between to the 26th verse, and to refer everything that follows still to the 25th verse, as the Hallic manuscript has done.

4) Supplemented by us according to the Altenburg manuscript.

5) This addition is also found in the Weimar edition.

# The sixth chapter.

The prophet remains to announce the captivity. He starts something new all. In the following sermon he summarizes at the same time the two tribes Judah and Benjamin with the ten tribes. He attacks both kingdoms and prophesies captivity to them. Uld he seems to prophesy of the last captivity, but we want to remain with the simple context and with the history.

## V. 1. Woe to the proud of Zion, and to those who rely on the mountain of Samaria, who boast the most noble of the Gentiles, and walk in the house of Israel.

Not as if he condemned wealth, but that which is extorted and obtained from the sweat and toil of the poor. - "Samaria," that is, in the kingdom of Israel. - "Forsaking," that is, you who are stiff-necked. "You are proud," you who are in Samaria, you are even confident. They rely on their power and riches, it is rather said [, than they rely on the mountain of Samaria]. 1) It must be taken absolutely-Optimally, "the noblest," the noblest among the people. With pride and splendor you go out for yourselves in the house of Israel, that is, you seek your own in the kingdom of Israel. To go in and out is to have one's way, Apost. 1, 21. 1, 21. It is a Hebrew way of speaking: You in the house of Israel have your walk according to your desire; this is better than pompatic incedere. For themselves they go along, for their gain, for their lust 2c. They seek their own in the kingdom of Israel.

## V. 2 Go to Calne and see.

Here you can see what he wants to say with the "going in Israel" 2c. As if he wanted to say: You do it before those kingdoms. This small kingdom feeds as many satraps as we say: Germany feeds the bishops. The richest are fed by the goods of the poor 2c. Rome hardly had such rich people. "Kalne" was a city of the Parthians, where the

1) Compare Col. 174V, note 4.

Roman Empire ceased. Go to Ctesiphon, to the kingdom of the Parthians, to the east. - "Hemath" is the land in which Antioch lies, in Syria, a very famous kingdom. - ["Gen Gath of the] Philistines," toward the west. Look at the best (optima) in those kingdoms, look' at the princes lind noblest and you will see that they are not equal to you. It would be good if the masculine were put: the best (optimos). - "And their border greater" (Si latior), whether they have as great a space under their rule as you have. So it is said Is. 5, 8: "There is no end of the battle", all the oerter are taken, that the poor can hardly have a place to dwell there. Here you see that wealth is not well acquired.

## V. 3. [Who respect you far from the evil day.]

Ye are kept for the day of evil captivity, though ye be rich. - Instead of et appropinquatis, it should read: et acceditis [you are bent on] sitting or dwelling in injustice, violence, robbery. But by this ye deal, that ye rule among the people 2c., "that ye may become high and great." It indicates the striving.

## V. 4. And sleep on ivory couches, and have abundance with your beds.

He describes their splendor and abundance. Thus you "adorn" the houses, as if you wanted to remain forever. Instead of lascivire, it should read: "to make abundance". He punishes the expenditure in beds. [You] "make probably four bed-beds" 2) in one bed. He does not indicate fornication, but the expense and splendor of the camps. Ye eat the choice lambs of the flock, which are best to eat. The best of the flock you devour; "the best belongs" to the masters.

2) In the original: "bed bed".

**V. 5 And play on the psaltery, and make up songs for yourselves, as David did.**

In psalteriis, that is, on harps. 1) [They^ "have a good courage, eat and drink". As the prophet taunts them, so they play on the psaltery to match David. But they do nothing less than what David did, who did this to inflame the hearts to the praise of God, but those only for pomp and splendor, and say: David also played on the psaltery 2c.

**V. 6.<sup>2</sup> ) [And drink wine from the bowls, and anoint yourselves with balm, and care nothing for the harm of Joseph.]**

"They drink wine out of golden cups and bowls. The Lord would easily suffer them to have riches, if only they would also care for the poor and for justice. They are not concerned about the kingdom of Israel 2c. They have among themselves the very damaged kingdom and [go about damaging it even more] (et conterendum) 2c. Nowadays, the princes are seen to be abundant, and there is no end to the oppression of the poor; and yet, in the meantime, they do not care about them, and there is no one to judge the oppressors.

**V. 7. Therefore they shall now go in front among those who are led away captive, and the feasting of the pillories shall cease.**

Therefore, let those be first in punishment who are first in guilt, Auferetur [, that is, "let it cease"]. [Instead of factio in the Vulgate it should be] convivium [; instead of] lascivientium [it should be]: of those who do abundance (luxuriantium). 3) "Let the feasting of the pillories cease," which 4) have everything shining and glorious.

**V. 8 For the LORD hath sworn by his soul, saith the LORD God of hosts:**

**I am displeased with the courts of Jacob, and I am grieved for their palaces; and I will also deliver up the city, and all that is therein.**

Gen. 19, 24: "Then the LORD rained fire and brimstone from the LORD." In Zechariah [Cap. 3, 2.] the LORD says of the LORD, "The LORD rebuke thee." Here the HErr swears and says, The HErr 2c. This indicates the difference of persons in the Godhead. - Instead of domos it would be better to say "palaces," the splendid ones of which they boast and are proud, in which, they think, they please me. - [Instead of] cum habitatoribus [in the Vulgate, the Hebrew reads:] with their abundance. According to the figure of the synecdoche, he has put "the city" for the cities, 5) "with all that is within." It is a Hebrew idiom [Ps. 24, 1. Vulg.]: The earth is the LORD's and its fullness, that is, all that is on the earth.

**V. 9 [And though ten men remain in one house, yet they shall die].**

If a city is destroyed except for ten people, they will also die; I will even devastate this kingdom.

**V. 10: That every man must be taken away from his family and carry his bones out of the house.**

He wants to say: So great will be the misery in this captivity that there will be a lack of crew and the ability to bury the dead). All of them have been burned 2c. "A peasant" image "of Thekon." - Propinquus.], "his cousin".

**[And will say, Be satisfied; for they would not that the name of the LORD should be remembered].**

"To remember the name of the Lord" is a Hebrew expression that is also found in the Psalms [Ps. 45, 18]. Likewise [Ps. 20, 8.], "They rely on chariots and horses, but we remember the name of the LORD." Likewise in the New Testament

1) Instead of nabilis, Wohl should read nsbüis.

2) In the Weimar edition, this section is attached to the preceding one without a new verse number and without any distinction.

3) Both the Erlangen and the Weimar read: iuxuriantim.

4) Instead of Huas, Hui pomposis should probably be read.

5) In the manuscript: ?er [nooZooion civilem pro tos. Instead of tos, we have assumed oivitastoss according to the Hall manuscript. Both the Erlanger and the Weimarsche offer: pro'pNotss tosstaturs.

[Luc. 22, 19: "This is for my remembrance" 2c. This is nothing other than preaching. Giving thanks and being joyful. This remembrance is the action of the word and the following of Christ. In Isaiah [Cap. K4, 5.] it is said, "They that remembered thee in thy ways." When the kingdom of mercy is in bloom, "thou shalt meet them," that is, thou hearest, they praise thee, and are glad. The meaning [of our passage] is: the neighbor who wants to burn the body will say, "Be quiet, for here is not 2c. "Here is not much delicious preaching, boasting" of mercy, but here is "crying and wailing," as is also evident from Isaiah. This is our remembrance: "weeping and wailing", because there is not the remembrance of the name of the Lord; "so purely shall it be carried out". Only mourning and lamentation over the misery will remain, 1) and the remembrance of the Lord and his mercy has ceased.

**V. 11. 2) For behold, the LORD commanded that the great houses should be smitten, that they should gain crack (ruinis) 2c.**

That is, he will smite all houses, both great and small; no one will be safer [than another]; "it shall all come to the ground."

1) In our version, after miserias, it says in parenthesis: "(minis est)", certainly erroneously. This will be a gloss to the following verse, because there we read (v. 12. of the Vulgate): pereutiet domus mujorem ^r'-rrs.

2) Here the Weimar does not have a new verse number.

**V. 12: Who can run with horses or plow with oxen on rocks?**

"Horses do not walk well on the stones, cows do not plow well." A rustic image. I think they are pregnant cows; otherwise they are used to plow with cattle. The meaning is: the Lord "cannot perish" with the people. He wants to say that this people is not fit for God to deal with, not fit for the service of God. For you are rich and indulgent. You are not skillful and fit for the service of GOD, for the work of GOD. - "You turn justice into gall," that is, you afflict and beat the wretched and the poor.

**V. 13. and be comforted that it is nothing at all 2c.**

"You have good days." You boast of wealth, of prosperity, of honor, all of which is nothing. "Your joy shall come to an end." - "Are we not strong enough with our horns?" That is, you boast of the tyranny that you yourselves have usurped, "have put on horns" by force, as if you were right in doing so and it were granted to you.

**V. 14. Therefore, behold, I will raise up a nation over you from the house of Israel 2c.**

"Hemath" is where the kingdom of Israel begins and ends. That is, I will bring in a people from midnight, who will make all things desolate, from the beginning of the kingdom to the end 2c. "But this is [times] a sermon" 2c.

## The seventh chapter.

is chapter is light. What he has threatened with clear words until now, he now does with dark speeches and visions. All this happens because God is long-suffering and waits for repentance; finally, when he sees 2c., he sends us go in our lusts 2c. The prophets have often been deceived; the preaching is of no avail 2c.; at last he has them go 2c. These are terrible things

signs of God. It is a sign of mercy that he teaches constantly; he admonishes when he shows mercy. He is exceedingly merciful, and again [exceedingly fierce] when he is angry. When he wills to have mercy, we respect him; when we will not, 3) he is angry.

3) Instead of volurnus we have assumed noturnus.

**V. 1 (The Lord showed me a vision, and behold, there stood one making locusts).**

"He showed me", you to the horror, therefore convert. - Fictorem, "one who made". - "Since the latter rain began to come." 1) The first (is the early rain), the later (is the late rain) 2c. The early rain and the latter rain is mentioned above (Joel 2:23.). It is a description of the time when this vision happened, namely at the most inopportune time when the seeds were waiting for rain, at the beginning of the rising late rain, that is, at the time when the late rain is to begin.

**(After -the king had his sheep sheared (post tonsionem regis).)**

Tonsio regis (the shearing of the king) means the grazing, the shearing of the seed in the field before it has ears 2c. This shearing the kings reserved for their flocks, as a tithe. The superfluous herb, which grew luxuriantly on the fields, the herb of the seeds.

**V. 2.<sup>2</sup>) Now when they were about to eat up the herbage in the land.**

This indicates the most inopportune time. It is only a threat, but not done. It indicates that an enemy nation would be in the land, which would devour everything in the land. The locust, that is, the king of Assyria will devour everything; but at the prayer of Amos it did not happen. - "Who will restore Jacob?" This indicates the prophet's movement of heart. He makes a comparison between Jacob and the locust, as if to say, Who can preserve Jacob, who is all-zero against the Assyrian, "they devour him" 2c. The locust "should eat it", since a good 3) king reigned, "since the" fruits "stunden best" 2c.

1) For: "in the beginning, when the Grummet went out", the Vulgate has: prineipio Kerrninuntium "erotini imdris. - In the Weimar we are offered: 'eum jn "ipsrst vsnire', serotinus ivaker prius, postsius ste.

2) The following up to v. 4. is added to v. 1. in the Weimar edition without a new verse number.

3) Instead of dona in the Weimar edition, we read with the Erlangen kvno.

**V. 4. (And behold, the Lord called to the fire to punish with it.)**

[Instead of et ecce vocabat iudicium ad ignem Dominus Deus in the Vulgate it should read according to your Hebrew:] 4) And, behold, [someone] cried out that one should fight by filers, or in the fire of the LORD. It was a vision. I have seen such a thing tried, which was to be punished with fire; I have seen the sentence passed, that the thing should be avenged with fire. But the fire was so great, and so great its fury, that it consumed not only the trees, but also "the deep," that is, the standing waters, the seas, the fishponds. "It consumed" indicates the ferocity of the rage. [Abyssus multa, that is,] many deep waters, as in the Psalm [Ps. 36:7.] The sun cannot dry them up. - Instead of partem ["part"] it should be Acker, as above. The fields were divided into parts and pieces. He indicates that he wanted the whole rich kingdom to be consumed. A flourishing kingdom was seen before the eyes, so that nothing less could be expected than that it should be consumed. But the Lord shows that he will consume the whole "land".

**V. 5. O Lord, desist!**

Quiesce, that is, desist, O Lord, "desist"; so Amos prays. As one part is against a whole country, so is Jacob against the Assyrians. The threats are postponed, but not cancelled, as if to say: It will not happen while the land is sprouting its herb, that is, while the kingdom is in bloom, but at another time.

**V. 7. (And he had the lead cord (trulla cementarii) in his hand).**

Trulla, they say, is a straightedge to make the stones straight and straighten them, "Richtschnur". It is not a tool for smearing (litum) [, namely a trowel, 5) but] a straightedge. (The HErr stood on the wall of the straightedge, is a Hebrew

4) Supplemented by us according to the Hall manuscript.

5) In the Hall manuscript: "murkule", that is mason's trowel, not "Richtsheit", as the Weimar one interprets it in the introduction p. XX.

idiom,) 1) that is, on the wall, which was made straight and straightened, 2) as the masons do; [he] "measured on the wall". That's how I saw him standing. The stone that was not right, [that] "he hit on the head".

**V. 8. 3) [And the Lord said unto me, What seest thou, Amos? I said, A lead cord 2c.]**

[When the Lord asked Amos,] he said, "I see a lead cord," a straightedge. - [Instead of non adjiciam, according to the Hebrew it means:] 4) I will pass no more. That is, though I postpone the calamity, the captivity, yet I will not pass by him further, I will not pass by any more, [no longer] overlooking his sins, but severely punishing him. By this punishment he will bring the king's house into line. He saw the peculiar (particularem) wrath by which, while the people were spared, the royal house was to be set right. I will put on the lead cord, that is, my judgment, that is, I will judge as a craftsman uses the lead cord to put a stone in its order. Thus will I do, that they may return to order before the greatest persecution comes. First I will judge, 5) but afterwards 2c.

**V. 9 6) But the high places of Isaac shall be laid waste, and the churches of Israel shall be destroyed.**

Now he connects "all" faces. - Idoli ["Isaac's"], of the mockery. Those high places he calls a mockery, a laughter, because they are mockers and scoffers of God. The mocker Ishmael mocked the son, Isaac, Gal. 4, 29. Always the children of the flesh are mockers, mockers,

"vexiren the right children" 2c. They mock there on the heights the right prophets and preachers. - Heights of mockery are the altars, not only because they had them on the mountains, but because they were raised hills, "higher" than the other earth. - Sanctificatio ["the churches"], "a pen." "When Israel came out of Egypt" [Ps. 114, 2 Vulg.], "Judea became his bishopric, Israel became his dominion," that is, his kingdom. He divides the people into kingdom and priesthood. ["And the churches of Israel shall be destroyed," that is, for [the] "pews" where they worship must "come down." He predicts the disturbance; now also the particular disturbance of Jeroboam over his house. The descendants of Jeroboam have to stand up, as the history [2 Kings 15:10] shows. He exterminates the wicked, although he postpones it from time to time. Now follows the dispute of the prophet and [the] "priest" of that [king].

**V. 10. [Then Amaziah the priest of Bethel sent to Jeroboam, saying, Amos maketh a tumult against thee in the house of Israel 2c.]**

Rebellavit, he has made a "covenant, thrown up" 2c. Here you can see the godlessness that the "Pfaff" defends. The true worship he despises, and his worship of mockery he prefers 2c. All the ungodly become more and more angry. Just so the pope takes from his dignity and from the greatness and from the length of time his reasons of proof, as now 2c. They had a certain word 7) and a fixed time from the kingdom, "above which the prophets could not come." Thus [said] those: Though we live ungodly, yet our kingdom is of GOD 2c.; therefore we do not err, because GOD is in the righteous kingdom 2c. But since you come and speak against the kingdom, you are a "heretic." Therefore, "[the prophets] must hold forth" 2c. "Look on it, he wants to make a riot" because he says .you are sinning 2c. Under the title of the kingdom they feed their belly. Christ "had to hear" [Luc. 23, 5.], "He hath stirred up the people." That is the title of the prophets, baß sie ausrührisch

7) Instead of tsmpus we have assumed verkuru.

1) Supplemented according to the Altenburg manuscript.

2) After M8tiU68.t)Atur, where the Erlangen edition indicates a gap, the Weimar one has the addition, incomprehensible to us: "Mius mortu". According to the Hallische manuscript, we have assumed ut kaeiunt muratorss instead.

3) Here the new verse number is missing in the Weimar edition, and the following is drawn without a distinction to v. 7.

4) Completed by us according to the Hall manuscript.

5) We have assumed that the Wei

marche

6) The Weimar edition still has this connected with v. 8. until: "läoli" 2c.



are. [The adversaries say This is impossible; the church does not err, sw is the people of GOD. Christ died for them, the Holy Spirit governs them 2c.

**V. 11.<sup>1</sup>) [For thus saith Amos, Jeroboam shall die by the sword, and Israel shall be carried away captive out of his land].**

He [Amaziah] perverted the Prophet's speech [against the House of Jeroboam] as if he had spoken against the person [of Jeroboam]; "wanted to disgrace him." That is the way everyone is wont to do it. This is what all the prophets had to hear: This will not happen, because we are the Church of GOD 2c. The one part of [this] word is true, and [the church] is preserved. Thus Paul says [Rom. 11, 1.]: I have been preserved. On the whole people "they draw it" 2c. Only the remaining are preserved, as it says in Isaiah: [Cap. 10, 22.] 2). But it is not on the whole, but on the remaining, that he wants to preserve few, and destroy many. The wicked cannot believe this 2c.

**B. 12. 13. [And Amaziah said to Amos, "You seer, go away and flee to the land of Judah, and eat bread there, and prophesy there, and prophesy no more at Bethel, for it is the king's pen and the kingdom's house.)**

The king "must be pious", he does not answer anything, "does not accept it". Therefore Amaziah turns to Amos: It is the "king's pen" and the kingdom or the king's house, "his castle", because the kingdom of Israel is the kingdom of God, and the priesthood of Israel is the priesthood of God. - The two kingdoms [Israel and Judah] were opposed to each other.

1) The Weimar edition does not have a new verse number here, but only at v. 16. The following interpretation immediately follows the previous one there.

S) Here, both the Erlanger and the Weimarsche have in the margin: 4es. 10, 11.

one another, therefore he says: Say that Judah is to be laid waste, not Israel; we are the people of GOD.

**V. 14. [Amos answered and said to Amaziah, I am not a prophet, nor a prophet's son 2c.]**

He says: I do not belong to the number or state of the prophets, as Jeremiah [Cap. 18, 18. 3] distinguishes such ranks) 2c. As there was a class of priests, so also of prophets 2c. That is, I do not belong to the state of the prophets. I am specially called, not by the general profession of the prophets. - ["But I am] a cowherd" (armentarius), who has herds of cattle, who picks or seeks "wild mulberries". That is, I am satisfied with little, I do not seek advantage and profit by my divination; I am satisfied that I nourish myself with my hand, "seek that I fill the mouth" 2c.

**V. 16 [Do not drip against the house of Isaac].**

Idoli ["Jsaak"], of laughing at, mocking. - "Drip" is frequent in the prophets, "drip." It is a word that means to preach. I drip the punishment and the threat, afterward follows the calamity. It stands for threaten and preach a future calamity. Thou shalt not threaten us with calamity.

**V. 17. 4) [Your wife will become a harlot in the city].**

In public, before all eyes, the Assyrian will commit fornication, your wife will be defiled. He indicates the violence 2c. - "You shall die in an unclean land," namely, you shall die in captivity.

3) In the Weimarschen is incorrect Hiersw. [27, 9]; likewise in the Erlanger.

4) This verse number is missing in the Weimar edition.

## The eighth chapter.

The following sermons are the last prophesies, in which he declares that they shall be disturbed, both concerning the kingdom and the priesthood, and indicates that he is as it were tired of prophesying 2c. This face (The *visio*) "goes" to the end 2c.

### V. 1. 2.<sup>1</sup>) [A basket of fruit.]

Puns cannot be rendered in another language. Here is one [such] pun. 2) A cage or container for fattening, 3) in which chickens and other poultry are fattened; baskets of rice woven, a basket of figs or fruit. This is the summa: It is present that the people must go to herald and "be slaughtered"; like fattened poultry "I will slaughter them". I have them in the cage, "in a farmer", they will not escape. It indicates that they are to be killed and brought to ruin. A cage for fattening cattle, where poultry and other animals are kept for slaughter 2c. "I will prepare a meal." [This pun is as if we said in the Dellish: ^ "I see a rice, yea, I will well rip thee; I see kaitz, "yea, I will set up a kez". As if to say: all that I do is in vain. "I will divorce him, [it shall have a] good year." We are divorced, like "summer and winter." That is, I will spare no more, [no more^ overlook their sins; I see that sparing is preached in vain. "Farewell, dear fellows," I will preach no more 2c.

### V. 3. [And the songs in the church shall be turned into a howling (stridebunt cardines templi)].

Instead of templi it should be "of the palace". - That is, when this end comes, and the

1) In the Weimar edition, the following up to v. 3. is attached to the preceding without verse number or other distinction.

2) Namely IObst) and pj? sEnde). - In the following in the second place instead of kaitz is to be read: ksr.

3) Instead of Karin's, it will read.

people is given into captivity, all the palaces shall be destroyed, that is, the kingdom "shall go to ruin," the royal house shall perish and be utterly destroyed. - [Instead of multi morientur in omni loco, etc., the Hebrew should read.] The multitude of corpses will cause silence in all places. This indicates two things: first, he will destroy the palaces and the royal apartments; second, the whole kingdom will be destroyed; the people will be silent, there will be corpses everywhere. "Silence" is "that which is out." In Virgil it is said: camposque silentes. 4) In Hosea above [Cap. 4, 16. (?)]. In Psalm [49, 13. Vulg.]: ["When a man stands in dignity, and has no understanding,] he is like the unreasoning cattle, and like the same," that is, there will be silence. He indicates the total disturbance of the kingdom, "there will be silence," as if a pestilence were there and raging. Now he returns to admonishing and warning them.

### V. 4 [Hear this, you who oppress the "poor" (conteritis)].

[Instead of conteritis it should read:] you devour and you finish him off. You ruin the poor, you suck them dry, "so that no one can stay. [You devour, you devour," so that no one can remain. But how can this devouring be done?

### V. 5. When will the new moon put an end to our selling grain (merces)?

Merces is the cereal on which you live.

### V. 6 [That we may bring the poor for money, and the needy for a pair of shoes among us].

In argento, that is, through money. - This is the way "you deal" with the poor: 1. [You] "translate the poverty", 2. you increase

4) This citation will not be correct, rather what the Hallische Handschrift and the Altenburger offer: urnbrssyu" siltzntulll, Ud. VI, v. 432.

the "grain", 3. [you have] "wrong measurements". - "By a pair of shoes," is a (Hebrew) figure of speech: [the poor] is ostracized exceedingly. The fourth vice is that they do not give whole and pure grain, but mixed with refuse and garbage, if only the measure is full, "GOD grant" what it is 2c., as nowadays the goods are wont to be adulterated. "Evil measure, 1) adulterated measure"; so the rich deal with the poor 2c. But what is this, that he says [Vulg.], "When will the month have an end?" ("Month" is the time when the moon) renews itself, 2) the new moon, as if to say, "On holidays you must not sell. He punishes their excessive avarice, that they hated the feast days, the new moon and the Sabbaths. That is what is happening today; they did not like the feasts because of their stinginess. We want to offer grain, wheat for sale, we want to sell publicly. We want to increase the sekel, "must be worth more" than before, (we want to) counterfeit the scales, the garbage, refuse, filth (to mix into the grain) 2c. And because you have deserved such things, I have announced the end to you.

**V. 7. (The Lord swore against the hope of Jacob, "What matter if I forget these works of theirs forever?)**

In superbia, that is, "against the court of Jacob". - "Whether I will forget", that is, I will never forget. - In finem, that is, altogether. I will not have mercy, but will afflict and punish everything.

**V. 8. Should not the land shake because of this? 2c.**

"Should I suffer this," that I teach, preach in vain? 2c. "It must be." He describes the future captivity. "Yea, it shall be wholly as with a water overflowing, and shall be led away," that is, the destruction of my people shall rise upon them like a "downpour, [a] great mighty river, [a]

1) It seems to us that either here or immediately following should be read instead of "maß": Waare.

2) Weim. Ausg.: "For rsvoeat one could also read renovut"; we have assumed the latter. In the Hall manuscript: Hlsnsik i. s. noviluniuua.

Cloud breast". Defluet, it will be devoured. The river of Egypt flows with impetuosity into the sea. Every river that pours into the sea will be swallowed up by the sea. This great sea, that is, the Assyrian, will swallow up this people, as the sea swallows up the river of Egypt that flows into the sea.

V. 9.<sup>3</sup>) In that day, saith **the Lord GOD, I will cause the sun to go down at noon, and the land to be darkened in broad daylight.**

[This] luminis, that is, the bright day (lucis). It is a Hebrew way of speaking: Darkness means misfortune, light happiness. "The light of my eyes is not with me," says the Psalm (Ps. 38, 11.); that is, the cheerfulness, the serenity of the countenance has ceased. He wants to cover the dawn with a very ugly cloud. That is, when the day is brightest. Diem lucis he calls the middle of the day. It is a repetition. That is, when everything is in its highest bloom, suddenly the downfall will come upon them, when there is peace and safety. They are lifted high, so that they do a the heavier fall. In the highest happiness and prosperity, when they least believe it, they will be carried away 2c.

**V. 10. I will turn your holidays into mourning 2c.**

All this is said of the captivity. "I will put an end to the game." - "I will bring sackcloth upon all loins." At the time of mourning they clothed themselves with sackcloth. This is an indication of the sorrowful going in and the sorrowful heart 2c. It is a Hebrew way of speaking; that is, I will make you go in mourning garments as captive, wretched people. It is for the happy to adorn the hair, for the sad to go unkempt. - ["To make all heads bald."] This indicates a sign of sadness. It was the custom for the sad to go along "shorn." In Isaiah it is said [Cap. 47:1], "Set thee in the dust," make thee bald 2c.

3) The verse number is missing in Weimar's.

[I] "will make them so" that there shall be no joy. That is, it indicates the most violent, that is, the most bitter pain, the irrevocable captivity. Note the similitude [of a mother's grief over an unmarried son]. 1) I will make that there shall be no hope for the return from captivity. Novissima [that is] the remaining 2) "shall have sorrowful heart and misery".

### **B. 11. Behold, the time is coming that I will send a famine into the land.**

I will do another, that is, the word of God will not be there. The other is to take away the grace, the teachers and the word. This is the greatest plague of God. The previous calamity, that the kingdom is destroyed and the priesthood is taken away, is a lesser calamity than that the word is taken away. He summarizes both misfortunes in one prophecy. Up to now God has done nothing; one day he will do it, so that all misfortune will come and he will take away the word 2c. So it will happen to us. Since we have it, we neglect it. The Jews find been so punished, the Christians will be so punished, if [the teachers] preach long and accomplish nothing 2c. - "Hunger" is a theuration. That is, the preaching of the word of the LORD will be taken away, that is, no one will say, preach, teach the word of the LORD. If [man] does not have the word of GOD, [he] "must" have the word of the devil and men, for nature cannot rest 2c.

### **V. 12.<sup>3</sup>) [That they circulate hm and hither, from one sea to another].**

"From one sea," that is, from one place to another, "and seek." Hast thou not seen the word? 2c. So they did in times past, [went to] St. Jacob, Jerusalem, and "Rome" 2c. [where the devil had his seat and spoke to us, and gave us

Poison and dung sent for saffron, as Jeremiah [Klagl. 4, 5.] says: [The] "good bites they scrape) before eaten", now they eat dung 2c. What else have we eaten but the Pabst's dung? "have bought it dear". "O how will it rain after that", after this neglect of the word and ingratitude 2c. No one gives the right preachers a "morsel of bread" 2c. This is the greatest wrath of God 2c.

### **V. 13. At that time beautiful virgins and young men will pine away because of thirst.**

That is, there will be many beautiful young people, but they will "pine away, that [it] will be shame and pity" that such beautiful 2c. He means the souls, "fine, skillful people" 2c. "They are let go" and neglected. The universities have been nothing else than silences for the best sung people 2c., first by fornication and eating and drinking, then by the most pernicious doctrines 2c. Look at the monasteries of the monks and nuns. When these young people (pueri) perish, "that's it." - "Bor thirst." He is talking about the spiritual thirst. Why?

### **V. 14. Now swear to you Lei the curse (delicto) Samaria.**

If the people do not have the word of GOD, they are led to doctrines of devils 2c., "must perish". - "The curse of Samaria" refers to the idol. They worshipped the true GOt among these idols, but because GOt did not want this worship, He calls it a curse (delictum = an offense). For they had this delusion: GOD, who brought us [out of Egypt] 2c. has pleasure in this worship. Thus they misuse the service in terms of the place, the person, the prescribed manner, the time, 2c. So it is with the monastic vows: GOD who created 2c. who regards my chastity, my poverty 2c. - "Vowing" is a work of divine service. - "By the curse," by that ungodly service in Samaria.-"The manner" (via), that is, the way of living which is by the service in Berezba. "That they may not rise again," "shall come to gallows," and never return.

1) Supplemented by us according to the Altenburg manuscript.

2) Not rsluiss, which the Weimar edition emphasized, is the keyword, but Nvvisswa, as the Altenburg and Hall manuscripts also testify.

3) The Weimar one added this section (without a new Berszahl) to V. II.

# The ninth chapter.

These last two chapters deal with the final destruction of the kingdom and the priesthood of this time.

## V. 1. [Strike at the pommel, that the posts lift; for their avarice shall come upon their head 2c.]

"Strike", smash, smash all who find at the top and at the bottom, the first and the last. "The knob" or the extreme end. "And he smote them in the head all" (, so it should read according to the Hebrew instead of: avaritia in capite omnium). The word "avarice" (in the Vulgate) comes from "unjust good" (commoditas) 2c. Behold, so it must read, And he hath broken it in the head of all. It is a short text, but a right opinion: all must fall 2c. "The head", that is, I will break the priesthood and the kingdom. All that will be left in the people will be nothing but a shaking of the posts. He indicates that the people have no fixed abode on earth and wander about. In Habakkuk (Cap. 4, 13.) it says: "You break the head in the house of the wicked" 2c. This is prophesied of this people. "Strike at (the) neck," at the head. Nowadays this people of the Jews is nothing but a trunk without a head. That is, this whole kingdom and priesthood will be disturbed. This moving and wandering throughout the whole world is the quaking of the posts. "That the posts should quake," that is, that they should wander about through the whole circle of the earth. He interprets what the quaking of the posts is, and says: "And he shatters them" 2c. By further execution he lays it out even abundantly, "Their offspring (residuum) I will slay with the sword." The quake comprehends many things in itself. It will not take place that they could escape.

## V. 2. (And though they be buried in hell, yet shall my hand fetch them from thence 2c.)

Educet, that is, "shall bring them out". - This is said of an assumed trap (potentialiter): I will deprive them of all refuge in such a way that if someone (vergrübe) into hell 2c., I would lead them out, pull them out 2c.

## V. 3. (And if they hid themselves right away 2c.)

1) Absconderint [s stands for: "to get stuck".

## V. 4. (And when they went captive before their enemies 2c.)

2) "And if they go" [2c.], [the sword] shall slay them, slay them. - "I will keep mine eyes upon them," that is, I will take heed of them, to do them harm, not to do them good. [They shall not come out of my sight.

## V. 5. (For the LORD of hosts is such a one 2c.)

"The Lord" is (in Hebrew) adonai. - Defluet ("it will be flooded"), it will be devoured, we also had above (Cap. 8, 8.). That they cannot escape is due to the fact that they do not have a man as their enemy, but God. It indicates the presence of the divine majesty, before whose face the mountains melt. - "It shall come upon them utterly, like waters," that is, destruction shall come upon them like a flood, "like a downpour" with impetuosity and violence, that is, "they shall perish utterly."

## V. 6. He founds his tabernacle (fasciculum suum) on the earth.

He sets forth the majesty. He describes the one of whom he said that he strikes at the knaus 2c. It is the one who can see everything that is on earth, sitting on his chair. - Fasciculus is an assembly. He founded his church by the word,

1) This is what the Weimar edition has drawn to V. 2.  
2) Here, the Weimar edition has the verse number "3."

that it shall reign in the midst of its enemies. The devil "wants to overthrow it", but cannot, because the Lord has founded it on the earth. - He cries to the waters of the sea, signifying the rain.

**V. 7. [Are you children of Israel not like the Moors to me?]**

Numquid non is as much as nun. - "Of Cyrene" [in the Vulgate, should be "of Kir"]. 1) Tyr or Kir is a region in Assyria unknown to us, which we have had above [Cap. 1, 5. and 4, 2.]. The prophet anticipates an objection. The opinion is: With GOD there is no respect of the person. This people boasts very much that they are the seed of Abraham. They despise all other nations in comparison to themselves. You are the property of God if you abide by God's word. You do not, therefore you are the people] against whom the prophets have spoken. I transfer fire kingdom to] the Gentiles. I am a guardian in such a way that I will not spare you for your sake. Those who have sinned will be punished. See the passage in the Acts of the Apostles [Cap. 10, 34. f.]. "I tear away," may it be Israel, [or] "call as thou wilt." Ye children of Israel are no more mine than the Moors are. As if to say, "Only remember that I will spare you; is equal to me as much Moor and Jud." Note here that GOD cared for the Gentiles even then. See in the fifth book of Moses [Cap. 32, 7. ff.] what he has done to you, and that for the sake of your fathers 2c. Hear my judgment.

**V. 8. Behold, the eyes of the LORD look upon a sinful kingdom 2c.**

This is Summa Summarum: Wherever there is a sinful kingdom, there are my eyes over them to punish. "This I have proved in" the kingdom of Caphthor (Cappadociae), Assyria 2c. "He casteth them out" 3) 2c. I have set my eyes on all the kingdoms 2c.- "Although I have not punished the Hans Jacob.

- 1) Supplemented according to the Altenburg manuscript.
- 2) Supplemented according to the Hall manuscript.
- 3) In the original: "auff", but we think that "aus" should be read.

will destroy them, says the Lord. This is the way of the prophets: after the threat they simply add promises and consolations. The kingdom will perish, but still the remnant will be preserved. I will receive a shoulder from the mouth of the wolf and a grape from the whole vine, as it says above [Cap. 3, 12]. The prophet looks at Christinn.

**V. 9. But behold, I will command, and I will sift the house of Israel among all the nations.**

I will not crush all Israel, but I will preserve a remnant. The head, the kingdom and the priesthood, I will strike down to the neck, but from the body I will preserve remnants, which I will bring to another kingdom. I will so command that you shall see that it is not the government of men. - Concutiam is actually "to shake, to shake". "They shake their heads at me," Ps. 22:8. The people "shall" go "about thus" in all the world, go astray on earth, says Hosea [Cap. 9:17.s, "as in a sieve" 2c. What lapillus is, I do not know; I think it is the dust of the grain. I will sift them, the house of Israel, in such a way that not a stone shall fall to the earth. I will make it so that they cannot escape this movement. "It shall be shaken," and none shall fall out of the sieve. None will be able to escape this sifting and shaking and rattling; "all must go into the sieve" 2c.

**V. 10. All the sinners among my people shall die by the sword, who say, Calamity shall not be so near, nor meet us.**

As if he wanted to say: [They say,] "the prophets lie," we are the property, the people of God 2c. Thus the prophet anticipates the objection and turns their presumption back on their head.

**V. 11. In that day I will raise up the tabernacle of David, which is fallen down 2c.**

This is cited by Jacobus in the Acts of the Apostles [Cap. 15, 16J. After the

- 4) Instead of mutars in the Erlangen and Weimar editions, nutars is to be read, which is found in the Altenburg manuscript.

<sup>1837</sup> Kingdom and the priesthood is so disturbed, "I will bring this about": I will gather 1) [all over whom my name is named] 2c. This is actually said of the kingdom of Christ. ["Afterward" (Acts 15:16.),] that is, since the ruin of the head and of this kingdom is at hand. - "The tabernacle of David," that is, the people themselves, the "tribe of David," the kingdom in which the future Messiah was to reign. This kingdom was shattered at the time of Christ. Among the much despised remnants were Joseph and Mary, the kingdom of David was at that time a dead stump; but at that time this dead root shall be revived and the stump shall flourish. I will gloriously establish a new kingdom. [Aperturas, that is,] the breaks, 2) "where it is torn, I will mend it," that the kingdom may be new "and merry, lovely." A beautiful simile: "from a tent behind the door", 3) from broken walls 2c. But it points to Mary, from whom the flower came forth 2c. - "Before time" "As [she] ever was, so beautiful will I make it again."

**V. 12: That they might possess the remnant of Edom.**

[I will make it so, my tabernacles, that not only shall they possess [the tabernacle], but also the rest of the Gentiles shall dwell therein. There is an emphasis in Acts [Cap. 15, 17.] on the word "ask for the Lord" (requirant), here on the word "possess" 2c.

**V. 13. Behold, the time is coming, says the LORD, that one will both till and reap, and both press and sow. 4)**

The seeds: "it will be a miraculous thing, work", that is, the speed will be so great that one cannot comprehend it, "that" the harvest "shall soon go upon him" who is "tilling", that is, one will be tilling at the same time and reaping at the same time, that is, the word of God will bring forth quick fruit 2c. The swiftness of the word will cause this, that they will be converted at the same time and bear fruit at the same time 2c. With the Jews "they have plowed long and martyred", here the work and the fruit will be at the same time. - ["And all the hills will be fruitful."] Culti ["fruitful"], that is, they will be lovely, that is, the church where the Word reigns 2c.

**V. 14.<sup>5</sup>) [For I will turn the prison of my people Israel].**

He is talking about the spiritual captivity. Above he said the people of Israel will never return 2c. - ["That they should clench the desolate cities" 2c.] He speaks of the church, that is, it will be multiplied.

**V. 15. [For I will plant them in their land 2c.]**

Instead of dedi it should read dederō. - I will give them a land from which they shall not be cut off; before I gave them such a land from which they are cut off 2c.

*Τέλος.*

1) In the Weimar edition, eonArsAado is, as we think, incorrectly highlighted as a keyword, because it is not in the Bible text here.

2) Here the Weimar edition has again emphasized the explanatory word rnxtrnas as a keyword.

3) In our original: "von eyu zceld hinder der thur", which is probably a transliteration for "hut".

4) Vulgate: Leece this vsniunt, dieit vonnnus, et eornxrkökydvt arator in688or6in, 6t ealeator uvae initt6nt6in 86U16N, while our original offers only: "Leece this verneut arator, his, sermina, es" 2c. We have considered arator, seinen as mnemonic words belonging to the biblical text, but have drawn sermina to the following.

5) Verse number and keyword are missing in the Weimar.

Continuation and conclusion of the interpretation of the minor prophets will follow in the fourteenth volume.